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THE
MONTHLY REVIEW,
For JANUARY, 1769.

*The complete Dictionary of Arts and Sciences. In which the whole Circle of human Learning is explained, and the Difficulties attending the Acquiſition of every Art, whether liberal or mechanical are removed, in the moſt eaſy and familiar Manner. Among the various Branches of Literature * explained in this Work are the following, viz.* Agriculture, *Algebra*, Anatomy, *Architecture*, *Arithmetic*, *Aſtronomy*, Botany, *Catoptrics*, *Chemiſtry*, *Chronology*, Commerce, *Conics*, *Coſmography*, *Dialling*, *Dioptrics*, *Ethics*, *Fluxions*, Fortification, Gardening, *Gauging*, *Geography*, *Geometry*, *Grammar*, Gunnery, Handicrafts, *Heraldry*, *Hiſtory*, Horſemanſhip, Huſbandry, *Hydraulics*, *Hydrography*, *Hydroſtatics*, *Law*, *Levelling*, *Logic*, Maritime *and* Military Affairs, *Mathematics*, *Mechanics*, Merchandize, *Metaphyſics*, *Meteorology*, *Muſic*, *Navigation*, *Optics*, Painting, *Perſpective*, *Pharmacy*, *Philology*, *Philoſophy*, *Phyſic*, *Pneumatics*, *Rhetoric*, Sculpture, *Series*, *Statics*, Statuary, *Surgery*, *Surveying*, *Theology*, *&c. The Theological, Philological, and critical Branches, by the Reverend Temple Henry Croker, A. M. Chaplain to the Right honourable the Earl of Hillſborough. The Medicinal, Anatomical, and Chemical, by Thomas Williams, M. D. The Mathematical, by Samuel Clark, Author of an eaſy Introduction to the Theory and Practice of Mechanics. And the other Parts, by ſeveral Gentlemen, particularly converſant in the Arts and Sciences they have undertaken to explain.* Folio 3 Vols. 4 l. 4 s. bound, Robinſon and Roberts, &c.

THE dictionary of Arts and Sciences, by Mr. Chambers, has for a number of years maintained its reputation as a work executed with *honeſt* care and judgment; and conſidering the vaſt compaſs of various matter comprehended in it, through the induſtry and labour of one man, the merit aſcribed to it, ſeems to have been no more than was juſtly its due: and this repute it ſtill continues to enjoy, notwithſtanding ſome late attempts to ſupplant it, by building upon the old foundation, with ſpecious ſchemes of improvement.

---

* Had there been ſuch an article as *Literature* in this *compleat dictionary*, we ſhould have been ſatisfied by it, whether the branches, enumerated as branches of literature, really grew from it or no: but not being

It would however be abſurd to hold up this work as the ſtandard of perfection; it is much eaſier to point out wherein it may be improved by retrenchment and addition, than to execute it in a manner deſerving general approbation. The moſt obvious deficiencies perhaps, are in natural hiſtory, botany, and particular geography; the two former of which are partially, and in too great proportion, added in the ſupplement to that work, written by Mr. Scott, and Dr. Hill.

Many requiſites indeed are neceſſary to the completion of a dictionary of Arts and Sciences, profeſſing to comprehend a general view of all human knowlege: and however deſerving of applauſe, ſuch a work might be when executed, no man or body of men who performed it, would, under a thorough ſenſe of what they had been attempting, ever pretend to call it *compleat.* The human faculties are neither arrived at their *ne plus ultra*, nor can any junto of men preſume, with a good grace, to claim poſſeſſion of the whole preſent ſtock of human attainments.

Beſide this general idea of ſuch an undertaking, many ſubordinate circumſtances are liable to render it imperfect; both in a general view of what it ought to comprehend, and in a particular examination of it in point of compoſition. The plan on which the French Encyclopedia was undertaken, promiſed fair for ſatisfying public expectation, had it been executed under a more liberal form of government; and may afford proper hints for ſuch a work, if ſuch a work is to be hoped for.

Without entering into a diſcuſſion of what may be argued for or againſt the utility of a work of ſo general a nature, as a dictionary of arts and ſciences, in which no reader can expect a deep draught of any one ſcience, nor to exhauſt any particular ſubject of his inquiries; its uſes are nevertheleſs many, and it is in its nature reſpectable. It is ſuppoſed evident from what has been hinted, that ſuch a work can ſcarcely be the ſcheme

being furniſhed with ſuch aſſiſtance, we have only intimated our doubts in ſome few inſtances, by printing the articles in a different character. Every ſpecies of handicraft or ſubject of manual dexterity, when reduced to rules and laid down for inſtruction, may perhaps be included under literature; but it is ſtill doubted whether the general acceptation of the word, will juſtify ſuch an extenſion of it; eſpecially with regard to arts depending on mechanical ſkill, which no words can convey, and which no rules can teach.

of a bookſeller, whoſe eagerneſs to receive ſome returns for his diſburſements, is incompatible with mature execution: if profit is not a ſecondary conſideration with the undertakers, the work will be ruined, and the purchaſers abuſed.

To render ſuch a new work deſirable after the poſſeſſion of Chambers; notwithſtanding the many dictionaries extant of ſeveral particular ſciences and arts, the proper choice and compoſition of each reſpective claſs will extend beyond ſuch materials, and ought to devolve on men, whoſe ſtudies have been particularly directed to them; while the union of the whole, muſt be the care of *one*, whoſe general knowlege, and experience in literary compoſition, qualifies him for the important review and management of the collected materials: and herein conſiſts the great hazard of diſappointment.

But to deſcend from plans in theory, to the preſent occaſion of forming them: the dictionary now before us is publiſhed under the names of three gentlemen profeſſing to have managed diſtinct departments, beſide a general mention of others un-named; which comes near to what we have above recommended, and excludes any preconceptions of inſufficiency or ignorance with regard to the variety of ſubjects.

The oſtenſible pleas for new literary undertakings, are always very plauſible, but they too frequently afford opportunity for this diſagreeable remark, that the propoſals are more laboured than the works they introduce. It always gives pleaſure to find them correſpond.

Without making any direct application of this too obvious truth, it may be obſerved that the compilers of this dictionary are by no means deficient in the aſſurances they give of its merit.

‘ We are, ſay they, perſuaded that the different dictionaries already extant, will be no objection to the work now offered to the public; eſpecially as their imperfections are ſufficiently known in the republic of letters. It is not, however, our intention to depreciate the works of others in order to recommend our own; but we will venture to promiſe, that every thing valuable in Mr. Chambers' Cyclopedia, and the other works of that kind, particularly the *Encyclopedie* publiſhed at Paris, ſhall be contained in this dictionary, augmented with the diſcoveries and improvements made ſince theſe works were compiled.’

If every thing valuable in Mr. Chambers's Cyclopedia is adopted here, which certainly ought, together with other works of that kind, particularly the *Encyclopedie*, and later improvements; it is really a great quantity compared with the ſpace it is contained in. Chambers fills too large cloſe volumes in folio, the ſupplement to it, as much; and though this ſupplement might well be abridged of perhaps one third, if not more, yet the ſame cannot be ſaid of Chambers, whoſe chief redundances are only in a few religious, philoſophical, or ſcholaſtic articles. The Encyclopedia compoſes ſeventeen large folios, which ſurely might afford ſomething; and all this with original matter *ad libitum*, is here condenſed into three ſmall volumes in folio. That theſe volumes may contain articles from all theſe works ſhall at preſent be admitted, but then it is fit the reader ſhould be apprized of what he is to expect under them; and this in many inſtances is no more explanation of them than what a meer dictionary of words affords. Thus under COMMON *place book*, Chambers deſcribes Mr. Locke's method of an index to it, with ſome ſpecimens of the uſe of it, in which he is rather too copious. To correct this error, the preſent work highly commends the practice of keeping ſuch a regiſter, juſt mentions that Mr. Locke publiſhed a plan for one, but neither gratifies the reader with that plan nor any other, for which purpoſe only he is to be however ſuppoſed to conſult the article. Again, under CANAL, which is explained in hydrography, to mean a kind of artificial river made for the conveniency of water carriage; we are barely told that the Dutch, and the Chineſe 'who inhabit a country vaſtly more extenſive than that of the Dutch,' make great uſe of them. The canal of Briere in France is mentioned, but not a word of our own inland navigations, though ſo curious and recent that it is difficult to account for the overlooking them: nor are any of the principles given, upon which theſe uſeful works are conſtructed and depend. Many diſappointments of this kind will occur to readers in their various inquiries. The editors proceed,

'At the ſame time we would beg leave to declare, that theſe books are ſo far from being the only ones uſed in compoſing this new dictionary of arts and ſciences, that we have extracted the greater part of our articles from original authors; being ſenſible that the authority of any work of this kind muſt, in a great meaſure, depend upon the reputation and merit of the writers from whom it is collected: and our Readers may be aſſured, that in ſuch articles as are extracted from foreign authors, all the difficulties and obſcurities that occur in the original will be removed and explained in their reſpective tranſlations.'

For a work to depend in a great meaſure on the reputation and merit of the writers from which the materials are collected, the names of thoſe writers ſhould appear as vouchers: and it is good evidence of the care and integrity of compilers, when they quote authorities for whatever is produced; by which alſo thoſe who intend a more intimate examination of any ſubject than a dictionary affords, may by ſuch directions learn where they may find fuller accounts. This method of quoting authorities is a merit in the ſupplement to Chambers; but though the great uſe of original authors is profeſſed here, it is but rarely that authorities are quoted throughout the whole work.

The number of plates, is mentioned with great oſtentation in the following words. ‘ And though we have taken the greateſt care to inſert no figures but what were abſolutely neceſſary, we could not contain the whole in leſs than ONE HUNDRED AND FIFTY COPPER PLATES. How imperfect then muſt a work of this nature be which has only thirty!’

Now though we never counted the engravings in Chambers, yet as it is clear enough that work is alluded to, it is but juſt to hint that the comparative number of prints is not alone ſufficient to determine the merit of ſcientific works; and that if the requiſite figures in theſe hundred and fifty copper plates, were diſpoſed rather with a view to uſe than ornament, a third part of the number might have contained them, with the advantage of reducing the ſize of a voluminous work. In regular treatiſes, indeed, requiring engraved plates, it is an advantage to have them, if poſſible, in the very page where their deſcriptions appear; but in detached articles for occaſional conſultation, the figures are as well, if not better, claſſed according to their ſubjects, as in Chambers.

The authors of the Encyclopedia, have given elegant cuts of every common utenſil, according to the pompous manner of French writers. It ſhould appear as if that grand work was cautiouſly prepared againſt ſome expected general deſolation, which like another deluge is to deſtroy all traces of every mechanical art; when the Encyclopedia, happily preſerved, will teach a new race of men to reſtore them. They give not only common tools, as files, hammers, and ſhears, but a perſpective view of tradeſmens ſhops, where perhaps you ſee the maker trying a pair of ſhoes on the feet of the wearer, or a boy turning a wheel for grinding razors; all which may do very well to amuſe children. Some of theſe cuts are copied in the work now under conſideration, with what propriety, we leave our readers to determine; for our parts we are at a loſs to gueſs why we are to be ſhewn men making charcoal or chocolate, ſtocking weavers or turners at work, &c. Even if the utility of ſuch exhibitions were admitted, there is not a fourth part of the manufacturers and handicrafts exhibited; and there is one omiſſion in particular, beſide others we might inſtance, for there is no plate ſhewing how to dip matches. Well may the plates ſwell in number, when the five columns in architecture being given, large enough to fill one plate, the capitals and baſes occupy two more; when three plates are given ſhewing how tobacco * is cured, and ſix of the manufacture of wool: the planet Jupiter is given twice, plates 77 and 101, ſurrounded with a glory like the ſun, near three inches in diameter. Plate 24. exhibits the interior of a brewhouſe with the men at work; among the reſt is a man leaning againſt a door-poſt with one hand in his boſom, and the other arm what is called *a kimbo*. Seeing him numbered fig. 13. and being curious to know who he was, the dictionary informed us he was the miller who grinds the malt. Another man leaning over a rail in a white apron and ruffles, ſeemingly talking to him, is numbered 15. and the table of references in the book, tells the reader that he is the maſter brewer; but we are left uncertain whether they are married men or batchelors. Plate 45 repreſents the work room of a manufacturer of copper plates for engravers; fig. 7. is an engraver with a bag-wig and ſword, coming for ſome plates; he expands his arms in an attitude of diſappointment, and fig. 6. is a workman ſhewing a plate with an air of expoſtulation. This, however, is but conjecture, for as the engraver's ſword is hung at his right ſide, we are not ſure but every other article in the plate may be equally wrong; fig. 2. is certainly a left handed workman. In plate 55 we are amuſed with a group of ſcholars in a drawing ſchool or academy; and though the editors ſay in their prefatory advertiſement that 'the bare view of an object often conveys more information than whole pages of words,' this plate conveys no information excepting that it is better to draw with the left hand than with the right; all the ſcholars having their pencils in their left hands.

The advertiſement concludes with the following modeſt profeſſion. 'We ſhall only add, that as care will be taken to render the work compleat of itſelf, no ſupplement will be neceſſary. And we need not point out the trouble and inconvenience of a double alphabet, with which almoſt every work of this kind hitherto extant is incumbered.'

The compilers of the octavo dictionary publiſhed by Owen, made profeſſions of the ſame ſelf-ſufficient import, yet that work ended with an appendix; and this Dictionary, ſtrange to ſay, is followed with its *Addenda* et *Corrigenda:* and ſtranger ſtill, in defiance of the expreſs declaration of the Authors, that '*no* ſupplement will be neceſſary,' theſe *Addenda* are followed by a note promiſing 'that as improvements are continually making in many parts of the arts and ſciences, they [the compilers] will be careful to collect whatever ſeems worthy of being preſerved, *and print them ſepa-*

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* Yet theſe do not extend to the manufacture of ſnuff. The article SNUFF is a meer reference to TOBACCO, where the word only occurs in a general mention of the uſes to which tobacco is applied.

rately for the benefit of the purchaſers of this edition.' What can be ſaid of ſuch inſnaring profeſſions at the beginning of a work, and ſuch ſhameful promiſes at the concluſion!

It may be hinted to theſe gentlemen, that while they collect future improvements, it would be well to ſupply preſent deficiencies, in what ought already to have been given. Among other articles may be mentioned that of CHRISTIANITY. This article it is true affords a few curſory obſervations *on* the general doctrines and precepts of Chriſtianity, ſuppoſing them to be already known, but contains no deſcription of the character and commiſſion of the Meſſiah, no explanation of the ſchema of redemption, for the information of ſuch readers who will naturally turn to the article to obtain a ſhort clear view of this important ſubject: nor does any ſuch elucidation appear either under CHRIST, MESSIAH, or SAVIOUR, where it might naturally be expected: nor is there ſuch an article as REDEMPTION in a religious ſenſe. This is the more extraordinary, as the theological department is the firſt in the face of the title, as undertaken expreſly by a divine of the eſtabliſhed church. At the ſame time the Turkiſh feaſt, called Bairam, is twice deſcribed, under BAIRAM and BEIRAM; and above twelve columns are beſtowed on a hiſtory of the ſeveral general ſynods or councils; and near ſix, on the unprofitable ſcholaſtic forms of ſyllogiſms, without adding thoſe ſenſible obſervations on the inutility and fallacy of them, which Mr. Chambers has given a proof of his judgment in cloſing his article *Syllogiſm* with, from Mr. Locke.

The deſcriptive geographical articles anſwer very imperfect purpoſes. As they ſeldom deſcend lower than the general names of countries, a brief mention of their extent, religion, government, and ſome other national peculiarities, were naturally to be wiſhed for; which might be comprized in a ſhort compaſs. Theſe are in ſome inſtances touched, but partially; no rule of uniformity in theſe articles being adhered to: for of *Ruſſia* we are only told within the compaſs of five lines, the parallels of longitude and latitude between which that empire is included; of *Spain*, *Denmark*, &c. the ſame; and of *Morocco*, only the longitude and latitude of the capital city are given. *Sweden*, *Sardinia*, *Sicily*, *Newfoundland*, *Canada*, &c. are not ſo much as named, while the little republic of *Geneva*, and *Corſica*, were not overlooked; and while a column and half are beſtowed in an account of the *Turkiſh* government and interior policy. We have ſome mention of *India*, divided into India proper, and India beyond the Ganges; and for the diſtinction of *Indies* into eaſt and weſt, are referred to *India* and *America*; which afford no ſuch diviſion. *Antilles* are neither to be found collectively or individually; while *Peru* and *Mexico* each have obtained a place. *Guernſey*, *Jerſey*, *Madeira*, *Teneriff*, *Darien*, *Borneo*, *Sumatra*, *Ceylon*, *Malacca*, *Phillipine iſlands*, *Java*, *Japan*, *St. Helena*, *Madagaſcar*, &c. have no mention, though *Egypt*, *Ethiopia*, *Perſia*, &c. are retained: and no perſon need look for ſuch articles as *Mediterranean*, *Baltic*, or *Caſpian ſeas*; *Baffin's*, or *Hudſon's bays*. Above two columes however are engaged in conjectures concerning Noah's ark.

The articles in Natural hiſtory, Botany, &c, afford the groſſeſt inſtances of the ſame want of attention.

In plants, and other objects of common uſe, for culinary and medicinal purpoſes, which are called by different names, and deſcribed in two kinds of language, the technical and popular, wherever they are treated of for general uſe, it ought to be in the terms of general acceptation. When botanical articles are deſcribed altogether in technical terms, without introducing the popular names, as they generally are in the octavo dictionary of arts, ſuch articles furniſh no information to any claſs of readers, worth peruſing; they are too brief and general for the botaniſt, and are unintelligible to common apprehenſions. To render a dictionary therefore generally uſeful, at the ſame time that what is ſaid of any plant as to its culture, uſes, and medicinal virtues, is put under the popular name, the botanical name ought alſo to be retained, referring to the other: thus if a perſon deſires to conſult the article CARROT, he ought to find every thing relating to that root under that head; while another who with the ſame intention may turn to the article DAUCUS, ſhould there find—DAUCUS in botany; ſee CARROT.——On ſuch a plan no one would conſult the work without ſatisfaction.

If any plan had been adhered to, either of this or any other nature, in the work before us, it is a fair queſtion to aſk why *Triticum* refers to *Wheat**, and why *Rice* is under *Oryza*? Again, why is *Malus* under *Apple-tree*, *Cherry-tree* under *Ceraſus*, *Meliſſa* under *Baum*, *Wormwood* under *Abſinthium*, and *Muſtard* under *Sinapis*? More queſtions of this nature would be ſuperfluous.

Indeed where different plants are deſcribed, under their reſpective articles, which refer to the ſame genus, as *Parſley*, *Smallage*, and *Celery*, the generical name of which is *Apium*; the common characters ſhould ſtand properly under that head, the ſpecies under their reſpective popular names; with mutual references among the ſeveral articles: whereas *Apium* is here tranſlated *Parſley*, and refers to that article. As to *Celery*, it ought to be prepared for the ſupplement, for no ſuch article appears at preſent.

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* Under this article above ſeven columns are laviſhed on an hiſtorical account of the progreſs of Mr. Lille's experiments on mowing wheat inſtead of reaping it; when his approved method reſulting from them, with the experienced advantages of it, might with eaſe have been compriſed in one.

Having met with ſeveral diſappointments in conſulting botanical articles, our vexation prompted us to ſet down ſome of them, as under:

BAY *tree*; ſee LAURUS. No ſuch article.
CASSAVI, or CASSADA; ſee JATROPHA. No ſuch article.
CICELY; ſee MYRRHIS. No ſuch article.
CRESSES; ſee NASTURTIUM. No ſuch article.
FURZE *buſh*; ſee ULEX. No ſuch article.
GINGER; ſee ZINZIBER. No ſuch article.
COTTON refers to GOSSIPIUM for the characters, and GOSSIPIUM is a mere reference to COTTON.
GUAJAVA or GUAVA; ſee PSIDIUM. No ſuch article.
HAZLE; ſee CORYLUS. CORYLUS; ſee HAZLE.
WART *wort*; ſee TITHYMALUS. No ſuch article.

Beſide the foregoing deficiencies, the references to which ſhew at leaſt an intention to have ſupplied them, there are many other vegetables as well as *Celery* before mentioned totally overlooked; at leaſt we have not been able to find them under any name. Of theſe are the *Arundo*, *Reed*, or *Cane*, a very numerous claſs; *Golden rod*, *Lentil*, *Quince tree*, *Purſlain*, *Sorrel*, *Spurge*, the *Service tree*, *Spignel*, and *Tanzy*. At the ſame time, many exotics, of no declared uſe, are retained, which are not known beyond profeſſed treatiſes of botany, and which have no Engliſh names, but being of caſual diſcovery, are named by botaniſts in compliment to each other. Such are *Tournefortia*, *Waltheria*, *Turnera*, &c. Again, if a reader ſeeks information concerning ſome plants, as *Garlick* or *Muſtard*, there are no ſuch articles, or mention of them, to be found; but if by chance, when the occaſion is paſt, he is upon another ſearch, in the letter A, he will be mortified by finding *Garlick* under ALLIUM; another time, turning over the letter S, he will find *Muſtard* under SINAPIS; without any references to guide him to them.

The principles of botany are leſs univerſal than moſt other ſciences; every author of a ſyſtem aſcertaining the characters of plants differently, and claſſing them arbitrarily, according to their reſpective methods. Hence plants which conſtitute a genus in one ſyſtem, are ranked as ſpecies of another genus in others. Some plants are called by different names in different writers, and different plants by the ſame name. Thus danger of confuſion muſt reſult from uſing more than one writer on plants in ſuch a compilation as this; an error into which the preſent authors ſeem to have fallen, if we may form a judgment from ſome inſtances.

For *Brooklime*, we are referred to *Anagallis*; it being termed a ſpecies of the *Water-anagallis*. Under *Anagallis* we find two articles *mas et fœmina*, both which are deſcribed by the name of *Pimpernel*; the word *Brooklime* not occurring. Now Miller, of whom our Authors make frequent uſe, makes *Brooklime*, *Pimpernel*, and *Water Pimpernel*, three diſtinct claſſes of plants; and he gives *Brooklime* under the term *Veronica*: *Veronica* is alſo in this dictionary, copied from Miller, but the Engliſh name is not mentioned.

For the characters of *Broom*, we are referred to *Geniſta*, which is the name under which it is deſcribed by Miller; but in turning to *Geniſta*, it is deſcribed to be *Dyer's weed*, which in Miller is claſſed as a ſpecies of the *Reſeda*. They have alſo an article of *Weld*, another name for this plant.

For the characters of *Charlock*, we are referred to *Crambe*; which however is deſcribed as the *Wild Sea Cabbage*. Miller deſcribes *Charlock*, as a ſpecies of the *Sinapis*.

For the characters of the *Gooſeberry buſh*, a reference is made to *Ribes*; but there is no ſuch article: however in the *Addenda et Corrigenda*, we find RIBES, ſee CURRANT. Miller deſcribes the *Currant tree* under *Ribes*, and the *Gooſeberry* under *Groſſularia*.

For *Lung wort*, we are referred to *Pulmonaria*, the name under which it is found in Miller; but upon turning to *Pulmonaria*, we find *Sage of Jeruſalem* deſcribed; which Miller terms *Phlomis*.

Not to be ſo tedious to our Readers, as this diſagreeable work has been to ourſelves, we ſhall inſtance no more than *Sun dew* in botany; for which we are referred to *Ros ſolis*: this is deſcribed to be an agreeable ſpirituous liquor compoſed of burnt brandy, &c. Of ſome ſuch refreſhment we have no ſmall occaſion at preſent, to revive us after great fatigue, accompanied with no pleaſure.

If we have been more particular in examining the geographical and botanical articles, than into the other departments, it was becauſe Chambers, whoſe work was ready arranged for them in other ſubjects, was wanting in theſe, which, eſpecially the latter, might be very neceſſary for common families: therefore the judicious addition of them was a fair opportunity to have ſhewn the merit of the compilation, and to have excelled the Supplement to Chambers. But if theſe articles are deficient in collection, and badly arranged, they are ſcarcely better compoſed. The particulars wanted under plants, are the characters, culture, and virtues: but the two latter are frequently overlooked, and only the characters given, while at other times we have one or other of the latter without the former.

Natural hiſtory has the ſame marks of careleſs irregularity; the article *Bat*, injudiciouſly abridged from the Supplement to

Chambers, inſtead of being deſcribed by its proper characters, is looſely explained to be 'a kind of *mongrel*, or *amphibious* ſort of animal, partaking both of the mouſe and bird, and flying, though without feathers.' This is all the deſcriptive part of the article; the remainder only informs us that the bat harbours in caverns, and other receſſes, during winter. The work they took this from, gives us in few words an anatomical deſcription of it, which is curious, with the authorities for it: but, we ſee, our Authors have ſtruck out the beſt of the article, and adopted the worſt. That this animal is a medium connecting the quadruped and winged tribes, may be admitted; but its being a *mongrel*, is falſe, as is proved by its uniform regular production, maintaining its proper characters and rank: and had this article been their own compoſition, it might have been ſuppoſed they meant to ſay *ambiguous* inſtead of *amphibious*; but that not being the caſe, it only ſhews how inattentively the errors of others are adopted. That this animal is not *amphibious*, we appeal to their own explanation of that word, which is, that it is 'applied to ſuch animals as live part of their time on the land, and part in the water:' but this article tells us that bats paſs the winter 'in the *drieſt* receſſes of caverns;' ſo that this appearance of inconſiſtency muſt be left to a ſupplemental expoſition.

Under the article *Animal*, Chambers gives his readers, from Ray, a ſynopſis of the animal creation, which ſummary views are of uſe to analyſe complicated ſubjects. This, our Authors have omitted, poſſibly with no better reaſon than to ſave room: and it is from no other cauſe that they give only a bare definition of the word *Animalcule*; when Chambers, and his ſupplementers have together collected ample matter, from whence they might have extracted ſome curious microſcopical diſcoveries.

There is no ſuch article as *Hedge-hog*. Under *Echinus* indeed is a reference to *Erinaceous* for it, but there is no ſuch article. Nor will the naturaliſt find *Tipula*.

GNAT; ſee CULEX. No ſuch article.

HORNET;
HUMBLE BEE; } ſee APIS. No ſuch article.

CYGNUS; ſee SWAN. No ſuch article.

CAPRA, in Zoology; ſee GOAT.—GOAT; ſee CAPRA. This is the zig-zag dance the reader is frequently led! But we have given ſufficient ſpecimens of this nature, and ſhall only add one or two more under this head.

Crab, in zoology, is not mentioned; it is indeed briefly contained under *Cancer*, as a ſpecies of the *Squilla*, with a reference to that article; but no ſuch article exiſts in the work. *Lobſter* is not to be found, and *Cray-fiſh* is a bare reference to the genus, which the Authors forgot.

Under the article *Horſe*, Chambers has given a clear view of the ſubject. He premiſes ſome hiſtorical anecdotes concerning this noble animal, explains all the terms of jockeyſhip relating to the ſeveral parts of his body, gives remarks as to the comparative qualities of colour, &c. and ends with references to ſeveral particulars farther illuſtrating the ſubject.

The Supplement to Chambers exhibits rules for judging of the qualities of horſes from obvious circumſtances obſervable in them, gives inſtructions for the firſt backing of colts, affords hints for the proper breeding of horſes, with references to other relative articles. It has likewiſe a long article under *Hunter*, noting the requiſite qualities of a good one, and the proper management, under different circumſtances.

The article *Horſe* in this dictionary gives his characters, and remarks on the neceſſary qualities of a good one, as to fight; but theſe are given generally, without diſtinguiſhing whether for the ſaddle or draught, which every one knows require different properties; a horſe excellent for the one, being unfit for the other. Nor is there any reference to other articles relating to the horſe.

Deſiring to ſee how a horſe is to be broke to labour, we ſought for the article *Colt*, which is here a meer reference to *Foal*. Turning to *Foal*; we find ſome hints as to weaning, &c. and how to form a judgment as to his future qualities, cloſing thus: ‘ For the manner of breaking them, ſee Horse;’ which ſays not a word on the ſubject. Thus having run the circle, we ſit down as well informed as we were at firſt.

Under *Hound*, Chambers gives an article that young ſportſmen will read with pleaſure, and improvement: and the Supplement deſcribes ſeveral ſpecies of dogs for the chace or gun. *Hound* in this Dictionary is a meer explanation of the word, in two lines, and turning to *Beagle*, we find no more; but with all our induſtry, could neither find *Grey-hound*, *Blood-hound*, *Pointer*, *Spaniel*, or *Terrier*.

The article *Hunting*, in Chambers, is a methodical conſideration of the ſeveral parts of the ſubject. Here it is a meer explanation of the word in two lines, with a reference to *Game*; and there is no ſuch article in the ſenſe alluded to: while Chambers enters into a clear view of this ſubject, both in a ſporting and legal ſenſe of the word.

In ſhort, we have met with ſuch a ſeries of diſappointments, that we could have filled our whole Review with them: it is time therefore to ſtop, as a compleat examination or exhibition is not intended. A ſufficient idea of the care in collecting the proper materials, may be conceived from the foregoing inſtances; and the marks are ſufficiently obvious to characteriſe the work.

As one degree of merit in dictionaries of various matter, conſiſts in a clear diſtribution and methodical arrangement of the ſubjects, conſiſtent with their alphabetical order; we could have wiſhed to have been able to aſcribe that excellence to the work before us. All articles referring to one governing ſubſtantive, diſtinguiſhed by their adjectives, would appear to more advantage diſpoſed under that head, with a mixed regard to their natural connexion, and alphabetical order. Thus, under *Philoſophy*, ſhould be firſt given the general meaning of the term, then the ſeveral branches of it, into *Natural*, *Moral*, *Experimental*, &c. after theſe are exhauſted, next the various independent ſyſtems which have obtained, as *Ariſtotelian*, *Carteſian*, *Newtonian*, *Platonic*, &c. in alphabetical order, all properly referred to from their reſpective adjective places; thus the work would not only be alphabetical, but in great meaſure ſyſtematical: a great advantage in ſuch a heterogeneous miſcellany. A contrary order is generally, we cannot ſay poſitively, or conſiſtently, followed in this work. Indeed we here meet with new ſyſtems of philoſophy, not uſually known. We have ANTEDILUVIAN *Philoſophy*, in which above a column and a half is employed to deny the being of philoſophy before the flood, or that Adam or the antediluvian patriarchs knew any thing of the matter. This long article therefore deſtroys its title in a work where room was very ſcarce, and ſhould be cautiouſly filled. We have alſo above a column under the title of CANADIAN *Philoſophy*, though we have no article to inform us of Canada. This is extracted from the Baron La Hontan, after the compilers had hinted ſuſpicions as to the Baron's veracity in this very inſtance.

Whether what we have juſt above recommended as to arrangement, be admitted or no, there ſurely appears no ſufficient reaſon for dividing what relates to one ſubject among different articles; or even if this ſhould in any inſtance be done, they ought at leaſt to be all carefully connected by mutual references: and ſtill leſs judgment is there in giving repetitions of the ſame matter under articles which have a dependence on each other. Under the article AGUE, the various diſtinctions of *Tertian*, *Quartan*, and *Quotidian*, are ſpecified; cloſing with *general* indications of cure, with the proper exhibitions of medicine: but no reference is made to any other article. On turning to TERTIAN, the ſymptoms are *again* laid down, and for the cure the reader is referred to QUARTAN and INTERMITTENT. Turning next to QUARTAN, we there find a repetition of the ſymptoms, with the method of cure. This article refers to QUOTIDIAN and TERTIAN. INTERMITTENT, juſt explains the word, and ſends us to FEVER. *Intermitting* FEVER, begins with the remedies without a deſcription of the diſorder, and without any reference to AGUE. QUOTIDIAN alſo deſcribes the ſymptoms with remedies, but ſtands alone, having no reference to any thing elſe. This irregularity, and theſe repetitions, might have been avoided, either by making the article AGUE compleat in itſelf, both as to deſcription and methods of cure under all its circumſtances; with mere references to it from the ſeveral ſpecies of it: or, after a general explanation of the word, referring to the ſubordinate articles, where the different ſpecies of ague were reſpectively conſidered. Either of theſe methods would have been clear, and would have preſerved a connexion without repetition, beſide ſparing room for other ſubjects, many of which are too ſuperficially treated *.

Again, under WOUNDS; among the ſeveral kinds of them, wounds in the viſcera, and gunſhot wounds, are not included, nor is there any reference to them; tho' the one is to be found under GUN-*ſhot*, and the other under VISCERA. WOUNDS *in Horſes*, on the contrary, are confined wholly to gun-ſhot wounds.

Some of the medicinal articles afford room for the ſame remark with the botanical, viz. of being ranged under the technical terms, without any guide to many of them, for the unlearned reader's aſſiſtance in finding them; yet, ſurely, ſuch reader, when he has paid for the book, deſerves to be cured, if any thing in it will give him relief: but he may labour under the *heart-burn*, for inſtance, all his life-time, without finding any remedy in this Dictionary of Arts and Sciences, unleſs ſome more intelligent neighbour ſhould ſhew him the article CARDIALGIA †. Perhaps none but his apothecary may be able to do this, and how proper it may be to apply to him, or how ready he may be to afford ſuch aſſiſtance, any one may judge. *Chilblains* are likewiſe conſidered under PERNIO.

INOCULATION, conſiſts chiefly of general matter, not reduceable to practice without the aſſiſtance of 'ſome prudent phyſician,' whoſe aid is ſuppoſed neceſſary. But alas, the ſmall-pox is often now ſafely paſſed through at an eaſier rate, the facilitating of which, a prudent phyſician does not perhaps chuſe to do. It is a fact, however improbable, that the article *Small* Pox, is diſmiſſed without the leaſt hint of inoculation, or reference to that article!

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* Thus we ſee that want of method, in ſo complicated a work, is productive both of deficiency and redundancy. Why ſhould *Bairam*, as we have already hinted, be twice given; and why ſhould we find two articles of the ſame import, the one under CREPUSCULUM, and the other under TWYLIGHT? Why ſhould ZODIACAL *light* be omitted, and AURORA *Borealis* be retained? Why ſhould *Conſtantinople* and *Copenhagen* obtain the conſideration of diſtinct articles, and *Vienna*, *Paris*, &c. be overlooked?

† Yet *Arthritis* is given under GOUT; but ſo general in its matter, and ſo ſhort, that equal ſpace is beſtowed on a table of references to the plate of a cutler's ſhop: where fig. 6. is a woman ranging the goods on the ſhelves.

Under the article TAENIA, the tape-worm, is contained a deſcription of that troubleſome animal, or concatenation of animals, but its nidus or place of breeding is not hinted at; ſo that the reader learns not, from that article, whether it is terreſtrial, aquatic, or what; nor is he referred to any other place for farther explanation. If curious of this information, or unhappily not needing it, he ſeeks for the article TAPE *Worm*, for the means of deſtroying them, he will find no ſuch article. He then turns to WORMS *in Medicine*, where indeed he will find it deſcribed, with the proper remedies to expel it; but not by either of theſe names, it being there called only the *flat* or *jointed* worm, or *cucurbitine.*

In whatever light eſtimation heraldry may deſervedly be held, with a view to utility in the common affairs of life, yet whoever takes pleaſure in this ſtudy has an undoubted right to be aſſiſted in a Dictionary of Arts and Sciences. Chambers, under heraldry, gives a plate expreſsly on the ſubject, exhibiting, in ninety-four eſcutcheons, the various kinds of bearings, with their appropriated terms over them; the correſponding articles to which may be found in their reſpective places. No plate is here dedicated to any ſuch purpoſe; numbers of the terms relating to heraldry are either not to be found, or are barely ſhort verbal definitions; ſcarcely any ſcattered figures being given to illuſtrate a ſubject, which ſubſiſting entirely in repreſentations, deſcription alone, even if fully given, cannot ſufficiently convey ideas for application.

A proper conſideration of *Muſic*, might have led to a twofold view, firſt as a ſcience with regard to compoſition; ſecondly as the art of performing compoſitions: which are two diſtinct acquirements, not always neceſſarily united in the ſame perſon. Whereas MUSIC, in this dictionary, is a mere definition, without reference to any ſubordinate articles for farther information, and nothing relating to it is to be found under COMPOSITION, beyond a bare definition of the word. The nature of *concords*, and *diſcords*, may indeed be ſeen under thoſe heads, but nothing amounting *to a connected theory of muſical compoſition.*

With regard to whatever ſubject we turn to, the ſame irregularity or deficiency of information, are generally obſervable. The article *Alcoran* is given in a candid manner, the *Sonna* is juſt mentioned, and we have a brief account of the *Brachmans*; but can neither find any mention of the *Gentoos* or *Hindoos*, the

Shaſtah, or the *Viedam*. It is not eaſy to account for having an article two columns long of the ILIAD. This poem indeed was proper to be conſidered under EPIC *Poetry*, but neither does that article refer to this, or this to that. If literary compoſitions are to become expreſs articles in a dictionary, why had we not the ENEID, PARADISE *Loſt*, PASTOR *Fido*, &c. &c.

Though we have the conſtruction of Dr. Hales's ventilators, for clearing foul air out of confined places; yet, neither under *Air*, *Pipe*, *Ship*, or *Ventilator*, can the leaſt mention of Sutton's curious air-pipes be found: and it is ſurely unpardonable to omit a hint ſo eaſily executed, wherever a fire kept for other purpoſes is near at hand, and ſo ſimple in its principle, as to render it more extenſively uſeful than any machine which occupies more room, and requires labour or ſails to work it. It is to be found in the Supplement to Chambers, art. *Ship*, quoted from the Philoſophical Tranſactions, No. 462. p. 42.

Under CATACOMB, the deſcription of theſe remarkable repoſitories of the dead, is wholly confined to Italy. Did not theſe gentlemen call to mind thoſe amazing catacombs near Grand Cairo in Egypt? They recollected them, however, under MUMMY. Under PILGRIMAGE, among an enumeration of the places of moſt general viſitation, neither *Mecca* nor *Medina* occur, which are more univerſally reſorted to by Muſſulmen, than either Jeruſalem or Loretto are by Chriſtians.

Horſemanſhip is one of the branches of *literature* promiſed in the title page, yet no ſuch article appears in the work. Some ſcattered articles relating to the manege occur indeed, but how are they to be found? what is the general leading head to direct the reader to them? MANEGE affords no guide, it only refers to PILLAR, and there is no ſuch article. Among the *Addenda et Corrigenda*, we at laſt find the article HORSEMANSHIP. But this is a mere explanation of the word, and does not refer to any articles where the ſubject is conſidered. Beſide all this, horſemanſhip ought to be conſidered in a more extenſive ſenſe than limited to riding the great horſe, now ſeldom practiſed; and ſome general rules for ſitting a horſe well, and riding becomingly and ſafely, were to be expected, and ſhould not have appeared beneath the notice of the Authors.

Chambers, under the article ENVOY, ſhews the difference between the character of an envoy and an ambaſſador; the former being ſent from a ſuperior ſtate to an inferior, or to an equal or ſuperior upon leſs important commiſſions; which clearly aſcertains the difference in their characters. In the preſent dictionary, all the uſeful part of this article is omitted, and we have only his firſt paragraph, with immaterial variation of expreſſion. It ſtands thus:

‘ ENVOY, a perſon deputed to negociate ſome affair with any foreign prince or ſtate.’—This is the whole article, and according to their general profeſſion, quoted above, ‘ every thing valuable in Chambers,’ under that head; but this appears ſo far from fact, that the diſtinction is loſt by the reduction: the negociation of ſtate affairs being the common buſineſs both of ambaſſadors and envoys, though their public characters are different.

Under the article WHEEL, one of the mechanical powers, Chambers affords many notes of information which might be expected under that head, ſpecifying the different kinds and applications of them: to which the Supplement makes ſome addition, and refers to Deſaguliers's Experimental Philoſophy for farther information. All that we have under this head in this new dictionary, is a bare explanation of the word in leſs than two lines and a half. WHEEL-*Carriages* follow, which in about a dozen lines gives ſome general principles relating to them, too ſhort to be of great uſe; ending with the following remark. ‘ The carriage *goes with much leſs force* * on friction wheels, than in the common way.’ But who is to know what friction wheels are, unleſs the compilers had condeſcended to have deſcribed them? yet this deſcription is not given either under WHEEL or FRICTION. Again, as the legiſlature has thought proper to give a legal preference to carriages having wheels with broad fellies, by granting them certain exemptions from reſtrictions in weight of loading, and from tolls; it was naturally to be expected that the comparative advantage of broad wheels beyond narrow ones, both with regard to draught and the preſervation of the roads, would have been clearly ſtated for the conviction of ſuch country readers, whoſe hatred of innovations deviating from old practices, renders them averſe from adopting new methods. But nothing of this nature is to be found in this *compleat* dictionary.

Elegance of language is not required in matters of ſcience, but ſurely it is indiſpenſibly requiſite that the words uſed ſhould clearly convey a determinate meaning! but in the laſt mentioned paſſage concerning wheel carriages, *to go with much leſs force*, and *to be more eaſily drawn*, are not ſynonimous meanings; the former being a vague manner of expreſſion at leaſt.

Whoever firſt wrote any paſſage, when it is adopted by other writers, it becomes *their* writing; the article TUSCULAN, taken from Chambers, begins thus.

‘ TUSCULAN in matters of literature, a term which *frequently occurs in the phraſe* Tuſculan queſtions.’—Now certainly it occurs but *once* in that phraſe, though the phraſe itſelf may frequently occur *.

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* Perhaps the writers mean, *requires leſs force to draw it.*

Once more. Under VACUUM we are told—' If the celeſtial regions were *as denſe* as water, or as quickſilver; they would reſiſt *almoſt* as much as water or quickſilver.' Now why ſhould we not ſuppoſe equal reſiſtance *equally* to reſiſt?— ' But if they were *perfectly denſe*, without *any* interſperſed vacuity, though the matter were ever ſo *fluid and ſubtile*, they would reſiſt *more* than quickſilver does.' But can either fluidity or motion conſiſt with the idea of *perfect denſity?* Our Authors deſcribe a fluid thus: ' The nature of a fluid, *as diſtinguiſhed from that of a ſolid or hard body*, conſiſts in this, that its particles are ſo looſely connected together, that they *readily* move out of their places, when preſſed with the *leaſt force* one way more than another. From whence philoſophers conclude, that theſe particles are exceedingly minute, ſmooth, and *round.*'—Conſequently in a place ſo compleatly filled as to be ſuppoſed *perfectly denſe*, or abſolutely ſolid, the idea either of fluidity or motion is *totally* precluded.

We have a curious *geographical* deſcription of an *Anchor*, the flukes of which are ſaid to point north and ſouth, and the ſtock to point eaſt and weſt. This however depends upon the proper vertical poſition of the anchor; for out of the thirty-two points in a mariner's compaſs, there is but one poſition it can be placed in to anſwer the deſcription. But ſurely our language muſt be very poor, if the tranſverſe poſition of theſe parts could not be more neatly aſcertained by each other, without having recourſe to the cardinal points! Neverthleſs the articles relating to ſhip building, and affairs incident to navigation, appear in general to be among the leaſt exceptionable parts of the undertaking; NAVAL *Architecture*, is enriched with the principles afforded in the ingenious Mr. Murray's treatiſe on ſhip building, and illuſtrated with his deſigns.

This work, like all others of a miſcellaneous nature, wherein different hands are concerned, is of various merit. In phyſiological articles, it is not the proper buſineſs of a compiler to be of any opinion; at leaſt not ſo far as to prevent a fair ſtating of arguments in juſtification of different hypotheſes, which the reader has a right to have laid before him for his own judgment. Herein Chambers ſometimes erred. Thus under the article FIRE, after mentioning the various opinions of philo-

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* Perhaps ſuch *phraſes* are not indiſpenſibly requiſite in a Dictionar of Arts and Sciences; but if ſuch as *Tuſculan*, for the Tuſculan Queſtions, was thought proper for inſertion, how came *The Nine* to be omitted? Will not the whole ſiſterhood of *the Muſes* reſent ſo groſs an affront?

ſopher

ſophers on the nature of fire, he adopts that of Boerhaave, who conſiders it as an element diſperſed every where, and pervading all bodies, the ſenſible effects of which conſiſt in collecting a quantity of it together, by exciting an inteſtine motion in the bodies on which it then feeds; and Chambers gives a long detail of this hypotheſis, as a deſcription of the nature of fire. This is all abſurdity to a man of a contrary opinion, or what is worſe may contribute to bias his judgment. In the dictionary now before us, this article is more fairly and neatly compoſed; the ſeveral opinions are conciſely given and contraſted, and that which appears to have the greateſt weight of evidence, is briefly mentioned as the moſt reaſonable ſyſtem. We ſhall give this article as a ſpecimen of one of the beſt parts of the work, that it may be compared with other dictionaries; and with a regret that we have not been able to find many more ſuch.

'FIRE, a general name, by which men ſeem to underſtand a certain ſenſation or complex notion of light, heat, burning, melting, &c.

'The power of fire is ſo great, its effects ſo extenſive, and the manner of its acting ſo wonderful, that ſome of the wiſeſt nations of old reverenced and worſhipped it, as the ſupreme deity. Some of the chemiſts alſo, after they had diſcovered its ſurpriſing operations, ſuſpected it to be an uncreated being: and indeed the moſt famous of them have acknowledged it as the ſource of all their knowledge; and hence have profeſſed themſelves philoſophers by fire, nor thought they could be honoured with a nobler title. Now, amongſt all the wonderful properties of fire, there is none more extraordinary than this, that though it is the principal cauſe of almoſt all the ſenſible effects that continually fall under our obſervation, yet it is itſelf of ſo infinitely ſubtile a nature, that it eludes the moſt ſagacious enquiries, nor ever comes within the cognizance of our ſenſes; and hence others have been led to be of opinion that it ought to be looked upon as ſpirit rather than body. Fire is generally divided into three kinds or ſpecies, viz. celeſtial, ſubterraneous, and culinary.

'By celeſtial fire is principally underſtood that of the ſun, without regard to that of the fixed ſtars, though this perhaps may be of the ſame nature.

'By ſubterraneous fire we underſtand that which manifeſts itſelf in fiery eruptions of the earth, volcanoes or burning mountains; or by any other effects it produces in mines, or the more central parts of the earth.

'By culinary fire we mean that employed in all chemical operations, and the common occaſions of life.

'The ſun's heat appears to be the actuating principle, or general inſtrument of all the operations in the animal, vegetable, atmoſpherical, marine, and mineral kingdoms.

'Fire conſidered in itſelf, ſeems to exiſt, in the greateſt purity and perfection in the celeſtial regions; at leaſt we are inſenſible of any conſiderable ſmoke it yields: for the rays of light come to us from the ſun, unmixed with any of that groſs, feculent, or terreſtrial matter, found in culinary and ſubterranean fires: but, allowing for this difference, the effects of the ſolar fire appear the ſame as thoſe of culinary fire.

'If we examine the effects of ſubterraneous fires, we ſhall find them the ſame with thoſe produced by culinary fire. Thus burnt coals, cinders, and melted minerals, are thrown up by Veſuvius and other burning mountains. Warm nephritical exhalations, natural hot ſprings, ſteams, vapour, ſmoke, &c. are found in ſeveral parts of the globe, riſing nearly in the ſame manner as if they were produced by the heat of a furnace. Whence it appears that ſubterraneous fires are of the ſame nature with the culinary.

'All the phyſical knowledge we can have of a ſubject, muſt ariſe from attending to its properties and effects: but theſe properties and effects can never be diſcovered without the help of experiments; which in philoſophical inquiries are the only interpreters betwixt the ſenſes and the reaſon: whence all thoſe notions of fire ſhould be rejected as precarious and unſound, that are taken from the direct teſtimony of the ſenſes, or the naked reaſon unaſſiſted by experiments. In this enquiry, therefore, the mind ſhould particularly be kept unprepoſſeſſed, and, before it pronounces, wait for full information. As men generally affix to the word fire, a complex idea of burning, light, heat, melting, &c. this idea ſhould be analyſed, in order to ſee what parts are eſſential, and what precarious or arbitrary.

'We frequently find the effects of fire produced, where no viſible fire appeared. Thus the fingers are eaſily burnt by an iron heated below the degree of ignition, or ſo as to be no ways viſibly red-hot or fiery: whence it follows, that the eye is no judge of fire.

'So likewiſe the touch gives us no poſitive notice of any degree of fire below the natural heat of the body, or any ſo great as to deſtroy the organ.

'Again, the effects of fire are often produced without any manifeſt ſigns of burning, melting, &c. as in evaporations, &c. If this method of excluſion and rejection were purſued to its due length, we ſhould, perhaps, find no criterion, infallible mark, or characteriſtic of fire in general, but that of a particular motion ſtruggling among the minute parts of bodies, and tending to throw them off at the ſurface. If this ſhould prove the caſe, then ſuch a motion will be the form and eſſence of fire, and which, being preſent, makes fire alſo preſent; and, when abſent, makes fire alſo abſent: whence to produce fire, and produce this motion in bodies, will be one and the ſame thing. See ELECTRICITY.

'The great and fundamental difference in reſpect to the nature of fire is, whether it be originally ſuch, formed thus by the Creator himſelf at the beginning of things, or whether it be mechanically producible from other bodies, by inducing ſome alterations in the particles thereof. The former opinion is maintained by Homberg, Boerhaave, the younger Lemery, and s'Graveſande; the latter is chiefly ſupported by the Engliſh philoſophers, lord Bacon, Mr. Boyle, and Sir Iſaac Newton.

'Bacon, in the treatiſe De Forma Calidi, deduces, from a great number of particulars, that heat in bodies is no other than motion, ſo and ſo circumſtanced; ſo that to produce heat in a body, nothing is required but to excite a certain motion in the parts thereof.

'Boyle ſeconds him in an expreſs treatiſe of the mechanical origin of heat and cold, and maintains the ſame doctrine with new obſervations and experiments; as a ſpecimen of which, we ſhall here give the two following:

'1. In the production of heat, ſays that able philoſopher, there appears nothing on the part either of the agent or patient, but motion and its natural effects. When a ſmith briſkly hammers a piece of iron, the metal thereby becomes exceedingly hot; yet there is nothing to make it ſo, except the forcible motion of the hammer impreſſing a vehement and variouſly determined agitation on the ſmall parts of the iron, which, being a cold body before, grows, by that ſuper-induced commotion of its ſmall parts, hot: firſt, in a more looſe acceptation of the word, with regard to ſome other bodies, compared with which it was cold before; then ſenſibly hot, becauſe this agitation ſurpaſſes that of the points of our fingers; and in this inſtance oftentimes the hammer and anvil continue cold after the operation; which ſhews that the heat acquired by the iron was not communicated by either of thoſe implements, as heat; but produced in it by a motion, great enough ſtrongly to agitate the parts of ſo ſmall a body as the piece of iron, without being able to have the like effect upon ſo much greater maſſes of metal as the hammer and the anvil: though if the percuſſions were often and briſkly renewed, and the hammer very ſmall, this alſo might be heated: whence it is not neceſſary that a body itſelf be hot to give heat.

'2. If a large nail be driven by a hammer into a plank of wood, it will receive ſeveral ſtrokes on its head before it grows hot; but when it is once driven to the head, a few ſtrokes ſuffice to give it a conſiderable heat; for while, at every blow of the hammer, the nail enters further into the wood, the motion produced is chiefly progreſſive, and is of the whole nail tending one way; but when that motion ceaſes, the impulſe given by the ſtroke being unable to drive the nail further on, or break it, muſt be ſpent in making a various, vehement, and inteſtine commotion of the parts among themſelves, wherein the nature of heat conſiſts.

'Agreeable to this is the opinion of Sir Iſaac Newton, who conceives that groſs bodies may be converted into light, by the agitation of their particles; and light, again, into groſs bodies, by being fixed therein.

On the other hand, M. Homberg, in his Eſſai du Souffre Principe, holds, that the chemical principle, or element ſulphur, which is ſuppoſed one of the ſimple primary, pre-exiſtent ingredients of all natural bodies, is real fire, and conſequently that fire is coeval with bodies.

'Dr. s'Graveſande goes on much the ſame principle: fire, according to him, enters the compoſition of all bodies, is contained in all bodies, and may be ſeparated or procured from all bodies, by rubbing them againſt each other; and thus putting their fire in motion: but fire, he adds, is by no means generated by ſuch motion.

'Mr. Lemery, the younger, agrees with theſe two authors in aſſerting this abſolute and ingenerable nature of fire: but he extends it farther. Not contented to confine it as an element to bodies, he endeavours to ſhew, that is equally diffuſed through all ſpace, and that it is preſent in all places; in the void ſpaces between bodies, as well as in the inſenſible interſtices between their parts.

'This laſt ſentiment falls in with that of Boerhaave, and the celebrated M. Muſſchenbroek. But notwithſtanding what thoſe able philoſophers have advanced, it is evident that fire, heat, flame, &c. are only the different modifications of the particles of light, and that the particles of light themſelves depend entirely on velocity for their lucific quality; ſince, by many experiments, we know, that the particles of bodies become lucid, or particles of light, by only producing in them a requiſite degree of velocity: thus the particles in a rod of iron, being hammered very nimbly, ſhine and become red hot: thus alſo the violent ſtroke of the flint againſt the ſteel, in ſtriking fire, puts the particles of the ſteel, which it takes off, into ſuch a motion as cauſes them to melt and become red hot, which makes the ſparks of fire produced by each ſtroke: as, therefore, fire conſiſts in the great velocity of the particles, ſo it may be communicated from one body in which it is, to another in which it is not, after the ſame manner that one body in motion will communicate motion to another that has got none.

'Fire differs from heat only in this, that heat is a motion in the particles of a body, with a leſſer degree of velocity, and fire a motion with a greater degree of velocity, viz. ſuch as is ſufficient to make the particles ſhine; though we often call ſuch a ſtate as will burn, fire, though it does not actually ſhine; and we ſeldom call thoſe lucid bodies fires, which only ſhine, and do not burn. Theſe are a ſort of phoſphori, which, though they have no heat, yet ſeem to owe their lucidity to the motion of their parts. See the articles HEAT and PHOSPHORUS.

'There ſeems to be no other difference between fire and flame, than this; that fire conſiſts in a glowing degree of velocity in the parts of a body, while yet ſubſiſting together in the maſs; but flame is the ſame degree of velocity in the particles diſſipated and flying off in vapour: or, to uſe Sir Iſaac Newton's expreſſion, flame is nothing elſe but a red hot vapour. See the article FLAME.'

The ſeveral ſurprizing phaenomena of *electricity*, are conciſely given under that article, and with more propriety than a long diſcuſſion of theories formed of the nature of that not yet ſufficiently known ſubject: the experiments are here properly collected for the eſtabliſhment of future principles, rather than haſty ſyſtems built on them, which may admit of contraverſion. At the cloſe, however, ſome few laws are deduced, collected from Mr. Ellicot, with general remarks by Mr. Watſon, which may be confirmed or not, as a farther knowledge may determine.

Under LONGITUDE we have a clear view of this grand deſideratum in navigation, with the leading principles to the aſcertaining it; together with Mr. Ludlam's account of the conſtruction of Mr. Harriſon's celebrated time-piece calculated for this purpoſe; which brings the ſubject down to the preſent time, and will both amuſe and inform the curious inquirer.

Among mechanical improvements is to be found a deſcription of Mr. Erſkine's admirable centrifugal machine for raiſing water,

ter, the ſimplicity and utility of which make it a valuable acquiſition in a work of this nature. But it is impoſſible to avoid noting, that this new principle of pump-work is not referred to from either PUMP or PISTON.

The admiſſion of ſome articles of merit, or the proper conſideration of particular ſubjects, are, however, but partial degrees of excellence, not ſufficient to eſtabliſh the reputation of the united work; without an uniformity in execution and diſtribution, and without collateral references to connect *all* ſubjects depending on each other: a careful obſervance of the latter, cannot be too ſtrongly recommended in ſuch copious mixed undertakings.

Among the trifling articles, may be ranked the AIR *Jacket* for ſuſtaining perſons in water, without the action of ſwimming. This is deſcribed as a kind of double leather jacket, to be diſtended with air through a braſs ſtop cock: and the uſe it is recommended for, is for the ſaving a perſon if he has the miſfortune of falling overboard. But are our ſailors to go conſtantly thus ridiculouſly encumbered? No; for the jacket muſt be wet before it can be filled! So, when a ſailor falls overboard, he is to call for his air-jacket, and whether he can ſwim or no, is to fill and adjuſt it in the ſea! A reference is made to CORK *Jacket*, for a compariſon between the two inventions; and no ſuch article is to be found.

A minute examination of every thing in ſuch a work cannot be propoſed; what we have already done has carried us a great length, but yet not too far conſidering the nature of the work, the price to purchaſers, and the plauſible profeſſions and poſitive aſſurances of the undertakers, to ſecure ſubſcribers. We ſhall only add, reſpecting mechanics, one of the moſt conſiderable objects, that from the redundancy of the plates, it may be preſumed particular attention was paid to them, perhaps in ſome reſpects more than was neceſſary, for reaſons already hinted; eſpecially if the deſcriptions are amplified to the prejudice of other ſubjects. Mechanical profeſſions, in general, are not upheld by books, but by the uninterrupted wants of mankind; and if each trade or manufacture requires a courſe of practical initiation, and if our Authors profeſs themſelves indebted to the communications of artiſans, it will not be preſumed that any one, for inſtance, can commence *Turner*, merely from the references to two figures of a Turner at his lathe and wheel, which occupy one plate, or from the views of the ſeveral kinds of *Lathes* under *that* article, which fill half of another. The latter, in our opinion, were neceſſary, and ſufficient; for in ſubjects of handicraft, the *general* principles of the art are all that books can be ſuppoſed to convey.

It would be ſuperfluous to make a diſplay of extenſive reading by a ſhew of detection in tracing from what work the compilers took this or that article. Such undertakings are avowedly collected from whatever can furniſh the proper materials; and Chambers has ſufficiently obviated this reproach in his modeſt and judicious preface: he compares himſelf to a bee, and aſks, 'who ever brought an action of trover or treſpaſs againſt that avowed freebooter?' This diſtinction occurs, however, which will refer to what we hinted at the commencement of this article, that the bee profits from the general productions of nature, ſubſiſts upon common, but injures no particular property. The compiler avails himſelf of the labours and ingenuity of other men in works of art: if therefore he clandeſtinely paſſes them for his own, it is actual piracy; but if while he is collecting, he honeſtly declares at the end of his articles whoſe property they are, his reputation ſuffers no injury in any point of view; he pays due acknowledgement to every author for the liberty taken, and his own merit will be determined by the judgment he ſhews in ſelecting, abridging, and arranging.

Should any one concerned think we have taken induſtrious pains to depreciate this work, the plea we reſt upon for our defence is, the obligation we are under, of pointing out the merits or demerits of new publications: and, of a work which we cannot commend on the whole, it not only juſtifies us to the Public, but even to the Authors, to exhibit the motives of our diſapprobation. The determination of every reader, for himſelf, reſts ultimately in his own judgment.

Letters addreſſed to his Highneſs the Prince of *****, *containing Comments on the Writings of the moſt eminent Authors who have been accuſed of attacking the Chriſtian Religion.* By M. Voltaire. 8vo. 2s. Becket and Co.

MR. Voltaire ſeems, in the decline of his age, and when he is, according to the courſe of nature, approaching the verge of another ſtate, to have directed his whole attention to that one important ſubject, the moſt eſſential of all others to the great intereſt of mankind,—the ſubject of religion.—'He could not better employ the remainder of his days,' the pious reader will naturally ſay, who is unacquainted (if ſuch a reader is any where to be found) with the character of this celebrated WIT, and of his numerous writings. But need we add, that Mr. Voltaire's view in beſtowing, of late, ſuch unremitted attention on this very momentous ſubject, ſeems by no means confined to the narrow, contracted end of *working out his own ſalvation, with fear and trembling.* No! his great aim is, the univerſal happineſs of mankind, both in this world and the world to come. It is, indeed, the ſame *generous, diſintereſted* motive that ever influenced him, in all his writings on religion in general, or on Chriſtianity in particular, viz. to open the eyes of the blind, and let us, poor deluded mortals, ſee how groſsly we have been impoſed on by prieſts of all ages and perſuaſions, who have continually beguiled us with fictitious revelations from above :--to ſhew us, too, that we ſhall remain as much in the dark as ever, unleſs we reſolve to forſake all other lights, that we may be guided in the right way by the *luminous* torch which he is ſo good, in the exceſs of his *wiſdom* and *benevolence*, to hold out for our direction. How much, how infinitely are we obliged to ſo *beneficent* a Being!

The preſent performance is the tranſlation of a piece publiſhed laſt winter, (the title-page ſays *at Berlin*) entitled *Catalogue Raiſonné des Eſprit Forts*. His main deſign, in this oblique attack on Chriſtianity, ſeems to have been, to reſcue the characters of many free thinking writers from the obloquy which hath been caſt on them by thoſe who view their productions with abhorrence. And in order to render this infidel aſſembly the more reſpectable, he has cunningly introduced into their company, ſome of the moſt honoured names in literature: as Locke, Wollaſton, Clarke, &c. Men whoſe religious principles, and ſincere attachment to the Chriſtian faith, it would be the higheſt abſurdity to queſtion. 'Tis true, he very *gravely*, in *his manner*, vindicates them from the charge of favouring atheiſm and infidelity: but who ever brought that charge againſt them? None, except a few Ignorants and Bigots of the laſt century, and, it may be, the Roman Catholic clergy abroad: but it is an affront to the memories of thoſe celebrated Chriſtian philoſophers, to attempt to defend them againſt ſuch adverſaries!

But the oddeſt of our Author's whims, is his producing Swift as a writer againſt Chriſtianity; for Swift was rather a bigot, (to the *church* at leaſt) than a freethinker! Mr. Voltaire, however, abſurdly conſiders him as an enemy to the Chriſtian ſcheme, from his *Tale of a Tub*: which is notoriouſly a ſatire on the churches of Rome and Geneva in particular, and not on the Chriſtian religion itſelf. It is, on the contrary, a very high panegyric on the church of England, as approaching, in the writer's opinion, the neareſt, of all other churches, to the original goſpel purity and perfection.

He alſo affects to rank Dr. Warburton among the adverſaries of Chriſtianity; on account of his Divine Legation of Moſes; (which is, perhaps, as curious a paradox as any in the Divine Legation itſelf) and he falls upon this learned writer with particular ſeverity,—as he never fails to do, whenever the biſhop comes in his way: but the letter relating to him is not inſerted in this tranſlation—which omiſſion, we ſuppoſe, was intended as a compliment from the tranſlator, or the bookſeller, to his lordſhip.

Our Author's account of the famous Vanini may be given as a ſpecimen of his manner on commenting on the lives, characters, and works of infidel, or *reputed* infidel writers.

' May it pleaſe your highneſs, in anſwer to your queſtions, as to the hiſtory of Vanini, I cannot do better than tranſcribe here what is ſaid of him, in the ſixth edition of a little work compoſed by a ſociety of men of letters, and without reaſon attributed to a man of note.

"' Let us paſs over the whole ſpace of time between the Roman republic and us. The Romans, much more wiſe than the Greeks, never perſecuted any philoſopher for his opinions. It was not ſo with the barbarian nations who ſucceeded to the Roman empire. From the time that the Emperor Frederic II. had quarrels with the pope, he was accuſed of being an atheiſt, and being the author of the book of *The three Impoſtors*, in conjunction with his chancellor De Vineis.

" Does that great man, our chancellor de L'Hopital, declare againſt perſecutions? He was immediately accuſed of atheiſm. *Homo doctus ſed verus Atheos.* A jeſuit, as much beneath Ariſtophanes, as Ariſtophanes is beneath Homer; a wretch, whoſe name is become ridiculous even among the Romiſh fanatics themſelves. The Jeſuit Garaſſe, in a word, finds atheiſts every where, for ſo he calls all thoſe againſt whom he lets looſe his rage of invective. He calls Theodore Beza an atheiſt: It is he who has induced the public to error with regard to Vanini.

" The unhappy end of Vanini does not move us to indignation and pity, like that of Socrates, becauſe Vanini was but a foreign pedant, without merit. However, Vanini was certainly no atheiſt, as has been pretended. He was preciſely the contrary.

" He was a poor Neapolitan prieſt, by trade a preacher and a divine; a fierce diſputant on the quiddities and univerſalities; *et utrum chimæra bombinans in vacuo poſſet comedere ſecundas intentiones.* But as for any thing farther, he had not a vein in him that tended to atheiſm. His notion of God is of the moſt orthodox theology, and the moſt approved. —*God is his own principle and end; parent of the one and of the other; without need of either; eternal without exiſting in time: for him there is neither paſt no future, he is every where, and out of every thing; governing every thing; having created every thing; immutable, infinite, without parts; his will is his power*, &c.

" Vanini valued himſelf on renewing that pure ſentiment of Plato, embraced by *Averroes*, that God had created a chain of beings from the leaſt to the greateſt, of which the laſt link was connected to his eternal throne: an idea, in truth, more ſublime than true, but which is as far from atheiſm, as exiſtence from nonentity.

" He travelled to get bread, and to diſpute; but unhappily, diſpute is the road quite oppoſite to that which leads to fortune; they that take it are ſure to make ſo many irreconcileable enemies, as they find learned men or pedants againſt whom they enter into argument. There was no other ſource of Vanini's misfortune: his warmth, and groſſneſs of manners in diſputing, brought upon him the hatred of certain divines; and having had a quarrel with one Francon, or Franconi, this Francon, the friend of Vanini's enemies, did not fail of accuſing him of being an atheiſt that taught atheiſm.

“ This Francon, or Franconi, with the help of ſome witneſs, had the barbarity, at a confrontment, to maintain his charge. Vanini, under trial, being interrogated what he thought of the exiſtence of God, anſwered, that he adored as the church did; a God in three perſons. Having taken up a ſtraw, This ſtraw, ſays he, is enough to prove that there is a Creator. Upon which he pronounced a remarkable ſenſible diſcourſe on vegetation, on motion, and on the neceſſity of a Supreme Being, without whom there could be no motion or vegetation.

“ The preſident Grammont, who was then at Tholouſe, relates this diſcourſe in that hiſtory of France of his, which is in theſe days ſo perfectly forgotten: at the ſame time this Grammont, from an unconceiveable prejudice, pretends, *that Vanini ſaid all this out of vanity, or out of fear, rather than from any inward perſuaſion.*

“ But on what can this raſh and atrocious judgment of the preſident Grammont be founded? On the face of Vanini's anſwer it is evident that he ought to have been acquitted of the accuſation of atheiſm. But how came it that he was not? This unfortunate prieſt dabbled alſo in phyſic. There was found in his apartment a live toad, which he kept in a veſſel full of water. They did not fail, on this, to accuſe him of witchcraft; it was averred that this toad was the god he worſhipped; they gave an impious ſenſe to ſeveral paſſages of his books, than which nothing is more eaſy nor more common, by taking the objections for the anſwers, by a malignant conſtruction of ſome ambiguous phraſe, or by poiſoning an innocent expreſſion. In ſhort the faction that was oppreſſing him, extorted from the judges a ſentence that condemned this unfortunate man to death.

“ To juſtify this death, there was a neceſſity of accuſing this unhappy creature of whatever could be thought the moſt horrid. The *Minim*, (*Minimus*, indeed) Merſenne has puſhed the madneſs of calumny to ſuch a degree, that he was not aſhamed of ſaying in print, that Vanini had left Naples in company with twelve of his apoſtles, to go and convert the world to atheiſm. What a wretched pitiful charge is this? How could ſuch a poor man as he was, have a dozen of men *at his wages?* How could he have perſuaded twelve Neapolitans to travel at a great expence to ſpread every where this deteſtable and ſhocking doctrine, at the hazard of their lives? Would a king have power enough to hire twelve preachers of atheiſm. No one before the Father Merſenne had advanced ſo enormous an abſurdity. But after him it has been repeated: it has infected journals and hiſtorical dictionaries; and the world who loves any thing extraordinary, has, without examination, believed this fable.”

‘ Bayle himſelf, in his *Penſées diverſes*, ſpeaks of Vanini as of an atheiſt: “‘ He makes uſe of his name for an example to ſupport his paradox *that a ſociety of atheiſts may ſubſiſt*’; he aſſures us, that Vanini was a man very regular in his morals, and that he was the martyr of his philoſophical opinion; on both which points he is equally miſtaken. The prieſt Vanini acquaints us in his dialogues, compoſed in imitation of Eraſmus, that he had a miſtreſs whoſe name was Iſabella. He wrote with the ſame freedom that he lived; but he was no atheiſt.

“ A century

" A century after his death, the learned La Croze, and a writer who took the name of Philalethes, undertook to juſtify him; but as none concern themſelves about the memory of an unfortunate Neapolitan, a very bad author, there are few that read thoſe apologies for him."

' I ſhall add to theſe very ſenſible reflexions, that in 1717 there was printed at London a Life of Vanini. It was dedicated to Lord North and Grey, and written by his chaplain, a French refugee. To give you an idea of this author of that life, it is enough to tell you, that he lays, in it, a ſtreſs on the teſtimony of the Jeſuit Garaſſe, the moſt abſurd, and the moſt inſolent calumniator, and at the ſame time the moſt ridiculous writer that ever was among the Jeſuits. Here follow the words of Garaſſe quoted by the chaplain, and which, in fact, are to be found in the *Curious Doctrine* of the Jeſuit, p. 144.

" As to Lucilio Vanini, he was a Neapolitan, a fellow of no account, who had been a vagabond about Italy, to ſpunge a livelihood, and ſtrolled through a *good* part of France, in quality of pedant. This wicked raſcal being come to Gaſcony in 1617, propoſed to ſow his tares to advantage, and to make a rich harveſt of impiety, imagining that he had found there minds ſuſceptible of his tenets. He uſed to inſinuate himſelf among the nobility, and make as free with their tables, as if he had been a retainer of theirs, and familiariſed of old with the humour of the country; but he met with underſtandings more ſtrong, and more reſolute in the defence of truth than he had imagined."

' What can your highneſs, after this, think of a life written upon ſuch materials? But what will ſurprize you moſt is, that when this unfortunate Vanini was condemned, there was not one of the books produced to him, in which it has been imagined that the atheiſm was contained for which he was condemned. All the books of this diſaſtrous Neapolitan were books of divinity and philoſophy, printed with privilege and approbation of the doctors of the faculty at Paris. His dialogues, which are at this day made a handle of blame, and which can hardly be condemned for any thing but being dull and tireſome, were honoured with the greateſt encomiums in French, in Latin, and even in Greek. Among theſe elogiums there is the remarkable one of a famous doctor of divinity at Paris.

Vaninus, vir mente potens ſophiæque magiſter
Maximus, Italiæ decus & nova gloria gentis.

Theſe two verſes were afterwards imitated in French.

Honneur de l'Italie, émule de la Grèce,
Vanini fait connoître & chérir ſa ſageſſe.

But all theſe elogiums have been forgotten, and nothing remembered but that he was burnt alive. It muſt be owned, that ſometimes people are burnt on rather ſlight occaſions. Witneſs, John Huſs, Jerom de Prague, the Counſellor Anne Dubourg, Servetus, Antony, Urban Grandier, the Marſhalleſs d'Ancre, Morin, and John Calas; witneſs that innumerable liſt of unfortunates whom almoſt all the ſects of Chriſtians have, in their turns, cauſed to periſh by fire, a horror unknown to the Perſians, to the Turks, to the Tartars, to the Indians, to the Chineſe, to the Roman republick, and to all the people of antiquity, and which will make our poſterity bluſh for their deſcending from ſuch execrable anceſtors.'

His account of the *Encyclopedia* is really curious, and deſerves a place in our Review :

'You aſk me ſome particulars of the Encyclopedia ; I obey your orders : This immenſe project was conceived by Meſſieurs Diderot and D'Alembert, two philoſophers, who do honour to France : one of them has been diſtinguiſhed by marks of generoſity from the empreſs of Ruſſia ; the other by the refuſal of a ſplendid fortune offered him by that empreſs, but which that very philoſophy of his would not permit him to accept. The Chevalier Jaucourt, of a family on which he himſelf reflects a luſtre, both by his vaſt ſtore of knowledge, and by his virtues, joined with theſe two men of literature, and ſignaliſed himſelf by an indefatigable labor.

They were aſſiſted by the count of Heronville, lieutenant-general to the king of France, profoundly verſed in all the arts which are included in, or have affinity to, your great art of war ; they had alſo the aid of the count of Treſſan, another lieutenant-general, whoſe various merits are univerſally acknowledged ; and of Monſieur de St. Lambert, who, making better verſes than Chapelle, has withal not gone the leſs deep into whatever relates to arms. There are other general officers who have furniſhed excellent memorials on tactics.

'This dictionary was alſo enriched, by able engineers, with every thing concerning the attack and defence of places. Preſidents and counſellors of parliament have furniſhed ſeveral articles on the civil law. In ſhort, there is no ſcience, no art, no profeſſion of which the greateſt maſters have not emulouſly contributed to make this dictionary a valuable work. It is on earth the firſt, and perhaps the laſt example of ſuch a conſiderable number of men of ſuperior worth, eagerly concurring, without intereſt, without any private view, not even that of reputation, (for ſome have concealed themſelves) to form that immortal depoſite of the treaſures of human knowledge and underſtanding.

'This work was under the auſpices, and under the eyes of the count D'Argenſon, a miniſter of ſtate, capable of underſtanding it, and worthy of protecting it. The porch of this prodigious edifice is a preliminary diſcourſe, compoſed by Monſieur D'Alembert. I dare aver, that this diſcourſe, which received the applauſe of all Europe, appeared ſuperior to the method of Deſcartes, and equal to the beſt of the illuſtrious Chancellor Bacon's writings on this ſubject. If in the body of the dictionary itſelf there are ſome frivolous articles, and others that ſavor more of the declaimer than of the philoſopher ; this fault is abundantly repaired by the prodigious quantity of profound and uſeful articles. The editors could not well refuſe certain young adventurers, who had a mind to exhibit, in this collection, their productions in company with the maſter-pieces of great men. An over-politeneſs was the cauſe of great injury to this work ; it is the ſaloon of Apollo, in which indifferent painters have ſometimes mixed their paintings with thoſe of a Vanloo, and a Lemoine. But your highneſs will, doubtleſs have obſerved, that this collection is preciſely the reverſe of other collections ; that is to ſay, that the good is greatly predominant over the bad.

You will eaſily think that, in ſuch a town as Paris, fuller as it is of men of literature than ever were Athens and Rome, thoſe who were not admitted into this important undertaking, ſet themſelves againſt it. The Jeſuits began ; they had wanted to be employed on the articles of theology, and had been refuſed. This was enough for them to accuſe the Encyclopediſts of irreligion; that was a thing in courſe. The Janſeniſts, ſeeing that their rivals had ſounded the alarm, did not remain quiet. They were in ſome meaſure engaged to ſhew more zeal, than thoſe whom they had ſo much reproached for their eaſy morality.

‘ As the Jeſuits exclaimed againſt the impiety of the work, the Janſeniſts howled at it. There happened to be a convulſionary, or convulſioniſt, one called Abraham Chaumeix, who lodged an accuſation in form, intitled, *Prejugés legitimes contre L'Enciclopedie*, or, Juſt Prejudices againſt the Enclyclopedia, of which the firſt volume had ſcarce appeared: It was a ſtrange aſſemblage this of the word *prejudice*, which properly ſignifies illuſion; and the word *juſt*, which belongs only to what is reaſonable. He carried, however, his moſt unjuſt prejudices ſo far as to ſay, that if the poiſon did not appear in the firſt volume, it would, doubtleſs, be perceived in the following ones; which was as much as to render the Encyclopediſts guilty not of what they had ſaid, but of what they would ſay.

‘ As witneſſes are neceſſary in a criminal proceſs, he produced St. Auguſtin and Cicero; and theſe witneſſes were ſo much the more unexceptionable, for that it could not be ſuſpected, that Abraham Chaumeix had any the leaſt acquaintance with them. The cries of ſome, poſſeſſed with a ſpirit of malignancy, joined with thoſe of this ſenſeleſs wretch, excited a perſecution that laſted but too long: yet, what came of it at length? That happened which happened to ſound philoſophy, to the emetic, to the circulation of the blood, to inoculation: All theſe were for a time proſcribed, and have at length triumphed over ignorance, ſtupidity, and envy; the dictionary of the Encyclopedia, notwithſtanding its faults, ſtill ſubſiſts, and Abraham Chaumeix is gone to hide his rage at Moſcow. It is ſaid the empreſs has compelled him to good manners; if ſo, it is one of the prodigies of her reign.’

Were it not that we are obliged, by our limits, to put a ſhort period to this article, we ſhould take ſome notice of Mr. de Voltaire's chapter, or letter, concerning the Jews; whom he repreſents as the moſt formidable enemies of Chriſtianity.—There are other parts of his work which are notable enough in their way; and, in particular, his account of French and German freethinking writers is very entertaining. As to the piece annexed to the *letters*, entitled *A ſecret Project preſented to the Emperor Muſtapha III*, &c. *By Ali Ben Abdalla, Baſha of Cairo*, we take it for granted it is merely the work of the Baſha of *Ferney*, and preſented by him, not to an Emperor of the Muſſelmans, but to the *Marchand-Libraire* who has the honour of conducting theſe letters from the hand of the ingenious writer to the hands of the public.

With regard to the tranſlation, it is pretty exact to the ſenſe of the original; but the ſtyle, as our readers muſt have obſerved, from the ſpecimens given, is ſomewhat ſtiff, and, in ſeveral places, the language is barely Engliſh: yet, on the whole, this piece is better tranſlated than many of thoſe with which the public is ſo plentifully ſupplied from France.

An Inquiry into the Doctrine lately propagated, concerning Attachments of Contempt, the Alteration of Records, and the Court of Star chamber. Upon the Principles of Law, and the Conſtitution, particularly as they relate to Proſecutions for Libels. With Notes, References, and Obſervations. By an Engliſh Conſtitutional Crown Lawyer. 4to. 5 s. boards. Williams. 1769.

THE Addreſs, Inſcription, or Dedication, whatever it be called, to this *Inquiry*, will probably be a ſufficient ſpecimen to enable the ſenſible and diſpaſſionate part of our Readers to judge of the merit of the work. It runs in theſe words:

'To the twelve hundred and ninety-two freeholders, of the loyal county of Middleſex; to the twelve hundred and forty-ſeven liverymen of the loyal city of London, who polled for John Wilkes, Eſquire, at the general election in March 1768; to thoſe defenders and preſervers of the laws and conſtitution of their country, and of the rights and liberties of their fellow ſubjects, whoſe names are inrolled in letters of gold, as a memorial to the preſent and future ages, that whoever is above the law, will, in the end, find themſelves miſtaken,—are the following ſheets inſcribed, dedicated, and addreſſed, by an Engliſh Conſtitutional Crown Lawyer.'

Had not this Conſtitutional Crown Lawyer taken pains to make us acquainted with his country, we ſhould as ſoon have taken him for a native of the *Terra Incognita*, as have ſuppoſed him an *Engliſhman*: for whatever may be determined with regard to his knowlege of the laws of his country, he will certainly be pronounced a ſtranger to its language. For example, we are told that——

'*Whoever* IS above the law, will, in the end, find THEMSELVES miſtaken.' Now we are much miſtaken if this is not what a grammarian would call a *falſe concord*, for which a ſchool-boy would ſuffer the laſh.—But though it is not Engliſh, it may be ſenſe: let us try therefore if we can diſcover it, though the ſearch is difficult; "For," as Pope ſays, "true no-meaning puzzles more than wit." Now it would puzzle any mortal to conceive wherein a man who *is* above the law can find himſelf miſtaken. Perhaps this Lawyer means that whoever attempts *to be* above the law, will in the end find himſelf miſtaken. But the ſolution of this knotty paſſage we leave to deeper commentators.

To them likewiſe it muſt be left to determine who are theſe Defenders and *Preſervers* of the laws, &c. of their country, and the rights and liberties of their fellow ſubjects, whoſe names are inrolled in letters of gold. They ſurely cannot be the twelve hundred and odd freeholders of Middleſex, and the twelve hundred and odd liverymen of London. As to the former, it is difficult to imagine with what propriety they can be called the *preſervers* of the liberties of their fellow ſubjects, when they were not able to preſerve the liberty of their choſen patriot, who was ſoon condemned to durance vile, where he ſtill remains; though not one of the twelve hundred and ninety-two can plead ignorance of his confinement, ſince he ſo often addreſſes them from the place of his involuntary abode. Much leſs can the twelve hundred and forty ſeven liverymen be ſtiled *Preſervers* of our laws and liberties, &c. when they could not even obtain the privilege of appointing the patriot whom they choſe to be the champion of their own and the public liberty. As to their names, which, according to this Dedicator, are inrolled in letters of gold, we know not where this ſplendid inrolment is to be found. Indeed ſome of them may perchance have been churchwardens. in which caſe their names may be ſeen in golden letters on the pannel of a church-pew. But ſhould this conjecture be right, we candidly acknowledge that it will not go far towards ſolving this *nodus inexplicabilis:* we therefore leave it with thoſe more profound commentators, to whom we have referred the knotty paſſage in the foregoing page.

We would not however, by any thing we have ſaid, be underſtood to throw any ridicule on the electors of London and Middleſex who polled for Mr. Wilkes. We hope and truſt that they gave their votes according to the dictates of their judgment and conſcience: ſo far as they were thus influenced, whatever may be thought of the object of their choice, they nevertheleſs deſerve public applauſe for their ſpirit and integrity.

But certain we are that the ſenſeleſs eulogium of this fulſome Panegyriſt muſt be offenſive to every man whoſe zeal has not got the better of his common ſenſe.

It cannot be expected that we ſhould enter into a formal criticiſm of a work uſhered in by *ſuch* a dedication. That would be too vile a drudgery. Suffice it to ſay, that after the dedication comes a *preface*; after the preface, an *introduction*; and after the introduction, we have a *farrago* of nonſenſe in another form. In ſhort, the whole is a wretched piece of patchwork, put together, by the help of indexes, from various law-books, and eked out by paltry annotations, worthy only of the text. Among other matter foiſted in without any other meaning than to lengthen out the volume, is a long quotation in *French* and *Engliſh*, from the memorials of the Chevalier D'Eon, which has no more to do with the ſubject, than if the Compiler had quoted a ſtanza from Chevy-Chace, or a ſtave from Sternhold and Hopkins.

The grand Inſtructions to the Commiſſioners appointed to frame a new Code of Laws for the Ruſſian Empire: compoſed by her Imperial Majeſty Catharine II. Empreſs of all the Ruſſias. To which is prefixed, a Deſcription of the Manner of Opening the Commiſſion, with the Order and Rules for electing the Commiſſioners. Tranſlated from the Original, in the Ruſſian Language. By Michael Tatiſcheff, a Ruſſian Gentleman; and publiſhed by Permiſſion. 4to. 10s. 6d. Boards. Jefferys. 1768.

IT muſt afford the higheſt ſatisfaction to every friend of humanity, to obſerve the progreſs towards civilization which is happily advancing in thoſe parts where ſlavery and barbariſm have hitherto diſgraced and mortified the human ſpecies: and it reflects the greateſt honour on the Ruſſian adminiſtration, that the plan of political improvement now before us, is not extorted by neceſſity, nor dictated by thoſe fortuitous accidents which occaſion ſudden revolutions; but flowed gratuitouſly from thoſe, who might be ſuppoſed to be moſt intereſted in keeping the people in a ſtate of ſervility and oppreſſion.

Though the compiler of this new code may not have given the Ruſſians the beſt body of laws which might have been framed, yet perhaps, like the Grecian legiſlator, he may have given them the beſt ſyſtem they are capable of receiving.

There are many propoſitions, however, in this code, to which they who are well acquainted with the true principles and beneficial effects of liberty, will not readily accede.

'The ſovereign of Ruſſia,' ſays the compiler, 'is abſolute; for there is no other authority but that which centers in his ſingle perſon, that can act with a vigour proportionate to the extent of ſuch a vaſt dominion.'

'Every other form of government,' it is added, 'would not only have been prejudicial to Ruſſia, but would even have proved its intire ruin.'

'Another reaſon,' he ſubjoins, 'is; That it is better to be ſubſervient to the laws under one maſter, than to be ſubſervient to many.'

Whether an abſolute ſovereignty is the beſt form of government for the empire of Ruſſia, it is not our buſineſs to enquire: but we will venture, by the way, to expreſs our doubt, whether there is a kingdom on earth, to which an abſolute government is, or can be permanently favourable. As to the propoſition, that it is better to be ſubſervient to the laws under one maſter, than to be ſubſervient to many, it is ſo vague and indeterminate, that it is not eaſy to aſcertain the writer's meaning. Thus much we will venture to ſay, that where the legiſlative and executive powers are centered in the ſame perſon, or, in other words, where there is one abſolute maſter, the people may more properly be conſidered as ſubject to his will, than ſubſervient to the laws; their legal rights have a precarious dependence on his perſonal virtue: and the only people who can with propriety be deemed ſubſervient to the laws, are thoſe who live under a mixed government, where the laws cannot be altered without their own conſent and concurrence, nor diſpenſed with by any ſovereign prerogative.

As to the plan of this code of laws, it is, on the whole, mild and liberal: in truth, however, there is no great merit in this compilation, ſince what is moſt valuable in it is copied nearly verbatim from ſome eminent political writers, eſpecially Monteſquieu, Beccaria, &c. &c. intermixed with new matter, here and there, which is ſometimes over-refined, and ſometimes altogether trifling.

Among other things this lawgiver lays it down as a principle that 'a citizen deſerves death, when he has violated the public ſecurity ſo far as to have taken away, *or attempted to take away*, the life of another.' Now though we are perſuaded that an offender merits death for having taken away the life of another, becauſe he has thereby put it out of his power to make any reparation, yet we are far from being ſatisfied that the attempt ſhould in like manner be puniſhed capitally; ſince, in that caſe, no room is left for remorſe to operate, which ſometimes checks the guilty from proceeding to the laſt extreme; not to mention the difficulty of determining what ſhall be conſtrued an *attempt to kill*: which muſt ſomewhere leave a very dangerous power of interpreting with reſpect to moral intentions. In ſhort, a croud of objections occur to a proviſion of this kind, which the reader's ſagacity will anticipate.

The following extract merits animadverſion—'We may term laws *the means* by which people are united together, and protected in ſociety, and without which, ſociety would be diſſolved and ruined.

'It was not ſufficient to eſtabliſh theſe *means*, which became a *depoſite* to ſociety: it was requiſite, at the ſame time, to ſupport them. Puniſhments were inſtituted for the violators of them.

'Every puniſhment is unjuſt, when it is not eſſentially neceſſary to preſerve this *depoſite* entire.

'The firſt conſequence of theſe original rules is this: that the right of determining the reſpective puniſhment for crimes appertains ſolely to the laws, and that the legiſlator, as repreſentative of the whole ſociety, and having the entire power depoſited in his own hands, has the ſole right of making penal laws. Hence it again follows, that the judges and adminiſtrators, as being themſelves no more than a part of the ſociety, cannot with juſtice, nor under pretence of the general good, inflict a puniſhment upon any other member of the ſociety, which has not been expreſsly appointed by the laws.

'Another conſequence is, that a ſovereign, who is the repreſentative, and poſſeſſes the whole power for the defence of the community, can, by his own authority, publiſh general penal laws, to which every member in the ſociety is *amenable*; but he ought to abſtain from ſitting as *judge himſelf*. Therefore he ought to appoint *other perſons*, who ſhould judge according to the laws.

'The third conſequence is, if the ſeverity of puniſhment ſhould not have been already over-ruled by the beneficent virtue of compaſſion for mankind, this conſideration alone, *that it is uſeleſs*, would ſuffice to aboliſh it; which ſerves for proof, that it is unjuſt.

'The fourth conſequence is, that judges, in criminal caſes, can have no right to interpret penal laws; for this reaſon only, that they are not legiſlators. Who then ſhould be the lawful interpreter of them? I anſwer, the ſovereign, and not the judge; for the duty of a judge conſiſts only in examining cloſely, whether a man has, or has not committed ſuch a fact, contrary to the law.

'A judge, in every criminal caſe whatſoever, ought only to form a judgment in his own mind by a *ſyllogiſm*, in which the firſt propoſition lays down the general law; the ſecond declares, whether the action in queſtion is conformable to, or repugnant to that law; and the concluſion conſiſts either in the acquittal, or puniſhment of the party accuſed. If the judge himſelf is conſtrained, by the obſcurity of the laws, to make more than *one ſyllogiſm* in criminal caſes, then all will be obſcure and uncertain.'

Here is ſome good ſenſe and benevolence, mixed with a great deal of fallacy and abſurdity. What is ſaid of the ſeverity of puniſhments is juſt and benevolent: but if the ſovereign poſſeſſes the whole power of publiſhing penal laws, and if moreover he is the only lawful interpreter of thoſe laws, we would not give a ſtraw for Ruſſian liberty. Should the wind ſhift into a gloomy corner, the caprice of this abſolute ſovereign may lead him to expunge this fair and gentle code, and to ſubſtitute *Draco's* in the room of it. As to the laſt ſentence, we acknowledge that it is much too profound and ſyllogiſtical, for our comprehenſion.

The following obſervations concerning the reſtrictions of perſonal liberty, are too good to be omitted:

'There is a difference between taking into cuſtody, and ſhutting up in priſon.

'To take a man into cuſtody is nothing more, than to guard the perſon of a citizen accuſed of ſome dangerous crime, until it can be diſcovered, whether he is guilty or not; conſequently, confinement ought to be as ſhort, and as gentle as poſſible; a *limited* time ought to be fixed for it, *proportioned* to the time *requiſite* for preparing the proceſs to be laid before the judges. The ſtrictneſs of the confinement ought to be no greater, than what is neceſſary to prevent the eſcape of the offender, or for the diſcovery of proofs of the crime alledged againſt him. The affair therefore ought to be *finally* determined as ſoon as poſſible.

'The man, who has been under confinement, and afterwards cleared himſelf of what was laid to his charge, ought not to be *ſubject to infamy*. Amongſt the Romans, we ſee that citizens, who had been accuſed in court even of capital crimes, yet were honoured, and raiſed to the principal poſts in the ſtate, after they had proved their innocence.

'The confinement of a priſon is the conſequence of the final determination of the judges, and ſerves inſtead of puniſhment.

'We ought not to confine in the ſame place, 1ſt, him, who is accuſed of a crime upon *ſuſpicion* only; 2dly, he, who is *convicted*; 3dly, he, who is *condemned*. He who is charged on *ſuſpicion*, is kept only in cuſtody, and the other two are confined in priſon. But this impriſonment will be only a part of the puniſhment to *one* of them; but the *other* muſt ſuffer the puniſhment *itſelf* he is condemned to.

'To be taken into cuſtody is not to be conſidered as a puniſhment, but as an expedient to ſecure the perſon of a citizen accuſed: which expedient aſſures him, at the ſame time, of liberty, if he be not really guilty.

'To be put under arreſt by the articles of war, is no diſhonour to any member of the military corps. It ought to be the ſame among the citizens, with reſpect to *civil* confinement.

'The detaining a perſon under confinement changes into *impriſonment*, if the party accuſed ſhould be found *guilty*; conſequently there ſhould be *different* places of *confinement* for all three.'

There is great truth likewiſe in the following reflection:

'If there be two crimes, which injure the community *unequally*, and yet receive *equal* puniſhment; then the *unequal* diſtribution of the puniſhment will produce this *ſtrange contradiction*, very little *noticed* by any one, though it frequently happens, that the *laws* will puniſh crimes, which *proceed* from *the laws themſelves*.'

This which the writer ſays has been little noticed by any one, has been remarked in expreſs terms by Monteſquieu; and it is much to be lamented that it has never hitherto been corrected; for the conſequence of this ſtrange inequality is particularly injurious in the criminal laws of this country.

What is ſaid concerning trade, is obſcure, if not nonſenſical. 'Affairs relating to trade will hardly admit of the delay occaſioned by judicial formalities. They are actions produced *every day* in commerce, from which others of the *ſame nature* muſt *every day* invariably follow. They ought therefore to be *every day* decided. The caſe is quite different with reſpect to *temporal* affairs, which chiefly influence *future* events, and which happen *but rarely*. We generally marry *but once*; we do not make our *wills*, or *bequeath* gifts *every day*, and we can be of age *but once*.'

What *temporal* here ſtands oppoſed to, we are at a loſs to conjecture. As to *marrying* and *bequeathing of gifts*, they undoubtedly indicate the will of an agent, but *being of age* is certainly no act of our own.

We are by no means ſatisfied with the matter contained in the chapter concerning inheritances. It is ſaid that 'The order of inheritances is founded upon the principles of the political or *civil* law, and not upon the law of nature.

The diviſion of property, the laws reſpecting this diviſion, and the inheritance after the death of him who made this diviſion, could not have been regulated otherwiſe than by the community, and conſequently by the political or civil law.

'The natural law enjoins the fathers to nouriſh and educate their children, but does not oblige them to make them their *heirs*.

'For inſtance, a father who has brought up his ſon to ſome art or handicraft trade, by which he can earn his bread, may enrich him more by that means, than if he ſhould leave him his ſmall property, which might only ſerve to make him idle and lazy.

'It is true that political or civil order often requires, that children ſhould inherit after their fathers, but does not always inſiſt upon it.

'This rule is *general*. To bring up their children, is an *obligation* of the law of nature; but to *give* them their inheritance, is the *regulation* of political or civil law.'

We are apt to ſuſpect that there is ſome fallacy in this kind of reaſoning. Conſidering *inheritance*, as a technical term denoting a *mode of ſucceſſion*, it is certainly of *political* inſtitution, but the right of ſucceſſion itſelf ſeems to be derived from the *law of nature*.

If it is admitted that the natural law enjoins fathers to nouriſh and educate their children, where, it may be aſked, does this obligation end? What if the father dies before the child is capable of providing for itſelf: or, what if the child, from any natural incapacity, ſhould never be in a condition to procure its own ſubſiſtence: is the parental obligation, in theſe caſes, diſſolved? Nay, even allowing the child, at the time of its father's death, to be of ability to provide for itſelf, do not the feelings of nature direct the parent to meliorate the child's condition?

The inſtance here produced to ſhew that parents are not under an obligation to make their children their heirs, ſcarcely deſerves a ſerious notice. Becauſe a ſon left unprovided for *may* enrich himſelf by ſome art or trade,—becauſe the bequeſt of ſome ſmall property *may* make him idle and lazy,—therefore it is taken for granted that this *may be*, *muſt be*: for ſurely no man would ſeriouſly attempt to prove a duty not to be obligatory, by ſhewing that the diſcharge of it *may be* injurious, or that the neglect of it *may be* beneficial. This kind of reaſoning would prove too much: for it might as well be contended that parents are not enjoined by the natural law to nouriſh their children, becauſe by affording them nouriſhment, they *may* only preſerve thoſe lives which their children *may* be doomed to paſs in miſery, or which they *may* employ to the prejudice and deſtruction of their fellow creatures.

Granting however, that a ſon left deſtitute may enrich himſelf more by art or trade, and that a ſmall portion of property may render him idle, yet how does this inſtance prove that a father is under no obligation to make him his heir? The father muſt leave his property behind him, and he muſt bequeath it either to thoſe who are unprovided for, or to ſuch as have already a ſubſiſtence. If he bequeaths it to the former, the ſame apprehenſions of promoting idleneſs, in ſhort the ſame ſuppoſitions which diſſuade him from making his ſon his heir, operate as ſtrongly againſt the ſtranger; and, in ſuch an equal caſe, nature directs him to prefer his ſon: if, on the other hand, he leaves his property to the latter, then, by adding a ſuperfluity to a ſubſiſtence already procured, the probability of encouraging idleneſs is ſtill ſtronger; ſo that no reaſonable motive remains for diſinheriting his ſon.

The claim of the child in this caſe is ſo ſtrong, that there is no arguing againſt it without being hurried into inconſiſtence, which this writer is, manifeſtly, in the following paſſages: he tells us, that—

'The antient laws of Athens did not allow a citizen to make a will: Solon permitted every citizen to do it, except thoſe who had children.

'But the Roman legiſlators, over-awed by the imaginary power of a father, permitted them to make wills even prejudicial to their children.'

'It muſt be acknowledged, that the antient laws of the Athenians were more conſonant to good ſenſe than the laws of the Romans.'

Why were the Athenian laws more conſonant to good ſenſe than thoſe of the Romans? and how, on this writer's principles, could the permiſſion given to parents, by the Roman laws, be *prejudicial* to their children? If the parent was not obliged to make them his heirs, becauſe they might enrich themſelves more by trade, and that by leaving them his ſmall property, he may make them idle, where is the prejudice done to them? Does not the writer ſee that the very idea of doing prejudice to another by the omiſſion of any act in their favour, preſuppoſes an antecedent obligation enjoining the performance of that act? But his inconſiſtence is ſtill more glaring in the following ſentence:

'The daughters among the Romans were excluded from inheriting by will; for this reaſon, they provided for them by *fraud* under a *falſe* name. This law conſtrained people either to make themſelves *infamous*, or to *violate* the laws of nature, which inculcate in us the love of our children. Theſe are caſes which ought carefully to be avoided in conſtructing laws.'

Where, it may be aſked, was the *violation* of the law of *nature* in excluding them from inheriting, if inheritance is merely a regulation of *political* law, and parents are under no obligation to make their children their heirs? Such are the abſurdities and contradictions into which men are betrayed, when they oppoſe the ſubtleties of a ſpeculative ſyſtem, againſt the genuine feelings of nature.

To the following reflections, however, we can have no objection; and as they reſpect the higheſt political crime a citizen can be guilty of, we could wiſh to ſee the ſpirit of them adopted by the legiſlators of this country:

'To denominate an action *high treaſon*, which is abſolutely *not ſo*, is a moſt flagrant abuſe of the law. A law of the Roman Emperors proſecuted thoſe as guilty of *ſacrilege*, who queſtioned the *merit* of any perſon to whom they thought proper to give an employment, and conſequently condemned them to die.

'Another law declared thoſe guilty of *high treaſon*, who coined falſe money; but they are to be conſidered as no more than *robbers* of the ſtate. Thus the ideas of things, *different* in their nature, are confounded.

'To affix the name of *high treaſon* to a crime of a different nature, is only to leſſen the horror for the crime of high-treaſon.

'A Roman governor wrote word to an emperor, that a proceſs was preparing againſt a judge for *high-treaſon*, who had pronounced a ſentence contrary to the ordinances of that emperor the emperor replied, that, in his reign, the crimes of *indirect* high-treaſon were *not* to be admitted in courts of judicature.

'There was a law among the Romans, which ordained, that whoever ſhould throw any thing, though by accident, againſt the images of the emperors, ſhould be puniſhed as guilty of *high-treaſon*.

'There was a law in England, which declared all thoſe guilty of *high-treaſon* who ſhould *foretell* the death of the king. In the laſt illneſs of that king, no phyſician dared to inform him of the danger he was in: we may preſume, that they acted in the ſame manner with reſpect to the cure.

'A man *dreamed* that he killed a king: that king ordered him to be put to death, declaring that he would not have dreamed of it in the night, if he had not often *meditated* upon it in the day time. This was a terrible act of tyranny; for though he had even *intended* it, yet he had not *attempted* to put his deſign in execution. The laws are not obliged to puniſh any act but external or *overt* acts only.

'When a great number of crimes were included in the term *high-treaſon*, it became unavoidably neceſſary to *diſtinguiſh* and *proportion* the puniſhment to the *nature* of the reſpective crime; it was therefore, at laſt, decreed, that no crimes ſhould be *deemed* high-treaſon, but thoſe which *indicated an intention* againſt the life and ſecurity of the ſovereign, and againſt the ſtate and ſuch like; to which crimes they annexed the ſevereſt puniſhment.'

Theſe obſervations, for which the writer is beholden to Monteſquieu, are founded on principles of juſtice, lenity, and ſound policy.

We ſhall cloſe this article with the following ſentiments, which at this time ſeem peculiarly to merit the attention of every honeſt and ſenſible citizen, whoſe opinion and example may have influence with the public:

'The fundamental principles of a government are not only corrupted, when they extinguiſh that idea of the ſtate ingrafted in the minds of the people by the law, which may be termed the *equality* preſcribed *by the laws*; but even then, when this *idea of equality* ſhall take root in the people, and grow to *ſuch* a pitch of licentiouſneſs, that every one *aims* at being *equal* to him, who *is ordained* by the laws *to rule over him*.

'If they do not ſhew reſpect to the *ſovereign*, to the *courts of judicature*, and to *governors*; and if they do not reſpect the *antient*, neither will they reſpect *fathers*, nor *mothers*, nor *maſters*; and the ſtate inſenſibly will run to ruin.

'When the fundamental principles of government are corrupted, then the *regulations* introduced in it are termed *hardſhips*, or *ſeverities.* The eſtabliſhed *rules* are termed *reſtraints*; what was *caution* before, is now *termed* fear. The *property* of particular perſons conſtituted, in former times, the *wealth of the people*; but now *the wealth of the people* becomes the *inheritance* of *particular perſons*, and the love of their country vaniſhes.

‘ In order to preſerve the *fundamental principles* of a well-regulated government inviolate, the ſtate ought to be ſupported in its preſent grandeur; and this ſtate will fall to decay, if its fundamental principles ſhould be *altered*.

‘ There are two kinds of corruption; the firſt is, when *the laws are not obſerved*; the ſecond when *the laws are ſo bad, that they corrupt themſelves*; and the evil then is *incurable*; becauſe the *remedy* of the evil is to be found only in *itſelf*.’

It is needleſs to point out how ſtrongly theſe reflections, which are borrowed almoſt in the words of Monteſquieu, are applicable to the preſent times.

The national Debt no national Grievance; or the real State of the Nation, with Reſpect to its civil and religious Liberty, Commerce, Public Credit, and Finances. Interſperſed with critical Remarks on a Pamphlet lately publiſhed, intitled, The Preſent State of the Nation; to which are added, Propoſals for improving the public Revenue, and for providing a Fund for the Exigencies of War, without laying additional Taxes on the Public. Addreſſed to the People of England. By a Financier. 8vo. 2s. 6d. Wilkie. 1768.

THE firſt claim that writers have to the attention of the public, ariſes from the importance of the ſubject on which they profeſs to treat; the next, depends on the merit and validity of their arguments. As no author can form ſuperior claims, and muſt abide this teſt; when at the outſet of a new performance, we find the writer complain that ‘ this nation is as much overrun with ſcriblers, as Egypt was formerly with flies and locuſts,’—he is ſelf-condemned in his arrogance, by adding to the ſwarm. However, though this eſcape of petulance may not be ſufficient to overcome the curioſity of attending to a work with ſo paradoxical a title, it certainly will not ſecure a prepoſſeſſion in the author's favour, among his brother flies, whoſe numbers might have appeared formidable to one who joined them in ſo ill a humour. But familiar as we are with theſe inſects of all ſpecies, we ſhall overlook his manner of taking wing, to watch for the object of his flight.

To inſiſt on the author's view of private emolument, intimated in the account he gives of himſelf, p. 24, 25. might indeed bring us back again, but this would appear invidious; let us wiſh him all the ſucceſs he may deſerve as a man, and as a member of the community; but as a writer, his private affairs are foreign to the conſideration of his political reaſoning.

The poſitions maintained in this performance are premiſed in the enſuing extract:

'In the following ſheets, I ſhall endeavour to fix the ſtandard of Britiſh freedom or true liberty, on the baſis of our excellent conſtitution, and to give you a teſt for the trial of true Patriotiſm, by which you* may examine your own pretenſions to the exalted character of Patriots, and the claims of thoſe who have baſked in the ſun-ſhine of your favour, and have been juſtly termed the idols of the people.

'All our public misfortunes, which after all, are eaſier to be remedied, than ſome of our great men are willing to own, owe their origin, to your amazing credulity. The object of this addreſs is to undeceive you—to proclaim aloud—that you are a deluded people—and, however ſtrange it may appear,—boldly to maintain, for your comfort—that the exiſtence of the renowned Britiſh empire—as an independent free ſtate, is in no manner of danger;—that ſhe ſtill preſerves,—(and long may ſhe preſerve!)—her credit and influence with the ſtates of Europe;—that her public credit, with reſpect to her loans and funds, is built on a permanent foundation, if rightly upheld and properly managed;—that her national debt, is not any national grievance;—that her finances may be ſpeedily ameliorated—her national ſtrength recruited—and her natural enemy be called to reaſon, and commanded to keep the peace, whenever ſhe ſhall ſeem diſpoſed to violate it.'

This is welcome news! but we ſincerely hope no plan of conduct may be haſtily formed on ſuch a flattering idea of political ſecurity: we are induced to expreſs this wiſh, as the repreſentation juſt given is framed by a writer who between pages 8 and 14. gives two contradictory reaſons for the late frequent changes of our miniſtry. The firſt reads thus:

'A quick ſucceſſion of adminiſtrations which you have loudly complained of, is a ſure proof that the errors and blunders of the king's ſervants are not countenanced; for when they have been diſcovered, a removal has generally ſucceeded; and I know no other conſtitutional remedy; for I believe it would ſurpaſs the wiſdom of Solomon, in this degenerate age, to fix at once on a miniſtry, equally bleſt with ſkill in public affairs, with humility, affability, and integrity, and poſſeſſed of ſuch fortunes and honours, as ſhould render them deaf to the calls of ambition or avarice, and above the ſhameful practice of making ſtipulations for themſelves and children, for their ſervices to their country. What means then are left, but reiterated trials to fix virtue, ability or integrity, in every department of adminiſtration? If theſe trials have been frequently repeated, and as often failed, aſcribe it to the frailty of human nature, and to the degeneracy of the times.'

This might paſs, were it not for what follows p. 13. where after quoting the unfavourable view of our ſituation as drawn by the author of the *State of the nation*, our preſent author inverts his optical glaſs, and ſays,—

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* The author's 'fellow-citizens and countrymen,' to whom he addreſſes himſelf.

'Here then you ſee oppoſition again inviting you to enliſt under its banner; and this has been your unſettled ſituation near ſix years in the midſt of profound peace—in which time, you have ſeen the moſt *vigorous* and *prudent* exertions of adminiſtration fail in the hands of one ſet of men by their being artfully rendered unpopular, in the ſame manner as you ſaw during the war—the moſt expenſive and ruinous meaſures carried into execution with alacrity and applauſe, becauſe they were projected or adviſed by the moſt renowned of all your idols.'

To ſuch ſtumbles as theſe, incoherent writers are now and then liable!——Great part of this pamphlet is taken up in rambling declamations on gentlemen laying their farms together, and ſpending their money in travelling, keeping miſtreſſes, and marrying ſervant maids; exportation of horſes, importation of needy foreigners, and other remarks on trade and manners in general; which, though interſperſed with ſome good hints of obſervation, are not, taken altogether, quite cloſe to the immediate expected ſubject, in what light ſoever they may appear to the writer. As the whole maſs of the people all emulate the ſuperior claſſes, the faſhions of œconomy and virtue muſt begin with *thoſe* from whom all faſhions are derived.

Paſſing over therefore what our author recommends of adopting a Flemiſh cuſtom of appointing guardians over the perſons and eſtates, not only of lunatics but of all prodigal perſons, (which may be objected to, on the ſuppoſition that the wards might be ſo numerous that it would be difficult to find proper guardians for them) and the reſtrictions he would have revived and enforced of regiſtering all who deſire ingreſs to, and egreſs from, the kingdom, as incompatible with our ideas of liberty, we ſhall give what he ſays concerning one branch of commerce, which appears to be of a ſerious nature:

'But there is another branch of our commerce with France which ſeems more impolitic—It is the furniſhing them with complete ſtands of arms; and with ordnance ſtores—the firelocks in general uſe among the military in France are badly wrought, they are ſubject to ruſt ſooner than ours, and ſome other inconveniences are complained of, the exact detail of which I could not procure—but I ſaw ſeveral cheſts of arms landed at Dunkirk at different times, towards the cloſe of the year 1767, which were publicly opened, and contained muſkets for different regiments, particularly for the Iriſh brigades, all exactly marked, numbered and aſſorted for each regiment—and in March laſt 20 cheſts more were landed there, the maſter of the veſſel being aſked, if he knew their deſtination when he ſailed from London, ſaid, he apprehended they were for the Weſt Indies—with reſpect to ordnance ſtores, the following extract from a letter on that ſubject, will beſt explain the nature of that branch of commerce:

Sir, Dunkirk, Jan. 28, 1768.

'I could not get a ſatisfactory account till yeſterday evening, which is as under—Cannon from England, in the year 1767—Four thouſand tons, from the founderies at London and elſewhere—tranſacted in the following manner—Old ordnance is ſent from this port to England, and is ſold to the maſters of the founderies at a certain price per hundred weight—in return they ſend over new cannon and mortars, and to every piece of cannon or mortar there are 50 ſhot from 2 to 8 pounders, ſome time ſince there came in one veſſel—100 cannons and mortars with 50 ſhot to each—ſoon after their delivery here, they are ſent to other ports in France, as is the ſhip timber in like manner.— I am, &c.

'It does not appear from this account, what the peculiar benefit is to the maſter of the founderies; but we plainly ſee that it is not an entire ballance of ſpecie in our favour, only an exchange of commodity: it is ſent to England to be wrought up. It will be ſaid, we have the profit of the labour of our people, but will this partial profit to a few individuals compenſate for ſupplying the houſe of Bourbon, "which is repreſented by the author of *the preſent ſtate of the nation*, to be fired with reſentment at the peace, ſhe was obliged to make on humiliating terms, and anxious for an occaſion to retrieve her honour and wreak her vengeance on us"—with our beſt horſes to mount and improve their cavalry—with our well wrought firelocks that will not diſappoint their infantry in the day of battle—or with warlike ammunition and ſtores, for fortifying the ramparts of their gariſons, and recruiting their magazines? In moſt of the gariſons of France you may now ſee new ſets of guns mounted on the works, that have been caſt in England ſince the peace—I have not room in this little work, which muſt contain more important matter, to make farther reflections on the ſubject; it is ſufficient that government is well informed of this operation in commerce; and that the body of the people have the fact here ſtated to them, with a view to prove, that liberty in commercial points, as well as in affairs merely political, may be miſunderſtood.'

The writer ſtates ſome other commercial facts which are by no means undeſerving political attention.

The clergy alſo come in for a ſhare of cenſure, for neglect of their flocks, and giving room for methodiſtical teachers to undermine them, by ſupplying their deficiencies; and the contributions raiſed from the poor, by theſe religious interlopers he rates very largely. As one means for reſtraining parochial flocks from running aſtray, he recommends a reformation in the wretched pſalmody of our churches; thouſands, as he ſtates this matter, being allured at firſt by the harmonious ſinging in methodiſt congregations. This appears to be no trivial hint.

From theſe general animadverſions we arrive at matters of more direct relation to the ſtate of our government. The topics which employ the remainder of the pamphlet are thus enumerated:

'Of the preſent ſtate of public credit in England, proving, that if the people are virtuous, ſober, frugal and induſtrious, it can never be carried to its utmoſt extent—and that the national debt, conſidering the increaſe of our maritime and commercial ſtrength, is not at this time a national grievance.'

Here it may be proper to remark an unfair practice which runs through the whole pamphlet, where the writer produces many extracts from other authors, ſome of which he controverts, and uſes others as foundations for his reaſoning, without deigning to inform us from whence his authorities are derived. Such of his readers as are men of extenſive reading, and happy memories, may recollect ſome paſſages from Hume, Stuart, Jenings, or others, and may not always need the information; but fair arguing and clearneſs requires it: for who is obliged to admit anonymous authorities advanced by an anonymous writer? He now quotes ſome paſſages to prove the general opulence of this country, and then taxes the writer of the *ſtate of the nation* with not having read, or attended to, them! From theſe paſſages he adopts the principle, ‘ that high wages are a certain token of the riches of a nation.’ But if this is extended to a nation which cultivates a foreign trade, it is much to be feared it will prove a more certain token that this trade will not be long preſerved. It is to very little purpoſe he refers to, and exults in, the eaſe, opulence and pleaſure of traders in the metropolis, to make us ſatisfied with the preſent *general* ſtate of national affairs, as it is a partial and fallacious manner of reaſoning: nor does any great ſtrength of argument appear in the following paſſage:

‘ I am aware that when ſuch an inſpection is taken and carried to the *author or authors of the preſent ſtate of the nation*—they will immediately anſwer, that it confirms their obſervation; but I abſolutely deny it. Luxury and poverty never ſubſiſted together; the latter, may in proceſs of time, be the effect of the former, though not till luxury exceeds the proportion of the relative riches of the nation, acquired by its extenſive commerce—Again it will be remarked, that our priſons are full of debtors, and bankruptcies increaſe—the latter may be one effect of our increaſed commerce—if the troubles in America ſuſpend remittances for a time, as punctuality in payment is the ſoul of commercial credit, this may produce bankruptcies, but will any man infer from this or any other adventitious circumſtance, that we have a declining trade? As to the petty debtors, much I am afraid their misfortune ariſes more from living beyond their ſtation, from the great and the privileged running ſhamefully in arrear; and from the facility of eſcape afforded to conſiderable traders, who fly their country indebted to theſe poor people, than to the oppreſſive weight of our taxes, the dearneſs of proviſions, or the decline of trade.’

Every judicious reader will be able to compare the conſiſtency of this remark with the general tenor of his arguments, and to anſwer it. Our author proceeds triumphantly:

‘ On the proſperity of commerce depends that of our national credit, with reſpect to our public funds—and, gracious heaven! is it poſſible that true born Engliſhmen can regard the ſtate of public credit with a dejected and deſponding countenance! can the true patriot be alarmed for his property in the funds, and ſtand appalled at every idle paper phantom, that ſtarts forth from the preſs, and ſilently but intrepidly declares—“ the national credit totters—it has been extended beyond its proper limits—there is danger of a general bankruptcy—a probability that the balance of our trade, from its declining ſituation, will not be ſufficient to pay the annual intereſt to foreigners, for the property they have in our funds—we are unable under theſe circumſtances to go to war."—with twenty ſuch vague notions, all equally ill-grounded, but which, admitting they were in ſome meaſure true—you, my fellow citizens and countrymen! have it in your power, to render of little or no conſequence. Of this I ſhall ſoon convince you—At preſent, permit me to exult, not to weep, over the national debt; and to pronounce it, a laſting monument to lateſt poſterity, of the glory of Great Britain—a trophy of renown ſurpaſſing all the laurels of ambitious tyrants, the falſely admired heroes of their age—an indelible record of the public good faith of the three eſtates of this antient realm, in their political capacity; and of the integrity, induſtry and commercial ſpirit of the inhabitants of this little iſland—by which they were enabled to contract ſo large a debt, not ſolely of each other, but of the ſubjects of all the neighbouring ſtates of Europe—and to carry on an extenſive war for the defence and ſupport of their commercial rights—beſides remitting large ſubſidies to their allies, and on the baſis of public credit—unprovided with mines of ſilver and gold—deſtitute of amaſſed treaſures, the uſual reſources of antient and modern ſtates—yet leaving untouched the perſonal effects of her ſubjects, while the ſilver plate of the French was melted down to ſupply the exigences of that powerful adverſary—already indebted on the ſame public faith to foreigners, as well as to her own people, near half a century—yet ſtill augmenting it—out-living the prophecies of the death of her public credit, foretold many years ſince by our ableſt writers—after having humbled to the duſt "the two united branches of the houſe of Bourbon"—to terminate the war againſt them, on conditions highly beneficial to her commercial intereſts, though not quite equal to the ſanguine expectations of a victorious people.'

So, becauſe ſome writers have been luckily miſtaken in predicting the limits of public credit, therefore there are no limits! Such themes, as the ingenious Mr. Hume obſerves, may paſs for trials of wit among rhetoricians; but will hardly be admitted as concluſive reaſoning.

However our author keeps building on, and from a preſumption by no means ſound, or real, erects a fine hypothetical edifice.

'*As* public credit, *therefore*, does not appear to have done us any harm hitherto, but rather to have promoted foreign and domeſtic commerce, and that we are encouraged by this eminent writer, to ſupport it, and to continue borrowing—Let us ſtate his opinion with reſpect to the conſequences of increaſing our national debt, on the baſis of public credit, when extraordinary emergencies ſhall require it;—and here we muſt obſerve, that he ſuppoſes a proportional increaſe of taxes to pay the annual intereſt of future loans, which I ſhall not finally admit, as I propoſe to provide other funds for this purpoſe: but to remove all alarms which former writers, or the reſpectable author of *the preſent ſtate of the nation* may have raiſed in your minds, we will grant for a moment, this proportional increaſe of taxes, and even then it appears evident, that *if* our profits by war, conqueſt, or commerce, bear their proportion alſo, as they really have done to this hour, the national debt will not be *(nor is it at preſent)* a national grievance.'

But how *if* this contingence ſhould not take place ?—Let us next ſee the reſources at hand to ſuperſede the neceſſity of an increaſe of taxes, under a continued growth of our national debt; which our author ſays we have no buſineſs to trouble our heads about redeeming or paying off:

' You are told by the author of *The preſent ſtate of the nation*, " that in the ſix years of peace, reckoning to the end of the preſent year 1768, about ſeven millions of the national debt has been paid off: and the demand for intereſt leſſened about 360,000 l.—alſo, that for this purpoſe, and to make good deficiencies in the ſupplies for the current ſervice of theſe ſix years, 12,891,249 l. the produce of the ſinking fund for that period, and the further ſum of 3,030,255 l. ariſing from ſeveral miſcellaneous articles brought to the credit of the public account—has been applied."—But in all this operation, what benefit has the nation or any individual ſubject received ?—except the landholders, who kindly eaſed themſelves of one ſhilling in the pound on the land-tax, in oppoſition to adminiſtration.—The taxes which you ſay bear hard on our trade and manufactures have not been diminiſhed one jot by this meaſure.—Now let us recollect the maxim unanimouſly ſupported by all political writers,—" that every prudent nation ſhould provide a ſund in time of peace for the neceſſities of war;" and aſk, what proviſion has been made by this reduction of the national debt, for a fund to carry on any future war? the anſwer is, None at all.—Yet ſince we have been obliged to deviate from the plan propoſed at the firſt inſtitution of the ſinking fund; and inſtead of applying its produce " ſacredly and inviolably to the payment of the national debt," have applied only the ſmaller part to that ſervice, why not break through the deſign of its inſtitution totally! —in order to provide a fund for the exigences of the ſtate in a future war, without the melancholy proſpect of laying further burthens on the people, an object which claims the preference to all others.—Can you imagine, that the payment of ſeven millions of the *undemandable capital* of the national debt, has raiſed the reputation of our public credit in the eyes of foreigners or of our fellow citizens?—not at all—ſo long as the market is open, which it will ever be while the annual, perpetual intereſt, or annuity is punctually paid, it will be a matter of indifference to the poſſeſſors whether their capitals are refunded only, as they want them, by new purchaſers, in the open market, or by the government paying off the national debt.—But if, after they have made a temporary uſe of their capitals, ſuch as urgent occaſions may require, they ſhould find theſe capitals lying on their hands unemployed, I believe in that caſe they would heartily wiſh the government to continue the national debt, that they might have an opportunity to replace theſe capitals at intereſt, on the faith of our public credit, by means of the open market—at leaſt ſo it appears to me, on this principle, that capitals, which trade cannot abſorb, become uſeleſs, unleſs they are placed out at intereſt; and we have already ſeen, that the wiſdom of government conſiſts in preventing capitals, when money regorges in a nation, being ſent abroad; and the ſubjects tranſporting themſelves with their property to foreign climes.

'In *the preſent ſtate of the nation* we find this melancholy reflection—"While ſo large a ſhare of the ſurplus of the ſinking fund is thus taken away yearly from its original deſtination, and applied to the current ſervice in time of peace, what hopes can we have of ſeeing ſuch a reduction made in the capital of the public debt, as ſhall enable the parliament to redeem ſome of our burthenſome taxes, and give relief to our manufacturers, artificers and mariners?"—certainly none!—"what new tax could be deviſed, which, if it proves a productive one, would not by adding to the burthens with which our trade and manufactures are already oppreſſed, ſink them under its weight?"—Not one, that I know of, if you mean a general tax.—Since this is the caſe, there appears but one alternative—either we muſt remain unprovided for a future war, or we muſt adopt ſome new ſyſtem in the management of our finances, and in the application of the public money—my plan comes next in view; and if it ſhall be deemed rational and practicable, I ſhall only lament that it did not occur to me ſome years ſince, previous to the diſpoſal of the ſeven millions juſt mentioned.—I humbly ſubmit it to your conſideration, whether the annual produce of the ſinking fund, after providing for the deficiencies of the current ſervice, ſhould not from the commencement of the year 1769, or from the time of cloſing the account of its produce for 1768, be converted to a new purpoſe, and be new chriſtened, if I may be allowed the expreſſion, by the name, ſtyle and title—of, *The new fund for the payment of the perpetual annual intereſt* of any loans that ſhall be hereafter made by the nation in time of war—this fund to be veſted in the hands of a committee of both houſes of parliament, and of the king: as joint truſtees for the nation. For being ſuppoſed to be iſſued out of the treaſury annually, it could no longer be kept in that department without creating a jealouſy of miniſterial power; and all poſſible improvements of the public revenue that could be deviſed, and that ſhould be found productive in time of peace, I would propoſe to conſolidate or incorporate into this fund: if the preſent peace continues a few years, I apprehend by theſe means, we ſhould be enabled to make this fund adequate to the payment of the annual intereſt of any ſums we may have occaſion to borrow in a future war—"which the late peace has enabled us to carry on as effectually, and with much leſs expence than the laſt." The produce of this fund with the additions that ſhall be ſuggeſted, could not amount to leſs than two millions, bearing an intereſt of 3 *per cent.* which intereſt amounting to 160,000 l. "taxes to that amount, might be redeemed and taken off the people of Great Britain, in every year while peace continued; and what nation in Europe would think of commencing war with her, when they ſaw her maintaining ſo formidable a peace eſtabliſhment," as the preſent, "and with a clear ſurplus revenue of two millions with which, to augment her forces" and to make new loans adequate to the exigencies of war.

'The author of *The preſent ſtate of the nation*, propoſes to make the ſinking fund produce "a clear ſurplus revenue of two millions," by the following additions to the uſual annual grants for the peace eſtabliſhment.

Annual revenue from America	200,000
Ditto from Ireland — — —	100,000
Ditto from Aſia, viz. from the Eaſt India company	400,000
total	£ 700,000

and by reducing the peace eſtabliſhment.—As to the ſum to be drawn from Aſia, I think it might very politically, and without detriment to the company's affairs, be raiſed to 700,000 l. or even to one million annually, if they continue in the flouriſhing ſtate they are now in—but with reſpect to America and Ireland, the project of drawing ſuch revenues from them, will be found ſo impracticable, and the plan itſelf is ſo full of improbabilities, that I think after theſe, little excuſe is wanting for any propoſals I may ſubmit, with great humility, to the public.

'We will now place to the account of our new fund, one million to be yearly drawn from Aſia, and whoever conſiders the immenſe fortunes made by individuals in the India ſervice, the profits of the company's trade, the flouriſhing ſituation of their affairs, or the real value of their territorial juriſdictions which abſolutely belong to the crown, cannot doubt their ability to furniſh this quota, in conſideration of an indulgence rather unconſtitutional, on the part of government, in permitting ſuch a monopoly of ſo profitable a trade, in a free commercial nation.'—

Whether this plan, to the extenſion of which the author has preſcribed no bounds, will warrant the great aſſurances he entertains in its favour, is left to the judgment of the public.

To this plan he ſubjoins another, well adapted indeed to an age, when the ſtrait forward plans of induſtry and œconomy are too moderate and tedious in their operations to anſwer the rapid demands of a faſhionable life; and are therefore rejected in favour of projects of all kinds: a ſpirit which government favours, and of which it avails itſelf.

'Laſtly, having duly obſerved the luxury of the times—that all ranks of people are living greatly beyond their incomes; and that poſterity ſtands a foul chance of being impoveriſhed by this prevailing error—and alſo, that all plans of inſurance or aſſurance of ſhips, houſes, lives, &c. are equally advantageous to the undertakers; and to the public; I ſee no reaſon why we ſhould not provide for infants, as well as for our wives by this means.'

The outlines he gives of this reſerved plan, are as follow;

'I find on the whole, that the government may contract to give 100 l. ſterling, to every child at the age of 21; which ſhall be regiſtered by the parent as ſoon as poſſible after the birth, the parent agreeing to pay an annuity to the government of 3 l. per annum till the age of 21—if the child dies in its minority, the annuity to ceaſe, as well as all claim on the government—the annuity to be increaſed in proportion for children already born, according to their different ages—all perſons to be allowed to take what number of policies they pleaſe on the life of each child—I imagine people of rank, if they approved the ſcheme, might be induced to ſubſcribe for 50 policies on the life of a daughter, or on the lives of each younger child, where the family was not large;

as it would be a much eaſier method of providing a portion of 5000 l. for each, than by mortgaging eſtates. A common tradeſman I ſuppoſe would inſure four children, and take two policies on each child; it will be much eaſier conceived, that he can ſpare 24 l per annum, out of the yearly profits of his trade, than that he can take 800 l. out of his capital ſtock, to give them 200 l. each, if they all live to attain the age of 21. On a moderate computation I cannot ſuppoſe a leſs ſum than ſix millions to be ſubſcribed at the firſt ſetting out;—and it is to be obſerved, that as children will continue to be born, and to be inſured ad infinitum, the fund will be perpetually increaſing in the hands of government, and no demand can be made, till the expiration of 21 years—in the mean time, a part of this ſum may be applied to the public ſervice on great emergencies, ſince the ſubſcription for any given five years preceding any given demand to be made by the ſurvivors of any claſs of ſubſcribers attaining the age of 22—will be ſufficient to pay the claims. It is evident that the faith of the nation muſt be engaged to make the ſecurity good,—for this ſeveral ways may be deviſed hereafter, if the plan, in this its rude ſtate, ſhould merit notice.'

Theſe being the two principal ſchemes of reſource offered to government, we ſhall cloſe an article, ſufficiently extended to enable our readers to form their own judgment of the performance, without farther enlargement: only adding, that it would be far more agreeable to ſee prudent plans concerted for retrieving our circumſtances, and carrying us back to a diſencumbered exertion of virtuous meaſures; than to attend to ſchemes formed for precipitating us forward, with a promiſe of ſafe conduct, through a perilous road.

Zingis: a Tragedy. As it is performed at the Theatre-Royal in Drury-Lane. By Alexander Dow. 8vo. 1 s. 6 d. Becket and Co.

THERE are no literary productions ſo much the object of univerſal criticiſm, as thoſe of the poet. In philoſophy and mathematics, the tone of approbation or diſlike is received from a few, who are allowed to underſtand thoſe ſubjects; and even hiſtory itſelf is very much circumſcribed, in the number of thoſe, who dogmatically determine concerning its merit. Locke and Newton are, therefore, admired without being known, and Hume has but a ſmall proportion of critics among his readers.

In poetry, eſpecially in the drama, the caſe is extremely different. That ſpecies of writing being an image of human nature, repreſenting its paſſions and humours, and the changes of fortune to which it is ſubject, every man thinks himſelf a compleat judge of it, and cenſures or applauds according to his feelings.

The univerſality of this diſpoſition to determine upon the merit of the drama, has not always been favourable to genius. *Venice Preſerved* was ill received on its firſt appearance; and even the immortal Shakeſpeare lay neglected on the ſhelves of bookſellers, and languiſhed on the ſtage, till Mr. Garrick, that inimitable maſter of the human paſſions, called forth, in his action, the latent beauties of that greateſt ornament of the Engliſh drama.

The Engliſh had a theatre before the French; though the latter made an earlier progreſs in other branches of polite literature. This priority, was ſo far from being an advantage, that it is to it we muſt aſcribe thoſe defects in our drama, and that vitiated taſte, of which foreigners juſtly complain.—Our beſt dramatic poets wrote before the taſte of the nation was formed on the elegant and perfect models of the Greek drama, and what the French call *des trois unitez* have been little obſerved.—Another great defect in our more ancient poets is the want of that artful connection of ſcenes, which Corneile calls *la liaiſon des ſcenes*, and, without which, the moſt animated productions cannot thoroughly pleaſe men of real taſte. Our modern poets ſaw the faults of their predeceſſors, and they endeavoured to avoid falling into ſimilar errors: but being either deſtitute of genius or of induſtry, they contented themſelves with ſervilely copying from foreigners, and they have conſequently transferred into Engliſh tragedy, that correct languor, which is peculiar to French poetry.

To join the ſpirit and energy of Engliſh poetry to the ſimplicity of fable, and artful connection of ſcenes among the French, has been as long wiſhed for, by men of genius and taſte, as it has been tried in vain, by many of our late dramatic writers. A piece, therefore, poſſeſſed of what is reckoned the moſt excellent in both, like the tragedy now before us, cannot fail to be an agreeable preſent to the true lovers of the drama.

'The ſtory upon which the tragedy of Zingis is founded,' ſays the ingenious Author, in his preface, 'is taken from the *Tarich Mogaliſtan* or Hiſtory of the Mogul Tartars, written in the Perſian language.—In the 12th century, moſt of the Tartar tribes, though governed by their own princes, paid tribute to the king of the Orda of the Kerails, who held his court, under the title of the GRAND CHAN, in the city of Caracoium, well known ſince by the name of Ordabalich. The famous Zingis Chan, who afterwards conquered all the countries from the ſea of Canton, in China, to the Nile, was prince of the Nirun-tribe of Tartars, and, from his early youth, ſerved in the armies of Aunac, the Grand Chan; and at laſt roſe to the command of all his forces. Zemouca, chief of the Soigarates, ſupplanted Zingis in Aunac's favour. Zingis was diſgraced. He retired to his Orda, which was, in ſome meaſure, independent of the Grand Chan.—Aunac purſued Zingis, with a ſmall force, and was defeated. In the following year Aunac was, in a pitched battle, totally routed by Zingis; Zangon, the prince royal, was ſlain, and the only daughter of Aunac, Oviſa Lugên, fell into the conqueror's hands. Zingis having determined to give Oviſa in marriage to his favourite ſon Octar, who afterward ſucceeded him in the empire of all Aſia, occaſioned an inſurrection under Timur, another of his ſons, who was in love with the princeſs. Timur fell in his rebellion, Oviſa died of grief, and the unfortunate Aunac was killed in his flight from an action in which he was defeated by a part of the army of Zingis.'

On this ſtory, with the addition of ſome fable, and a variety of moſt ſtriking incidents, Mr. Dow has wrote a play, which will, we doubt not, one day, place his name among the firſt claſs of our dramatic writers. The characters are intereſting, diſtinguiſhed, and natural; and the diction is elegant, animated, and poetical in a high degree; often melting into the pathetic, and frequently riſing into the region of the ſublime. The character of Zingis is new: ambitious, magnificent, ſevere, full of policy, but magnanimous, reſolute and determined in all his ſchemes.—Into this figure, which is far from being amiable, the poet has thrown ſo many ſtrokes of greatneſs of ſoul, that we admire and are intereſted for him, even when we cannot approve of his conduct.—Zemouca is fierce, proud, high-ſpirited, and is, if we may uſe the expreſſion, a flame of fire, throughout the whole piece.—In Cubla, we ſee the character of an independent chieftain, paſſionate, without policy, but honourable and very brave.—But the character of Timur is a favourite one. The amiable warmth of that young prince, his love of fame, his piety toward a father, who had injured him in a high degree; his tenderneſs for Oviſa, are all the ſtrokes of a maſterly hand. Oviſa herſelf is one of the moſt elevated female characters we remember to have met with in any tragedy: full of honour, delicacy, and all thoſe tender paſſions which render the ſex amiable, till her uncommon misfortunes ſtir up her great ſoul to revenge.

After what we have already ſaid, our Readers will conclude that we have a very high opinion of the tragedy of Zingis: but that they may judge for themſelves with regard to the language, ſentiment, and poetry, we ſhall give a few extracts from the play itſelf. The ſoliloquy of Zemouca, at the cloſe of the firſt act, is very animated, and ſuitable to his character:

> Whilſt this blunt warrior, void of all deſign,
> Can thus encounter perils unconcern'd,

Shall I, whoſe eye is fix'd upon a crown
And, on the brighteſt ſtar, that ever roſe
Upon the eaſtern world,—the fair Oviſa—
Shall I ſhrink back?—Shall I encourage doubts
To ſhake my reſolution?—Hence—away
All further fear of death; already he
Hath ſtalk'd around me, in each hideous form.—
But yet, this ſtubbornneſs of heart—this pride
Which bore me up againſt this proſperous man
Hath quite fatigu'd my ſoul.—I'll ſtray no more
Through Aſia,—every foe I raiſe to Zingis,
He adds unto his vaſſals.—On this plot
I reſt my latter hopes, and ſhould I fail,
I'll wrap me in my courage and retire
From this baſe world, amidſt the ſtorms I raiſe.

Oviſa opens the ſecond act, with a ſoliloquy, which is uncommonly poetical, and full of the pathetic:

If ere the ſpirit of a warrior ſlain
Journey'd, in ſtorms, acroſs the troubled ſky,
Laſt night, my brother Zangon paſs'd this place,
And call'd Oviſa hence.—The voice was deep
As when high Arol, ſhaking all his woods,
Speaks to the paſſing thunder. Thro' my ſoul
A pleaſing horror runs; perhaps not long
Oviſa tarries here. The ſilent tomb
Is not the houſe of ſorrow. Airy form
Of him, who is no more! Where doſt thou dwell?
Rejoiceſt thou in golden ſkirted clouds?
Or is thy murmur in the hollow wind?
Where'er thou art, mine ear, with awful joy,
Shall liſten to thy voice! Deſcend with night
If thou muſt ſhun the day.—O ſtray not far
From the remains of Aunac's failing line.

Neither is the ſpirit of the dialogue inferior to the beauty of thoſe ſoliloquies we have already cited.—In the beginning of the ſecond act, where Mila urges Oviſa to arm her lover, Timur, againſt his father Zingis, the poet exhibits that dignified character of the princeſs, which is ſuſtained throughout the piece:

MILA.

——— Thy hand
Already holds the balance of the Eaſt.
Ten thouſand ſwords, obedient to thy call,
May be unſheath'd for Aunac. In this camp
The Tartars murmur, through their martial lines,
For the diſgrace of Timur. Arm the prince
Againſt his father.———

OVISA.

Ha! I'll hear no more—
To recommend a crime my ſoul abhors,
To make a parricide of him I love,
Suits not the feelings of Oviſa's mind.

By private ſtratagem, by open war,
By any means, let cruel Zingis fall;
But let him fall by foes. The fame of Timur
Muſt not be tarniſh'd—nor ſhall I adviſe
A deed of ſuch complexion.—Mila, know,
I may be wretched—but muſt not be baſe.

The brevity, which we have preſcribed to ourſelves, prevents us from giving as many ſpecimens of the language of Zingis, as the merit of the piece deſerves. We ſhall conclude this account, with quoting a deſcription of a natural ſcene of uncommon magnificence, in the beginning of the fourth act; and give one inſtance of the tender pathetic, which does not yield in beauty to any in the writings of the moſt celebrated maſters in dramatic poetry:

ZEMOUCA, *alone.*

The ſun, deſcending from the clouded weſt,
Hides, in the bellowing Caſpian, half his orb:
Night comes a-pace. High Tugra, in a ſtorm
Involves his ſummits. Thro' the aged trees
That bend o'er Altay, from its rocky banks,
Howls the unfrequent wind. The murm'ring voice
Of Aſia's gather'd nations mounts the ſky,
And dignifies, with awful pomp, a ſcene
That pleaſes well a ſoul reſolv'd like mine,
To puſh its lofty paſſions to extreams.

Oviſa, after bewailing, in the moſt pathetic terms, the murder of the king, her father, ſtill continues upon that melancholy ſubject, in the following beautiful lines:

OVISA.

Mila—no.
Thou can'ſt not add to ſorrows great like mine,
Forſake me—leave me—my diſaſtrous ſtate
Drives me beyond the reach of further woe.
Alas, my father! Pale and cold he lies
On the bare ground, beneath the chilly blaſt,
That howls acroſs the deſart. Will no friend
Direct me—lead me—bear me to the place,
Where murder'd Aunac bleeds in all his wounds!
Some faint remains of life may wander ſtill
Along his cheek—may faulter on his tongue.
O let me preſs him, in my warm embrace;
Let poor Oviſa cloſe his dying eyes.

On the whole, if incidents that ſtrike and ſurprize, if elevated ſentiment cloathed with elegant* language, if a thorough diſplay of human nature in its moſt magnificent ſtate and ſtrongly marked, and natural characters, are the chief requiſites of tragedy, we may venture to recommend that of Zingis, as one of the beſt in the whole circle of the modern drama.

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* We have obſerved very few defective lines in the whole play. On

An Eſſay on the Orders of Architecture, in which are contained ſome conſiderable Alterations in their Proportions, ſeveral Obſervations on the Propriety of their Uſe, and the Introduction of a new great Order called the Britannic Order, illuſtrated with Copper-plates. By Peter de la Roche, Architect. 4to. 7s. 6d. Webley, 1768.

THIS Author juſtly obſerves that architecture, in common with other arts, muſt ſuffer, in proportion as the opinion prevails, that no artiſt can excel, but he who has formed a taſte, by a ſurvey of what ancient artiſts have performed. A curſory knowlege of the remains of antiquity, ſays he, is neceſſary to give the young artiſt an idea of what has been done already, but he only can hope to excel them, who, after their example, looks for models in his own genius.

His principal object, he ſays, was the reduction of the *Compoſite* order, the height of which has not hitherto been ſettled, ſome making it higher, and ſome lower, than the Corinthian.

The eſtabliſhed laws of architecture are not particular, but general. To build with ſolidity and ſtrength: to unite theſe with elegance and lightneſs: and to direct the whole with propriety. The firſt and laſt of theſe rules depend upon the judgment, but the ſecond upon a ſenſe; we can judge of ſolidity, ſtrength, and propriety, by referring the objects to realities in nature of which all men have the ſame ideas; but elegance, and inelegance, are wholly relative to a kind of internal ſenſe, called *Taſte*. It can no more be determined by argument what is elegant or inelegant, than what is bitter or ſweet.

The Author obſerves that we miſtake the *ornaments* of the ancients for their *manner*; and if we carve ox-ſkulls in a frieze, we think our frieze is in the antique *manner*.

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a review of the following paſſages, the ingenious writer may, perhaps, make ſome alteration in them, in the next edition:

P. 14. 'I fear our zeal for aged Aubac's cauſe
Shall not avail—'

Would it not be more agreeable to common idiom to ſay '*Will* not avail?'

P. 58. '———— Zingis will *avoid*
To ſeize, on bare ſuſpicion, chiefs of power.'

The *thought*, here, is, that the emperor would not *venture*, or not *chuſe*, in point of prudence or policy, to ſeize the chiefs on mere ſuſpicion; but, *avoid to ſeize*, does not ſeem to be the happieſt expreſſion.

P. 82. After TIMUR is *dead*, his relenting father ſays,
'I was to blame.—HE *ought to rule* the Eaſt.'

'He ought *t' have rul'd*,' or '*ſhould have rul'd*,' we would prefer, for the ſake of propriety; though perhaps the expreſſion would be enervated by the alteration.

The *manner* of the ancients conſiſts in a judicious union of richneſs and ſimplicity; in diſpoſing ornaments ſo as that they may contribute to the ſtrength and ſupport of the building, and in appropriating ſuch ornament to the purpoſe for which the building was intended: they certainly never carved an ox-ſkull upon the frieze of a hall, a palace, or a baſilick, an abſurdity which we ſee committed by our artiſts every day. When the ancients built a temple, they, with great propriety, carved the figures of the ſkull of rams and oxen which were offered in ſacrifice to the God, intermixed with baſons that were uſed to receive the blood of the victim; when they erected other buildings, they uſed, by the ſame rules of propriety, trophies, implements of war, vaſes, flowers and other ornaments of various kinds: yet Palladio has placed ox-ſkulls and baſons among the architectural ornaments of a nobleman's palace which he built at *Vicenza*, and, with yet groſſer abſurdity, in thoſe of the *cloiſter of a convent* at Venice: is this example worthy of imitation?

The proportions of the orders have been always ſettled by the ſize of the column at the bottom; and the diameter taken juſt above the cincture, is the meaſure by which the whole order is divided.

This meaſure has been uſed three ways; the whole diameter called the Great Module, the ſemi-diameter called the *Doric* Module, and the third of a diameter called the Little Module: theſe modules are divided into ſixty parts, called Minutes. This Author has uſed the little module, and he makes three modules difference in the height between each of the five orders; according to the following table:

	Height of pedeſtals,	Of columns,	Of entablatures,	Of the whole orders.
Tuſcan	5 modules	21 modules	6 modules	32 modules
Doric	6 —	23 —	6 —	35
Compoſite	7 —	25 —	6 —	38
Ionic	8 —	27 —	6 —	41
Corinthian	9 —	29 —	6 —	44

It will be ſeen, he ſays, by theſe proportions, that he has not ſtepped out of the common way, except in the reduction of the Compoſite order.

His reaſons for reducing the height of this order are theſe; the capital is heavy, and a ſhort ſtout ſhaft is more fit to ſupport it than a tall ſlender one.

The Compoſite and Corinthian at preſent are two high orders, ſcarcely diſtinguiſhable from each other by their ornaments, and therefore can, with reſpect either to uſe or beauty, be conſidered but as one: but by making one of them conſiderably lower, architecture will be enriched, without increaſing the number of orders. The Compoſite order, at preſent, ſcarce deſerves the name, being compoſite only in its capital: the ſhaft, entablature, and other members, are either new inventions, or borrowed from other orders indiſcriminately; and our mode of building, being different from that of antiquity, requires the alteration of the Compoſite order from high to low.

When the ancients erected buildings which required more than one order in height, they began with the loweſt, but our buildings require a different *ordonnance*; in churches the richeſt and higheſt order ſhould be on the pavement; in palaces, on the level of the ſtate apartments, which are always one ſtory; and ſomething ſhould be placed underneath not equal in elegance, but adequate in richneſs: a Ruſtic baſement ſtory is often, eſpecially in England, placed under the Corinthian, but, in the opinion of this Author, a more prepoſterous impropriety cannot be committed.

The ancients laid the ſtones rough, on the outſide, as they came out of the quarry, for no other reaſon, than that they might be cut ſmooth and even afterwards, and have the appearance of one flat ſtone, without joints; the ſtone remained rough only for want of time or expence to finiſh the work: how abſurd then is it in the moderns to beſtow time and expence to produce, what they always beſtowed time and expence to remove, when it was in their power!

The Author, beſides reducing the height of the Compoſite column, propoſes to render the whole truly compoſite, in the following manner:

1. Its baſe is the original *Attic.*
2. Its ſhaft the *Doric.*
3. Its capital as uſual.

The alterations that he has made in the other orders are inconſiderable in themſelves, but were thought to be neceſſary to keep an equal progreſſion among the five orders, which, he ſays, ſhould be taken together, as a general order, conſiſting of five modes, which ought to have proper and equal progreſſive proportions, all grounded on the ſame fundamental principle.

With reſpect to the forming a new order the Author obſerves, that it is *proportion* which denominates an order, and not *ornaments*, and that a new order muſt either be lower than the Tuſcan, or higher than the Corinthian, in the ſame proportion as the other orders are progreſſively higher or lower than each other: that the ſame difference of proportion muſt be in all its parts: in the pedeſtal, its height, number of mouldings, and their projection; in the baſe, which muſt have more mouldings than the Corinthian, or leſs than the Tuſcan, and in the diminution of the ſhaft, which muſt either be leſſened or increaſed:

that the capital muſt be totally different, and muſt be an imitation of ſome natural object, properly adapted to the purpoſe; and laſtly, that the architrave and cornice muſt either be plainer or richer.

Upon theſe principles the Author forms his new order, which he calls the Britannic: the hint for his capital he took from an incident in the Britiſh hiſtory. In the reign of Edward the Third, his ſon, called, from his armour, the black prince, among other gallant atchievements, ſlew the king of Bohemia at the battle of Creſſy in 1346, and took his banner: the enſign of this banner was the royal diadem of Bohemia with three oſtriches feathers ſtanding on it, with the motto *Ich dien*, I ſerve, alluding to his being then in the French ſervice: this trophy became the banner of the conqueror, and the princes of Wales have ever ſince taken it for their badge.

This incident, the Author thinks, gives a degree of dignity to the feathers, which of themſelves are admirably adapted to adorn the capital of a column, they bend tenderly forward in the manner of Volutes, and have a delicacy ſuperior even to the Acanthus of the Corinthian.

The Author, among other cuts, has given a repreſentation of this new order, the proportions of which are as follow:

The height of the pedeſtal is 10 modules
Of the column —— 31
Of the entablature —— 6

The height of the whole order is 47 modules; 3 more than the Corinthian.

The height of the ſhaft is twenty-ſix modules and an half, and as it is the moſt delicate of all, it ſhould not be weakened by fluting in the common way; its flutings ſhould be more in number, and conſequently they will be leſs in depth; they ſhould alſo be *cabled*; that is, a ſmall convex ſhould riſe within the hollow of the fluting all the way, as if a cord or cable was laid in it.

The banner has three feathers; therefore the capital of this column has eight feathers, ſo that three appear in whatever direction it is viewed; in a pilaſter it ſhould have twelve. This capital, whether on columns or pilaſters, will have no angular member. If the column is fluted, the bottom of the pannel ſhould be ornamented with the Engliſh roſe.

This order may be properly uſed for palaces, churches, particularly cathedrals, triumphal arches, mauſoleums for heroes who fall in the ſervice of their country, theatres, and every other building in which a rich and delicate architecture is required.

As beauty and elegance are qualities appealing wholly to a ſenſe, all critical remarks concerning theſe qualities in the new order are precluded; how far it has fit proportions, relative to a particular uſe, muſt be left to thoſe who have particularly applied themſelves to this branch of art. The Author has interſperſed many uſeful remarks in his work, particularly the following:

Columns are improper for hoſpitals; the plan may be as elegant as poſſible, but the elevation ſhould be as plain, becauſe the eſtabliſhment might then afford more relief to the poor. Markets ſhould never be of any order above the Doric, and that as plain as the order permits. Halls according to their uſe; thoſe for the adminiſtration of juſtice of the richeſt orders; and, with reſpect to the houſes of the nobility, the magnificence ſhould be proportioned to the coronet that can adorn the pediment.

With reſpect to the laſt particular, perhaps there would be more propriety in proportioning the magnificence of a houſe to the eſtate and liberality of the proprietor than to his title. Is there not more impropriety in a lord's having a magnificent houſe on which a few wretched dependants ſubſiſt by making a ſhew of it, while his lordſhip is parſimoniouſly managing the ruins of a fine eſtate abroad: than in a private gentleman's making ſuch an edifice the center of hoſpitality and munificence in his native country, ſpending ſix times the revenue of the peer in buſying the artificer, encouraging the ingenious, and relieving the indigent?

In this Author's opinion our churches ſhould be proportioned to the quality and rank of the pariſhioners, but this alſo may well be queſtioned. With reſpect to the duties and views of religion all diſtinction is loſt: the magnificence of the temple is in honour of the God, not of the worſhipper; and if, as this Author ſays, a hall ſhould be magnificent where juſtice is adminiſtered, a church ſhould be magnificent where God is worſhipped, and the great duties of virtue and religion are taught and enforced under the ſanction of future reward and puniſhment. The peer and the peaſant, when they enter this place, have no character upon Chriſtian principles but that of feeble, dependent, and ſinful beings, living to ſuffer and to die, and dying to periſh, perhaps, for ever, if juſtice is not tempered with mercy. Among the papiſts, the rich have a ſilver ſaint, and the poor a wooden one; if we laugh at this, do not let us imitate it.

Experiments

Experiments and Obſervations on Water: particularly on the hard pump Water of Mancheſter. By Thomas Percival, M. D. F. R. S. 8vo. 2s. Johnſon, Pater-noſter-Row, 1769.

IN this eſſay the ingenious Dr. Percival inquires into the nature of the hard pump water of the town in which he reſides; the different chemical properties of hard and ſoft water, and the ſuperior power of the latter as a menſtruum for extracting the virtues of medicines.

The following are the experiments and concluſions relative to the pump waters of Mancheſter;

'Exp. I. Near thirty different pump waters, moſt of them collected from pumps common to a whole neighbourhood, were chemically examined. They all curdled ſoap; the volatile alkali occaſioned a precipitation in many of them; the fixed alkali in all of them; and they became quite milky wirh a ſolution of *ſaccharum ſaturni*. The infuſion of galls produced no change in their colour; but ſyrup of violets turned moſt of them green.

'Exp. II. A three ounce phial, after being carefully counterpoiſed in a very nice balance, was filled to the brim with diſtilled pump water, which weighed twenty-one drachms and fifty grains. The ſame phial, exactly ballanced as before, was then filled to the brim with my own pump water, which weighed twenty one drachms and fifty-ſix grains. Several other pump waters were examined in the ſame way, and very little difference was found in their ſpecific gravities. The water of a pump belonging to a public brewery in this place, weighed indeed, in the quantity above-mentioned, only twenty-one drachms and fifty-three grains. But on enquiry I learned, that this water is contained in a reſervoir, ſupplied by means of pipes, either from the rain which falls in the neighbouring grounds, or from the ſuperficial ſprings which run through them.

'From the foregoing experiments it is obvious, that the pump water of Mancheſter is in general very impure. It is impregnated with a large quantity of ſelenite; an earthy, aſtringent ſalt, compoſed of the vitriolic, nitrous, or marine acid, and calcareous earth: and at the ſame time contains no inconſiderable proportion of alum, as the green colour which it ſtrikes with ſyrup of violets, clearly evinces *. For were this effect owing to an alkaleſcent quality, ſalt of tartar, and eſpecially ſpirit of ſal ammoniac, would produce no precipitation in it. But what puts this concluſion beyond diſpute is, that an aluminous earth is frequently found in the wells of this town.—From the ſecond experiment it is evident, that a quart of water contains upwards of ſixty grains of adventitious matter; and ſuppoſing this quantity to be daily conſumed, in one way or other, by every individual, which is a moderate computation, about forty-ſix ounces troy weight, of crude, earthy, indigeſtible, and by no means inactive ſalts, will in the courſe of twelve months, be received into the body. And how pernicious this may be to health, thoſe can beſt conceive, who know the powerful influence of ſlight, but continued cauſes, on the human frame [*]. I have not been reſident here a ſufficient length of time, to aſcertain with any degree of preciſion, the endemic diſeaſes of Mancheſter. But one obſervation, even a ſtranger hath it in his power to make, that the inhabitants of this place are peculiarly ſubject to glandular obſtructions, and ſcrophulous ſwellings. And that water loaded with aſtringent, earthy ſalts, hath a direct tendency to produce ſuch complaints, hath been already I hope fully evinced.

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* 'Dr. Lewis, whoſe accuracy is for the moſt part unqueſtionable, aſſerts in his *Materia Medica*, p. 71. "that the blue juices of vegetables are changed red by alum;" and again in his excellent notes on Neumann's Chemiſtry, p. 252. "that ſyrup of violets is changed red by

'But hard and impure water may be conſidered in a further view as injurious to the human body. It was before obſerved, that this univerſal *menſtruum* is deſigned by nature to be the diluter,

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by waters impregnated with alum." This I apprehend is a miſtake; for in my tryals, two grains of alum diſſolved in an ounce of diſtilled water, ſtruck a pea green with twenty drops of the ſame ſyrup of violets, which was uſed in the above recited experiments. A tea-ſpoonful of lime water added to a part of the ſolution, conſiderably deepened the green colour; whereas two drops of elixir of vitriol produced in the other part a ſenſible, though faint redneſs. A ſolution of alum alſo in lime water was turned at once into a deep green, by the addition of a ſmall portion of ſyrup of violets. The lime water was added in the firſt experiment, to render the water employed more analogous to the hard, calcareous pump water of Mancheſter.

'In a later tryal I have found that the blue or purple juice of radiſhes is changed to a red, ſo ſlight however as barely to be perceptible, by a ſolution of alum in water. But this does not invalidate my concluſion, that many of the pump waters of Mancheſter are aluminous, becauſe they are turned green by an admixture of ſyrup of violets. For it appears, that a ſolution of alum produced a green colour in the ſame ſyrup of violets which was employed in the before-mentioned experiment. And to ſecure againſt all fallacy, I repeated that experiment ſeveral times. The reſult of it is alſo corroborated by the teſtimony of Neumann, who aſſerts, that the common ſorts of alum change the ſyrup of violets green. *Vid.* Neumann's Chemiſtry, p. 187.

[*] *Quid magis eſt ſaxo durum? Quid mollius unda?*
Dura tamen molli ſaxa cavantur aqua. Ovid.

luter, vehicle, and ſolvent both of our food, and of the recrementitious parts of the animal fluids. And in the performance of theſe ſalutary offices, it immediately promotes the general health of the body, and at the ſame time counteracts the influence of various cauſes of diſeaſe. The Spaniards, it is ſaid, are for the moſt part exempt from the itch and the ſcurvy, notwithſtanding they indulge themſelves in the daily uſe of pork, the leaſt perſpirable of all foods. And the reaſon aſſigned for this remarkable fact is, that the air of Spain is clear, thin, and ſerene, and the water light, pure, and wholeſome *. Hence the minuteſt ſeries of veſſels are continued permeable and unobſtructed, perſpiration is free and copious, all the excretions are duly and regularly performed, and every thing putrid and acrimonious is carried out of the ſyſtem, before it has time to create diſturbance or diſorder. But water impregnated with auſtere, earthy, and indigeſtible ſalts, is ill qualified to anſwer theſe important ends. Already nearly ſaturated with its heterogeneous contents, it is rendered leſs capable of diſſolving our food, of mingling uniformly with our fluids, of penetrating the fineſt ramifications of the vaſcular ſyſtem, and of paſſing off copiouſly and eaſily by the ſeveral emunctories. And thus it becomes negatively the cauſe of diſeaſes.'

We ſhall make a few obſervations on this quotation.—And firſt we muſt obſerve that Dr. Percival's method of aſcertaining the *contents* of the hard waters he examined, does not appear to be the moſt accurate—We ſhall confine ourſelves to what the Dr. ſays with reſpect to the exiſtence of *alum* in theſe waters.—'The pump water of Mancheſter, ſays our author, contains no inconſiderable proportion of alum, as the *green colour* which it ſtrikes with ſyrup of violets, *clearly evinces.*'—Now the chemical teſt here applied, we apprehend to be equivocal: and the concluſion more than what is fairly contained in the premiſſes. For thoſe waters which contain a calcarious earth, viz. Buxton, Matlock, Briſtol, &c.—the Pyrmont likewiſe, Pouhon, Iſlington, Dunſe, and other waters:——and thoſe waters alſo which contain ſeveral of the neutral-ſalts, viz. ſea-ſalt, vitriol, ſalt-petre, and even a ſolution of corroſive-ſublimate; do all, turn the ſyrup of violets green.

But, it is ſaid, 'what puts this concluſion beyond diſpute is, that an aluminous earth is frequently found in the wells of this town.'—It may be ſo; of this however we have no experimental proof; and the only chemical teſt here produced is certainly equivocal.

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* '*Vid.* Hoffmanni opera, tom. 6. p. 204.—Herodotus, whoſe teſtimony is not always to be depended upon, relates that in Æthiopia the inhabitants live to be an hundred and twenty years old, that they eat fleſh, and drink milk; that the water of the country is ſo light, that nothing will float upon it, not even wood, and that the uſe of this water makes them long lived. Lib. 5. cap. 125.

Dr. Percival ſays that alum changes the ſyrup of violets *green*, and apprehends that Dr. Lewis is miſtaken in ſaying that the change is to *red*.—Here we have experiment oppoſed to experiment: and which are we to credit?—probably both. For Dr. Rutty obſerves that ſyrup of violets when *freſh*, is turned red, when *old* green, by alum.

With reſpect to the ſecond experiment we have to obſerve, that Dr. Percival's method of determining the *quantity* of the contents of the waters he examined, is alſo liable to conſiderable errors.—The difference in ſpecific gravity between the hardeſt pump water, and that which had been diſtilled, was only *ſix grains*, in a quantity which weighed twenty-one drachms and fifty grains. Now a little difference in filling the phial, and ſuch a difference as might not be diſcernible by the eye, would amount to no ſmall proportion of theſe *ſix grains*. But a ſtill greater error might ariſe from the different temperatures of the pump and diſtilled waters. In the ſummer time, the underground water is conſiderably colder and conſequently heavier from that circumſtance alone, unleſs it be expoſed to the air till it acquires the ſame warmth with the diſtilled water.

Our author in purſuing his experiments on the different properties of hard and and diſtilled waters, ſays—' It is is found that hard, calcarious waters render the mixture of reſinous bodies, by the intervention of mucilage of gum arabic, difficult and ſometimes impracticable *. This naturally led me to conceive, that ſoft, or diſtilled water, might poſſibly diſſolve thoſe ſubſtances without the aſſiſtance of any medium, or at leaſt with a much ſmaller proportion of gum, than is commonly employed.'

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* ' *Vid.* Lond. Med. Obſerv. Vol. 1. p. 435.

' I cannot avoid remarking a miſtake into which the learned and accurate Dr. Fothergill hath fallen, in the uſeful paper here referred to, by not varying the circumſtances of his experiment. He obſerves, that volatile alkalies prevent the union of oil and water, by the intervention of mucilage; and ſuppoſes this effect to ariſe from the latent acid of the gum being deſtroyed by the alkali. Whether gum arabic contains any acid is, I ſhould apprehend, very dubious; but I am well aſſured, from repeated tryals which different apothecaries have made for me, that an uniform and neat compoſition may be produced in the following manner.

℞ *Ol. oliv. vel. ſperm. ceti – mucilag. g. arab tere ſimul in mortario, dein adde, alk. vol.—denuo tere & paulatim adjice, aq. ſimp.—ſpirit.—ſyrup. M.*

' The combination of the volatile alkali with oil or ſpermaceti, is of conſiderable importance in many diſorders of the breaſt.

The paſſage here referred to is this.—' When I firſt began, ſays Dr. Fothergill, to uſe the mucilage for the purpoſe of mixing oil and water, in order to ſucceed the more effectually, I ſometimes directed a ſmaller quantity of mucilage, and likewiſe of the volatile, than would of themſelves alone, be ſufficient to unite the oil and water together. But this inſtead of promoting, prevented it entirely: the mucilage curdled, its latent acid deſtroyed the alkali; and no laſting union could be obtained, even by long attrition. Hard calcarious waters likewiſe render the mixture difficult, ſometimes impracticable.'

Dr. Fothergill does not ſay, that volatile alcalies prevent the union of water, oil and mucilage, in all circumſtances: but that he ſometimes directed the mucilage and volatile *in ſmaller quantity*, than would of themſelves be ſufficient for this purpoſe; and that then, no union could be procured.—Dr. Percival can no doubt make an uniform mixture with oil water mucilage and the volatile alkali, if they are taken in proper proportions: and if he can likewiſe make an uniform mixture with the ſame ingredients, in the proportion mentioned by Dr. Fothergill; Dr. F. is then miſtaken: if not, the miſtake lies with Dr. Percival.

In ſome of the ſucceeding experiments our author points out the ſuperior diſſolving power of diſtilled water, and applies it to ſome uſeful purpoſes in pharmacy.—The following corollaries are drawn from theſe experiments.—That ſoft, and eſpecially diſtilled, water acts more powerfully as a menſtruum on vegetable bitters and aſtringents, than hard pump water.—That it diſſolves reſinous bodies without any medium, or at leaſt with a much ſmaller proportion of mucilage of gum arabic, than is commonly employed.—

That ſoft water diſſolves a greater proportion of quick-lime, than hard water:—that lime-water thus prepared, is leſs harſh and leſs offenſive to the palate, and at the ſame time a more powerful ſolvent of the human calculus, than that which is prepared with common pump water.

From the experiments on hard pump water, our author draws the following concluſions.—That neither malt nor tea produce any ſoftening effect, on the hard water in which they are infuſed.—That fermentation does not ſoften or improve hard water.—That bricks harden the ſofteſt water, and give it an aluminous impregnation.—That the practice therefore of lining wells with bricks, is very improper.—That free-ſtone communicates no pernicious qualities to water.

Tom Jones, a Comic Opera: as it is performed at the Theatre Royal in Covent Garden. By Joſeph Reed. 8vo. 1 s. 6 d. Becket.

IT is ſcarce neceſſary to ſay that this Opera is taken from a celebrated Novel of the ſame name, written by the late Henry Fielding. Mr. Reed, however, has conſiderably deviated from the novel, both with reſpect to incidents and character: he has very judiciouſly ſtripped Jones of his libertiniſm, and has legitimated him; he has therefore produced a ſtronger intereſt, and a more perfect cataſtrophe; he has transferred the character of Supple from a parſon to a country ſquire, that he might not reflect diſgrace upon the cloth; he has diveſted Weſtern and Honour of their provincial dialect, that the attention of the performers might not be drawn off from more important objects; he has alſo very happily preſerved Weſtern's humour without his indelicacy, and his Jacobitiſm: it is the honour of the preſent time that his indelicacy would give offence, and it is its happineſs that Jacobitiſm no longer ſubſiſts. A French drama has been formed upon the ſame ſtory, by Monſ. Poinſinet, but Mr. Reed has taken nothing from it, but the hint to legitimate Jones, and a turn in one of the ſongs.

Mr. Reed preſuppoſes the ſtory on which he has formed his opera to be known, for his dramatic dialogue does not tell it. As there was ſufficient ground for this preſuppoſition, he has derived from it many advantages; the dramatic perſons, and their relations to each other, being known, he was freed from the unhappy neceſſity of making great part of his firſt act a diſguiſed narrative, relating parts of the fable antecedent to the action, and deſcribing the characters and ſituation of the perſons that carry it on.

The ſentiments are always pure, and often refined; the humour is genuine, and in ſome ſcenes there is a very tender though tranſient diſtreſs. The characters are admirably ſuſtained, particularly thoſe of Weſtern and his ſiſter; both ignorant, conceited and petulant, yet as diſſimilar as poſſible, by different modes of expreſſing the ſame foibles; perpetually extorting complaint, and imputing the complaint thus extorted as a new cauſe of offence. Mrs. Weſtern, when ſhe has called her brother brute, dunce, Hottentot and blockhead, and inſiſted upon having the ſole management of his daughter herſelf, reproaches him with *flying into paſſions*, declares there is no ſuch thing as ſpeaking to him, and that if ſhe was not a woman of the meekeſt diſpoſition in the world ſhe could not poſitively live under the ſame roof with him.

Weſtern is perpetually miſtaking the love of himſelf for the love of others, as, it is to be feared, many people do, who laugh with a kind of conſcious ſuperiority at him.

When he ſuppoſes his girl to have fallen in love with Blifil, whom he wiſhes her to marry, becauſe their eſtates lie conveniently together, he is the happieſt dog in the world, and conſequently ſhe is his dear, dear Sophy; his only joy upon earth; ſhe may eat what ſhe will, drink what ſhe will, and wear what ſhe will; but when he finds ſhe has ſet her heart upon another, then ſhe is an obſtinate perverſe huſſey; then ſhe ſhall beg, ſtarve, and rot in the ſtreets, and not a farthing, not a braſs farthing ſhall ſhe have of his money, may he be hang'd, drawn, quartered and gibbetted if ſhe has. She implores his mercy, declares if he forces her to marry Blifil, he will make her wretched, and break her heart: he replies, 'pho! pho! pho! all ſtuff and nonſenſe; break your heart, indeed! as if marriage would break any woman's heart?—No, no; women's hearts are not ſo eaſily broken: I know that by experience; I could never break your mother's.'

When Jones helps him to find a hare, ſings him a ſong, or any otherwiſe contributes to his pleaſures, then he is an honeſt dog, a prince of a man; he loves him at his ſoul, there's ne'er a ſuch another: when he finds that Sophy has ſet her heart upon him, then he's a raſcal, a damn'd beggarly baſtard; then he'll fight him for fifty guineas, nay for pure love, and hang him, if it coſts him ten thouſand pounds. Thus do mankind deceive themſelves and others into a belief that they bear towards their children or their friends that affection which is happy in their happineſs, and wretched in their ſufferings, when they feel no paſſion but that which would ſacrifice the felicity of all mankind, however tenderly allied, and however amiable and meritorious, to their own vanity, avarice, obſtinacy and caprice. We hear every day of fathers that are doatingly fond of a daughter, who, if ſhe does not by marriage ſecure all the ſuperfluities of life, will ſuffer her to periſh for want of its neceſſaries; who withhold their bounty in proportion as it becomes neceſſary to communicate happineſs or alleviate diſtreſs.

The verſe of this opera is not equal to the proſe; it is, however, well ſuited to the character and the occaſion, and produces a very good effect with the muſic to which it is adapted.

The following ſcene will exhibit a ſpecimen of the character, dialogue and poetry.

'Scene, *A large Room. A tankard on the table.*

Western, Sophia, *and* Honour.

Weſ. Your obſtinacy is not to be endur'd—What does the girl ſnivel and cry for?

So. Alas! my dear father, I can't help it.

Hon. Ah! it's an old croſs-grain'd patch! [*Aſide.*

Weſ. What can I do more to make you happy? You know I love you ſo well, that I would ſee all the world hang'd, before I would even have your little finger hurt.

Hon. The world is very much oblig'd to you truly! [*Aſide.*

Weſ. And yet all this won't do.—But I muſt ſecure you, till I have breakfaſted.—In—in to that room.—In with you both——[*Exeunt* Sophia *and* Honour.] There!—[*locks the door.*] I have her as ſecure now, as a fox in a bag.—Whew! [*whiſtles*] Here, houſe!—Whew!——

Enter LANDLADY.

Landlady, I want ſomething for breakfaſt.

Land. Coffee or tea, your honour's worſhip?

Weſ. Pox on ſuch rot-gut ſtuff! Some ham, cold buttock of beef, veniſon paſty, or any thing on the ſubſtantial order.

Land. We've nothing cold; the ſoldier fellows have eat up all.

Weſ. Ah! the devil take them! A ſwarm of red-coat locuſts! They'll eat up the whole nation by and by.

Land. Would your honour's worſhip chuſe ſome new-laid eggs and bacon?

Weſ. Nothing better: 'tis a breakfaſt for an emperor! Get them ready as faſt as poſſible——And hark you—ſend me a pipe; I've tobacco of my own.

Land. Yes, an't pleaſe your honour's worſhip. [*Exit.*

Weſ. [*drinking*] This is excellent beer i'faith! I'm one of your true Engliſhmen; I hate all flipflops.

A I R. *Roaſt Beef.*

When good queen Elizabeth, hiſtory's boaſt,
From Spaniards and Frenchmen defended our coaſt,
The noblemen feaſted on bak'd, boil'd, and roaſt.
O the roaſt beef of Old England!
And O the Engliſh roaſt beef!

[*Enter landlady, with pipes, &c. and exit.*

The ladies delighted in good hearty chear.
All kickſhaws, and flipflops they left to *Mounſeer*;
Their breakfaſt in common was beef and ſtrong beer.
O the ſtrong beer of Old England!
And O the Engliſh ſtrong beer!

Enter Mrs. WESTERN *and* SUPPLE.

Mrs. Weſ. [*flinging herſelf into a chair*] Sure no one ever had ſo intolerable a journey!—I'm fatigu'd to death!—I ſhan't be able to riſe out of my chair theſe three hours—I'm jolted to pieces—Well, where's my niece?

Weſ. Lock'd up.

Mrs. Weſ. [*riſing haſtily*] Lock'd up! I thought you would be taking ſuch head ſtrong meaſures!—Why will you pretend to meddle with matters, ſo infinitely beyond your knowledge?

Weſ. [*daſhing his pipe on the floor*] Zounds and blood! did ever any body hear the like! To be fallen upon in this manner, when I expected you would commend me for what I've done.

Mrs. Weſ. Commend you? Your operations are diametrically oppoſite to my free principles, and totally inconſiſtent with Magna Charta—Let my niece be ſet at liberty this inſtant, and given up to my management—Will you agree to this ſtipulation?—I expect a categorical anſwer—Either cede her intirely to me, or take her wholly to your own ſurpriſing diſcretion; and then I here, before Mr. Supple, evacuate the garriſon, and renounce all family-compact with you for ever.

Sup. Mr. Weſtern, let me be a mediator.

Weſ. [*throwing a key on the table*] There's the key: ſhe may take it up if ſhe will.

Mrs. Weſ. No, ſir; I inſiſt on the formality of its being delivered.

Weſ. There then—I wiſh old ſcratch had her! [*Aſide.*

Mrs. Weſ. If your daughter had always liv'd with me, you would have had no occaſion for locks, bolts, nor bars.

Weſ. Zounds and the devil! What would you have me do? —You're enough to make me raving mad.

Mrs. Weſ. There now! Look you there! Juſt according to his old cuſtom! Flying out upon every occaſion, right or wrong—Abſolutely, brother, there is no ſpeaking to you! If I were not a woman of the meekeſt diſpoſition upon earth, I could not poſſibly live under the ſame roof with you—I will appeal to Mr. Supple, whom every body allows to be a man of great ſenſe, if I have ſaid even one individual thing, to put any human being, except ſuch an iraſcible animal as yourſelf, into the leaſt paſſion imaginable.

Sup. Let me beg you, dear madam, not to irritate him any further.

Mrs. Weſ. Irritate him! You are ten times a greater blockhead than himſelf. It is my misfortune to be hemm'd round by ſuch fools and dunces!—Mercy on all affairs under the guidance and direction of you men!—you are ſuch a parcel of purblind creatures!—The head of one woman is worth fifty thouſand of yours. [*Unlocks the door, and exit.*

Weſ. A fractious, croſs-grain'd, contradictious, *ſelf-opiniated*, Preſbyterian, Oliverian hag! when ſhe takes to a thing, one can no more turn her from it, than a young beagle can turn an old hare: ſhe's as obſtinate as a mule, and has no more brains than a broomſtick——I was a damn'd fool for ever thinking of her eſtate; but as I've been a ſlave ſo long, it would be a pity to loſe it at laſt, for want of holding out.

Sup. Couſin, I highly commend your prudence.'

MONTHLY CATALOGUE,

For JANUARY, 1769.

RELIGIOUS and CONTROVERSIAL.

Art. 10. *The Exemplar.* Being an Expoſition of the Prophecies of Daniel and St. John, relating to the fourth and laſt Kingdom, viz. the Roman: and now, from recent Facts and continuing Signs, on a ſufficiently *improved Syſtem.* With a previous Diſſertation, manifeſting the ſcriptural Doctrine of the TRINITY, and ORTHODOXY *antichriſtian.* To which is added, an Addreſs admonitory to the Members of the Roman Communion: ſome occaſional Obſervations and Reflections, chiefly of a moral Nature, to elucidate the Subject, and eſtabliſh the Belief of a *particular* Providence, and as Incentives to Virtue in general, being interſperſed through the whole: the Doctrine of the *Intermediate* State is occaſionally illuſtrated; a Separation proved; and ſhewing that any lifeleſs unconſcious Condition of the Soul in the Body henceforth, is contrary to Reaſon, Chriſtianity, and even its own natural Eſſence and inherent Principle. Together with ſome Phyſical Conjectures on the Nature and Uſe of Comets; and particularly that which hath now (1767) lately appeared: from whence the ceaſeleſs Rotation and Scale of God's proceeding in his creative Power, and the Tendency given to all Nature towards Perfection, is deduced, with great Appearance of Probability. By a Lay-gentleman, and Member of the Church of England; who in 1752 3 began this, as the beſt Sort of Amuſement to paſs away ſome Months in Winter. 4to. 14s. in Boards. Becket, &c. 1768.

IT is with real concern that we here ſee, compoſed by an undoubtedly ſerious, pious, good man, a very great book, which very few people will care to peruſe. *Four hundred and twenty-four* large quarto pages, on the prophecies ſuppoſed to be contained in the viſions of Daniel and the revelation of John, beſide a PROEM of *forty-three* pages more,—wear, indeed, a formidable appearance! To encounter which, the public, it is to be feared, will be little encouraged by the Author's uninviting manner of ſetting forth the general contents of his book, in the tedious title-page: an exact tranſcript of which we have patiently given, at length,—all but the three mottos.—The ſaid tranſcript, however, will, fortunately, ſave us the trouble of endeavouring to give the diſcerning reader a more particular idea of this voluminous performance.—*Ex pede Herculem.*

Art. 11. *Methodiſm a Popiſh Idol; or the Danger and* Harmony *of Enthuſiaſm and Separation.* By Booth Brathwaite. 8vo. 6d. Browne in Shoe-lane.

A bigot to eſtabliſhments, raving and railing againſt ſectaries, with abundant zeal, little knowlege, and leſs charity.

Art. 12. *Goliath Slain: being a Reply to the Rev. Dr. Nowell's* Anſwer *to* Pietas Oxonienſis. *Wherein the falſe Gloſſes of that Gentleman's Pamphlet are removed, his groſs Miſrepreſentations detected, the ancient Doctrines of the Reformation of the Church of England defended, and the Sentence againſt the expelled young Men proved from his own Words to be far more ſevere, arbitrary and illegal, than it hath hitherto been repreſented.* By the Author of *Pietas Oxonienſis.* 8vo. 2 s. 6d. Keith, &c.

Thoſe who, in conformity to the good old maxim, deſire to afford a fair hearing to *the other ſide*, and wiſh to know the utmoſt that hath been alledged in reply to Dr. Nowell's account of the *Expulſion, &c.* will meet with conſiderable ſatisfaction in an attentive peruſal of the elaborate piece now before us. The *title*, indeed, is not very politely worded, but the matter contained in the book itſelf, is well digeſted, and the Author, upon the whole, acquits himſelf as an able advocate for the cauſe which he has undertaken to defend.

Art. 13. *The Alarum: conſiſting of a Series of Thoughts on Chriſtianity, as deducible from the Scriptures, &c. Part I.* 8vo. 1 s. Pearch, &c.

Conſiſts, chiefly, of incoherent, low, and illiberal abuſe of the clergy; with ſome ſtrange reveries concerning the Jews.

Art. 14. *The Jeſuit detected; or the Church of Rome diſcovered in the Diſguiſe of a Proteſtant, under the Character of an Anſwer to all that is material in the Rev. Mr. Hervey's Eleven Letters to the Rev. Mr. John Weſley.* 8vo. 6d. Johnſon, Folingſby, &c.

There has long been a warm but inſignificant controverſy among the fanatics, concerning the peculiar tenets inculcated in Hervey's Letters; of which we have had frequent occaſion to take notice, in the courſe of our Reviews. This zealous Harveyan dreſſes up Mr Weſley in the garb of the whore of Babylon, and then abuſes him for looking ſo very like her.

Art. 15. *Univerſal Reſtitution farther defended; being a Supplement to the Book, intitled,* Univerſal Reſtitution a Scripture Doctrine. 8vo. 2 s. Briſtol printed, and ſold by Dodſley, &c. in London. 1768.

In our 26th volume, p. 181, ſeq. we gave an account of *Univerſal Reſtitution, a Scripture Doctrine*; to which we now refer our Readers for a competent idea of the manner in which the writer has treated this important ſubject. In this *Supplement* he endeavours, in a courſe of eight letters, ſo compleatly to vindicate the doctrine he had before contended for, "*as that* they [the eight letters] amount, together with the proofs in the ſaid book, to a full confutation of all the arguments hitherto produced againſt, and to irrefragable evidences of, that intereſting ſcripture truth, the final reſtitution of *all* men through Chriſt."— The Author is a man of conſiderable learning, but his ſtyle is not very elegant.

Art 16. *Enoch; or a Treatiſe on the Manner of walking with God.* Written originally in Latin by Joſeph Hall, D. D. ſome time Lord Biſhop of Exeter. Tranſlated into Engliſh by

Henry Brown, M. A. Vicar of Netherſwell, in Glouceſterſhire. 12mo. 1 s. Rivington, &c.

This ſerious and valuable diſcourſe of the learned and pious Biſhop Hall (better known by the title of Biſhop of Norwich, than of Exeter) hath, as the preſent Tranſlator obſerves, been in a manner almoſt entirely loſt, even to the learned world; for the original itſelf was become ſo exceeding ſcarce, that Mr. Brown ſuppoſes (and we believe with good reaſon) that hardly one in a thouſand, even among the learned and inquiſitive, had ever ſeen it, or heard of any ſuch tract being written or publiſhed by this good prelate. It never appeared, Mr. Brown ſays, in any collection of the Biſhop's works; nor was there ever, as far as he can learn, any edition of it, but that publiſhed by himſelf, at the end of his Latin tranſlation of his Occaſional Meditations, in 1635.—till it was reprinted by itſelf, at Oxford, in 1762:—See Review, vol. xxxii. p. 66.—The friends of rational and practical religion will thank the worthy tranſlator for the pains he has taken to adapt this little tract to the uſe of ſuch well diſpoſed perſons as could never have profited by it, in the language in which it was originally written.

It is to our learned Tranſlator, that the Public is alſo obliged for the verſion of Juſtin Martyr's Dialogue with Trypho the Jew: ſee Review, vol. xii. p. 238

Art. 17. *The Scriptural Right of eſtabliſhing human Syſtematical Confeſſions of Faith and Doctrine, conſidered. Being Part the* Second *of an Anſwer to Letters concerning Confeſſions of Faith, &c.* 8vo. 1 s. Newbery.

Of the *letters concerning confeſſions of faith, &c. occaſioned by a peruſal of the Confeſſional*, we made due mention in our catalogue for September laſt; and in that for November following, the reader will find ſome account of the *firſt part* of the preſent writer's *anſwer* to thoſe letters.

In this ſecond part, the anſwerer undertakes to ſhew that the letter-writer's arguments in favour of conformity and ſubſcription to human ſyſtematical confeſſions of faith, drawn from various paſſages in the writings of St. Paul, are far from being concluſive. Our author's principle is, 'That no forms ought to be fixed as a *ſtandard*, or unerring *teſt*, of faith and doctrine, which are of later date, and of leſs authority, than thoſe which the apoſtles drew up, delivered to the biſhops their ſucceſſors, and charged to be *held faſt*.'—This poſition he maintains with becoming ſeriouſneſs, and zeal for the indefeaſable authority of the ſacred ſcriptures; and from his expoſitory obſervations on the paſſages cited from St. Paul, by the letter-writer, in ſupport of ſubſcriptions and formularies, we are led to conſider the author as a judicious critic, and a ſound reaſoner.

Art. 18. *An Abridgment of Mr. Du Moulin's Treatiſe on Peace of Soul, and Content of Mind.* By the Tranſlator of the larger Work. 8vo. 1 s. 6 d. Hawes, &c.

In the 33d vol. of our Review, the Reader will find an account of Dr. Scrope's * tranſlation of Mr. Du Moulin's work, at large †: with our impartial ſentiments of the author, as a divine. This abſtract is recommended by the tranſlator, as an uſeful manual, or *memorandum* book of Chriſtian morality; and, as ſuch, we doubt not but it may be found uſeful.

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* Dr. Scrope, rector of Caſtle-Combe, and Vicar of Kingſton St. Michael's, Wilts.

† In two vols. 8vo.

Art. 19. *A Free Examination of the common Methods employed to prevent the growth of Popery.* Part II. 8vo. 1 s. 6 d. No Publiſher's name; but advertiſed for Fuller.

Another [*] daring and moſt audacious, but artful and well-written defence of Popery. The author, it muſt be allowed, is a notable advocate, for a cauſe which, indeed, requires the utmoſt abilities even to keep it in countenance.—The attachment of ſo able a writer, to *ſuch* a cauſe, affords a remarkable inſtance of the force and influence of prejudice, which has power enough to retain in the ſervice of the moſt notorious ſyſtem of ſlavery, falſhood, and impoſition on the common ſenſe and common rights of mankind, a perſon whom we cannot think inſenſible to the ſuperior luſtre and charms of reaſon, truth, and liberty!—We cannot queſtion the ſincerity of any writer's public avowal of his principles; but it is aſtoniſhing that a man of parts and learning, with the advantage of living in a *free* country, where he is allowed to ſee with his own eyes, and to judge by his own ſenſes, can poſſibly be the dupe of ſuch a ſcheme of ſuperſtition and abſurdity, as that on which the church of Rome is founded!—But, PREPOSSESSION! hood-winked PREPOSSESSION, is a mighty leveller, and makes no diſtinction between wiſe men and fools, the Learned and the Ignorant, the Great and the Vulgar: all are alike ſubject to this arbitrary POWER!

The good citizen, however, the philoſopher, and the politician, may not, perhaps, ſo much object to the church of Rome, on account of her religious ſpeculations, her modes of faith, and her ſuperſtitious rites and ceremonies,—as to the malignant influence of her doctrines on CIVIL SOCIETY.—But *here*, too, even on *this* ground, our examiner has the hardineſs to ſtand forth, and maintain the diſpute: and ſo artful is his addreſs, ſo ſpecious his manner, and ſo dexterouſly does he handle the weapons of controverſy, that we muſt repeat, what we intimated on the appearance of his former production, it behoves the friends of a BETTER CAUSE, to oppoſe him with their utmoſt efforts.—It is not for us to enter the liſts; but, for the encouragement of thoſe who can do it with more propriety and convenience, and who are both able and willing to engage this doughty champion, we can aſſure them that, as *his cauſe* is fallacious, ſo he is by no means invincible; and that, armed with the weapons which reaſon, experience, and truth will furniſh for the combat, a little Proteſtant David will ſoon bring to the ground this Romiſh Goliah [*]; who, notwithſtanding the formidable appearance of his battle-array, hath not yet *proved his armour*, nor will it ſtand the *proof-trial*, for it is made of baſe materials.

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[*] See the firſt part, Review, vol. 35. p. 487.

[*] If Mr. Blackburne, or Mr. Pye, over whom this adverſary exults, as though he had already vanquiſhed them, would *draw near to the Philiſtine*, we ſhould probably hear no more of his defying the armies of Iſrael.

Art. 20. *A Letter from a Lady to the Biſhop of London.* 8vo. 1 s. Murdoch, &c.

Mrs. MacCarthy, the extraordinary perſon who addreſſes this epiſtle to the Biſhop of London, having conceived an exceeding bad opinion of the manners and principles of the preſent times, has thought it expedient to diſcloſe to his Lordſhip her ſentiments on the ſubject: and to hint at the proper means for reſcuing this moſt ſinful, degenerate, and profligate nation from the deſtruction which hangs over it. The univerſal wickedneſs and depravity thus charged upon the good people of England, is by our author, imputed, chiefly, to the pernicious tenets of thoſe popular teachers who, as ſhe ſays, have given their hearers to underſtand, that there was no 'occaſion for their putting off their ſins: that ſinful corrupt ſouls would go to heaven; that good works were no way neceſſary to ſalvation: that human Beings could not do any thing that was good; and that to attempt it, was not only fruitleſs, but preſumptuous and criminal. That the greater the ſinner, the more acceptable to God; and that they had nothing to do but to believe that the Supreme Being was unjuſt; or, what was juſt the ſame thing, that the bleſſed ſpotleſs Jeſus, who could not know ſin, came down from heaven to make them a preſent of his righteouſneſs, and take their ſins upon himſelf; after which they might act as they pleaſed, they could not do any thing amiſs: becauſe they received the ſpirit, and were guided by the holy ghoſt; and they were juſtified in the ſight of God, by imputing their evil doings to Jeſus Chriſt; and his righteouſneſs to themſelves.'

If this be a fair repreſentation of the doctrines maintained by ſome of our methodiſtical apoſtles, it is, indeed, a very ſevere one; and Mrs. M— may, with good reaſon, attribute ſuch tenets to the wily contrivance of the 'Prince of darkneſs,' whoſe intereſt could not fail of being greatly ſerved by principles of ſuch evil tendency. 'Poor mortals, ſays ſhe, love ſin better than they do their ſouls; and ſo fine an excuſe for gratifying their vicious inclinations, was joyful tidings ſure enough, which they readily embraced.'

But does not the zeal of this good lady hurry her rather too far, when ſhe deduces the following conſequences from the ſucceſs which theſe teachers have met with?—Heretofore, my lord, ſays ſhe, 'wicked men were cautious of acting *evilly*, leſt it ſhould gain them the reproaches of their neighbours; now they act openly, without reſerve: ſhame lays no reſtraint upon them; they act under the immediate direction of God; they reproach their neighbours, and denounce damnation againſt all who are not of their barbarous opinion.—Charity, the white-faced Cherubim that waits before the throne of God, once ſat brooding over this iſle with guardian care; now ſhe is baniſhed from us. All moral virtues are cried down as prejudicial to the ſoul by leading people aſtray. Good books, are exclaimed againſt, and diſcouraged. *The names of virtue and reaſon are almoſt ſufficient to get a man knocked o' the head*; and *every kind* of *villainy* is practiſed *openly*, under a falſe pretence to *piety*. And though I think it is impoſſible that one in a thouſand of theſe people can believe a ſingle ſyllable of this doctrine themſelves; yet it is ſo fine a cloak to cover their natural propenſity to evil, that it is their intereſt to ſupport it; inſomuch, that even the honeſt part of our clergy are inſulted, abuſed, and told that they preach damnable doctrine, when they exhort their congregation to live like Chriſtians.'

In oppoſition to this doctrine of *encouragement for ſinners; or, righteouſneſs attainable without works* *, Mrs. M—— warmly contends for the efficacy of good works; and appeals to the writings of St. Peter, St. John, and St. James, in confirmation of what ſhe has advanced on this ſubject. As for the Apoſtle of the Gentiles, he ſeems in one part of the letter, to be almoſt as little in the good graces of this lady, as are thoſe *modern* apoſtles, who, ſhe ſays, have made ſuch 'ſtrange havock among the ſouls of the people!' nay, in truth, ſhe makes Paul the primary author of all the miſchief done by thoſe 'miſſionaries of the prince of darkneſs.

'I have remarked, ſays ſhe, that amongſt all the traders in religion, who have endeavoured to deceive the ignorant, and draw them into error, ſince the days of Chriſt; I never heard of one, who had founded his doctrine upon the doctrine of Chriſt, or, on that of any one of the apoſtles who had walked with him. St. Paul has been ſo happy as to ſupply them all. The truth of the matter is, there is nothing in the doctrine of Chriſt; or, in that of any one of the apoſtles who had walked with him; that can anſwer any intereſted, or worldly end; and they are therefore conſtrained, of neceſſity, to lay hold on ſome unguarded words in St. Paul's Epiſtles, which were wrote before he had arrived at purity; and which, in reality, were the effects of a miſtake he lay under in regard to his own converſion. But, as the apoſtle comes nearer to purity, by a perſeverance in acts of grace, he grows more enlightened; and then they leave him; they follow him no farther.'

In ſupport of the charge againſt St. Paul, Mrs. M. enters on a critical inveſtigation of 'thoſe dreadful miſtakes' which are to be found in his Epiſtle to the Romans; from which ſhe infers that 'he was no *perfect* man at that time, but a poor imperfect mortal, ſtruggling with ſin, which he had not the power to conquer.' And as to his notion of predeſtination, ſhe thinks it may be accounted for in the following manner.—'His manner of being converted was ſufficient to make him a predeſtinarian; becauſe he was filled with zeal to ſo great a degree that it left no room for reflection. However, if he meant any thing of predeſtination, in reality, he certainly meant no more of it, than what regarded the church of Chriſt; though it ſeems, in ſeveral places, to be rather a mode of ſpeech he had accuſtomed himſelf to, from being converſant amongſt the Gentiles, than any thing elſe. We have the ſame mode of ſpeech from them to this day, and are frequently apt to ſay, things are ordained, when at the ſame time we do not believe a word about predeſtination. St. Paul ſaid many things that he neither did, nor could mean; and therefore ſuch as have not underſtanding ſufficient to enable them to find out his true meaning, ſhould meddle with no more of his writings than what they find directly agreeable with the doctrine of Jeſus Chriſt. He tells the Hebrews, that "every man that uſeth milk, is unſkilful in the word of righteouſneſs, for he is only a babe." And yet I dare venture to ſay, that no human being ever took it into his head to believe that the uſe of milk could make any man a babe, or unſkilful in the word of righteouſneſs; for, had that been the caſe, the elders of the church would certainly have forbid the uſe of the moſt valuable part of our nouriſhment. He charges the Corinthians to deliver a man, who had committed a fault, unto Satan; and he gives Timothy to underſtand, that he hath delivered Hymeneus and Alexander unto Satan. Now, I am fully ſatisfied, St. Paul never was ſo weak as to imagine he had the power to deliver any man unto Satan. The Son of God had no ſuch power, neither did he aſſume it. He came to hinder people from going to Satan; not to ſend them to him. By delivering them unto Satan, the Apoſtle meant the putting them out of the community: having no more to ſay to them, no more to do with them, taking no more pains or trouble about them, but delivering them up to their own headſtrong wills; to their wicked luſts; in ſhort, to the power of Satan, to deal with them as he thought proper. And yet on theſe unguarded words, a certain mother-church builds her indiſputable power of judging, condemning, and ſending whomſoever ſhe pleaſeth to eternal damnation;'—but this notable female critic becomes reconciled to him after ſhe has done with his epiſtle to the Romans.

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* This, we are here informed, was the title of a printed ſermon, 'preached by one of theſe people, in the capacity of chaplain to a public charity.'

'In his next epiſtle, ſays ſhe, which is his firſt to the Corinthians, you will find a very different ſort of language. You will find there, that he has conquered ſin; that he has no longer any carnal deſires, ſins, or luſts of the fleſh. He is now able to command himſelf; he has arrived at purity, and is enlightened; he is become a new man; and indeed, any perſon who peruſes his epiſtles from firſt to laſt, may readily perceive how he grows in purity and perfection, by his growing more and more enlightened, and his doctrine's coming ſtill nearer and nearer to the doctrine of Jeſus Chriſt.'

And now that we are happily come to a reſtoration of the good underſtanding between Mrs. Mac Carthy and St. Paul, and have given ſufficient ſpecimens of this lady's lively averſion to the doctrine of *faith without works*; it may be thought high time to cloſe the article; yet we muſt not put a final period to it, without letting our readers a little into the application of all this, to the preſent times.

St. Paul, our author obſerves, had, no doubt the true ſpirit of prophecy; and in his ſecond epiſtle to Tim. Ch. iii. did prophecy, 'that in the laſt day, perilous times ſhall come.'—Now, ſays Mrs. M.—— '*The perilous times are certainly come;* at leaſt to us.' SHE does not, however, ſhe ſays, pretend to PROPHECY; but ſhe roundly avers, ſhe can 'expound the ſcriptures as well as any modern apoſtle of them all.'— And, ſhe adds, 'I will venture to ſay, that, unleſs ſome very effectual method is taken, to reduce the people of England to their former ſtate, they will be viſited with peſtilence, famine, or ſome other dreadful, and unavoidable calamity, whereby to cut them off, and that very ſpeedily too. By reaſon they cannot arrive at a higher pitch of wickedneſs than they are at, at preſent; ſo that the wrath is kindled, and the ſword unſheathed.'

The means here recommended to bring back the degenerate people of England to their primitive virtue and goodneſs, and to avert theſe impending judgments, are thus intimated;

‘Now this, my lord, muſt be the clergy’s care. It therefore behoves them to ſet about it, without the leaſt delay, and uſe their utmoſt endeavours to retrieve the people, before it is too late, by public prayers and admonitions, as well as private ſolicitations; laying before them the nature of their ſtate, and their offences. Let them call home chriſtianity, my lord[*], which was turned out of his majeſty’s dominions about eighteen years ago; and, in all probability, their guardian angels, tenderneſs and humanity, will return alſo; for I obſerved, my lord, that after ſhe was gone, the others ſoon followed; they being ever inſeparable. Let them admoniſh parents, and governors of families, to deter their children, or ſuch as are under their care, from acts of cruelty, and giving offence, which are the firſt things they are now indulged in; from whence ſprings forth hardneſs of heart; and from hardneſs of heart, every other evil that tends to ſure deſtruction, both here, and hereafter. Let them endeavour to prevail upon the people in general to love one another, and not oblige their fellow-creatures to be terrified at the ſight of one of their own ſpecies. To practiſe good works, and to be honeſt, charitable, generous and humane; and then they will thrive. Their latter end will be better than their beginning. Whereas, the wicked proſper only for a time. Their ſun goes down in ſorrow, and affliction, miſery and pain, and often in grievous want, and ſore diſtreſs. To love, and honour their royal ſovereign, and never wiſh for Nero to rule over them, who cauſed the murders of his mother, and his tutor, and laughed to ſee his country ſet on fire. Let all pernicious doctrines be ſuppreſſed, and driven out from amongſt the people, not only in this metropolis, but in every other part of our conſtitution. I mean, ſuch doctrines as tend to promote cruelty, hardneſs of heart. Such doctrines as tend to baniſh humanity, charity, and natural affections of every kind, by perſuading people to believe that good works are not neceſſary to ſalvation, and thereby laying the blackeſt odiums, and moſt ſcandalous imputations upon the juſtice of God, and his adorable ſon. Let ſuch as chuſe to teach, teach the doctrine of Jeſus Chriſt, and no matter who they are, or where they teach it.’

We now take our leave of one of the moſt ſingular pamphlets that hath appeared this winter; leaving our readers to their own obſervations on the paſſages we have quoted from it. And if they deſire to be farther acquainted with the writings of Mrs. Mac’Carthy, we refer them to a Book entitled “Juſtice and reaſon, faithful guides to Truth”—printed by ſubſcription, (pr. 5 s.) about two or three years ago; and to another work, entitled “The Fair Moraliſt.”

[*] Alteration of Eves, and Feſtivals.

Art. 21. *A ſhort and ſeaſonable Application to the Public, in Behalf of a reſpectful Addreſs to the Parliament, to procure a legal Redreſs of notorious religious Grievances.* By Tyro-Theologicus, A. M. 8vo. 6 d. Johnſon and Co.

The ‘religious grievances’ here complained of are—The athanaſian creed, ſubſcription to the 39 articles, the progreſs of Methodiſm[†], &c.

[†] ‘The preſent run of methodiſm,’ ſay the author, ‘ſeems to me a judgment of the Almighty, deſigned to confound rational believers, who have ſhewn ſo little zeal to reform articles of human invention, after their conviction of the falſhood of them.’

The writer, who ſeems to a pious, moderate, well-meaning perſon, propoſes a ſcheme for *an Unitarian Society* in the metropolis; the members thereof to revive the propoſals contained in the *free* and *candid diſquiſitions*, and to proceed in a body, with the reſult of their deliberations, to thoſe diſtinguiſhed Commoners, who, unawed—unſeduced—uninfluenced, &c. would think themſelves happy to become, by the joint ſuffrages of religious freemen, the inſtruments of emancipating their country from the galling ſpiritual yoke of Athanaſianiſm and Calviniſm,—which we, in this age of improvement in chriſtian knowlege, are not able to bear. . . How far this project for procuring what our author ſtyles 'a parliamentary-deliverance, and demolition of the partition-wall between churchman and diſſenter', is likely to ſucceed, we pretend not to determine. The long-deſired comprehenſion-ſcheme, however, is certainly a laudable one, and would tend more, perhaps, to promote the welfare of the chriſtian Proteſtant church, than any other human means that could poſſibly be deviſed for its proſperity.

Art. 22. *Remarks on ſeveral very important Prophecies. In five Parts. I. Remarks on the* 13th, 14th, 15th, *and* 16th *Verſes of the vii. Ch. of Iſaiah; in anſwer to Dr. Williams's critical Diſſertation on the ſame Subject. II. A Diſſertation on the Nature and Style of prophetical Writings; intended to illuſtrate the foregoing Remarks. III. A Diſſertation on Iſ. vii.* 8. *IV. On Gen. xlix.* 10. *V. Anſwer to ſome of the principal Arguments uſed by Dr. Williams, in Defence of his critical Diſſertation.* By Granville Sharp. 8vo. 2s. 6d. White, &c. 1768.

In our Review, vol xxxvi. p. 493, we mentioned the diſſertation on Jſ. vii. 13. &c. which is here animadverted on by Mr. Sharp, and which was publiſhed without the author's name: it is to this remarker, therefore, that we are obliged for the information that the diſſertation was written by Dr. Williams, author of the Concordance to the Greek Teſtament.

As Dr. W's performance was only mentioned, in a very brief manner, in our Catalogue (for June, 1767.) we cannot now enter into the particulars of the controverſy; thoſe who are curious to know the different ſentiments of theſe learned gentlemen, on this remarkable prophecy, will find the ſubject amply diſcuſſed in their reſpective performances; and for farther ſatisfaction, they may conſult alſo the expoſitions of Grotius, Dr. Sykes, Dr. Benſon, and Dr. Kennicott.

In his third diſſertation, Mr. Sharp enquires into the meaning of this prophecy—' Within threeſcore and five years ſhall Ephraim be broken that it be not a people;' in which he conſiders Ephraim as put for the ten tribes of Iſrael, ſeparated from Judah: and in his account of the accompliſhment of this prophecy, he differs greatly from Dr. Williams's explication, as well as from that of Biſhop Newton.—What he offers on this ſubject ſeems to deſerve the critical reader's attention: but we have not ſufficient room for particulars.

In his fourth diſſertation, the learned author conſiders the famous prophecy of Jacob; in connection with the ſubject of the preceding part of his book; and endeavours to ſhew that the 'ſceptre did not depart from Judah, *until Shiloh was come*; and that *the gathering of the people* (not of one nation only, but *of the univerſe*, at different times) has been unto Chriſt himſelf, according to the ſcriptures.

In his laſt part our author replies very ſhrewdly to Dr. W's defence of his critical diſſertation; and concludes with the following judicious remark,—which being of a general nature, with regard to interpretations of the ſacred ſcripture, we ſhall here tranſcribe it;—' When ſuch *refined* criticiſms [meaning ſome *ingenious* ones of the Doctors] are applied to any part of holy ſcripture †, I think they ought not by any means to be admitted, unleſs the authors of them ſhall be able to prove that it is more juſtifiable to adapt the ſcriptures to our own private opinions, than our opinions to the ſcriptures.'

† Particularly when critics take upon them to ſubſtitute the ſenſe of one word for another, whenever their arguments are reduced to that neceſſity.

MISCELLANEOUS.

Art. 23. *The Fundamental Conſtitution, Collegiate Rights, and Privileges, of a licenſed Lutheran Church, under a ſupreme Magiſtrate of a different religious Perſuaſion, derived and delineated out of the original Fountain of natural, divine, and human Laws.* By a Sincere Proteſtant. *To which is added, by the Rev. Dr.* Wachſell, *the true State of the Caſe which gave Riſe to the Miſunderſtanding between the Parties belonging to the Lutheran Church in Little Ayliff-ſtreet Goodman's Fields, where the Facts are impartially related, and humbly ſubmitted to the ſerious Conſideration of the Public in general.* 8vo. 1 s. 6d. Fell.

This publication arraigns the conduct of ſome ſchiſmatical factious members of the Lutheran church above mentioned; but though this is an appeal to the public, yet as the writer produces many learned authorities in proof of the conſtitutional power of every Lutheran congregation or church regularly formed, to ſupport their internal church government, the exerciſe of this power muſt be left to be ſettled by themſelves, according to their particular conſtitutions. As brother-proteſtants, however, we would earneſtly recommend it to them, not to let the heat of diſputation and oppoſition ſo far blind them, as to make them loſe ſight of the meek forbearing ſpirit of the goſpel which we all acknowlege as the fundamental rule of our conduct toward each other.

Art. 24. *Inſtructive and entertaining Exerciſes, with Rules of the French Syntax.* By John Perrin. 12mo. 2 s. Law.

In our Review for January 1768, we recommended Mr. Perrin's French Grammar; and we muſt now do the ſame juſtice to his book of Exerciſes,—which, to ſay the leaſt that is due to its merit, is inferior to nothing of the kind that we have ſeen; and is, indeed, not only an uſeful, but, as the title juſtly profeſſes, an entertaining performance.

Art. 25. *A Short Account of that Part of Africa, inhabited by Negroes; with reſpect to the Fertility of the Country, the good Diſpoſition of many of the Natives, and the Manner* by *which the Slave-trade is carried on: extracted from divers Authors, in order to ſhew the* Iniquity *of that Trade, and the* Falſity *of the* Arguments *uſually advanced in its Vindication.* 8vo. 2s. 6d. Philadelphia printed, London reprinted, for Horsfield, &c. 1768.

Chiefly a collection of the arguments againſt the ſlave-trade, (as inhuman, unchriſtian, and contrary to our ideas of human liberty) advanced by Hutcheſon, Foſter, &c. with a large extract from a pamphlet entitled, "Two Dialogues on the Man trade," printed in 1760, and mentioned in the 24th volume of our Review, p. 160: where the curious reader will find our ſentiments on this ſubject.

Art. 26. *An Inquiry into the Origin of the Diſcoveries attributed to the Moderns: wherein it is demonſtrated, that our moſt celebrated Philoſophers have, for moſt part, taken what they advance from the Works of the Ancients; and that many important Truths in Religion were known to the Pagan Sages.* Tranſlated from the French of the Rev. Mr. Dutens, Rector of Elſdon, in Northumberland. With conſiderable *Additions*, communicated by the Author. 8vo. 6s. Griffin. 1769.

Of this very ingenious and learned performance, we gave a full account, from the original French, in the Appendix to the 35th volume of our Review.

Art. 17. *Chronology: or, A conciſe View of the Annals of England. Wherein every particular Occurrence, from the Deſcent of Julius Cæſar, to the preſent Time, met with in different Hiſtorians, is alphabetically recorded, with the Date affixed, &c. &c.* By John Truſler, *Cler.* 12mo. 1s. Almon.

A proper thing to bind up with a book Almanac.

Art. 28. *A Dream of Dreams*; or, *Somnium Academici Cantabrigienſis* tranſlated. Dedicated to the Drones and Dreamers of both the Univerſities. With Notes. By Martinus Scriblerus. 4to. 6d. Baker and Leigh.

The Tranſlator means to be of the other party: ſee our laſt, p. 481.

Art. 29. *Cobleriana; or, the Cobler's Medley. Being a choice Collection of the Miſcellaneous Pieces, in Proſe and Verſe, ſerious and comic, of Jobſon the Cobler of Drury-Lane.* 12mo. 5s. Wilkie.

This miſcellany appears to be the production of ſome ſcribbling wag, of the right Grubbean ſtamp, who has had archneſs enough to aſſume the name and character of that merry toping fellow who makes ſo capital a figure in the farce of *The Devil to Pay*,—in order, no doubt, to recommend his jokes and jibes to the lovers of low humour and *fun*, who frequent the barber-ſhops and porter-houſes in the purlieus of Drury-Lane and St. Giles's:—and, truly, the pieces here collected for their entertainment are not ill calculated for ſuch readers.—Some of his letters and witticiſms, indeed, may be thought a little heavy, or ſo,—but the ſtory of WILL. HAYES is really tolerable; and the mock-ſupplicatory addreſs to the *Reviewers* has ſomething like ſatire and pleaſantry in it; Maſter Jobſon, however, pays them, it is to be feared, too great a compliment, in ſuppoſing that *their* "names, prefixed in capital letters, will get off the firſt edition."—We heartily wiſh the poor Cobler may not find himſelf much miſtaken.

Art. 30. *An Extract from the Obſervations made in a Tour to Italy*, By the Chevalier de la Condamine, of the Royal Academy of Sciences at Paris. Tranſlated by a Fellow of the Royal Society. 12mo. 2 s. Newbery, 1768.

Of this work a prior tranſlation in Engliſh, was publiſhed in 1763; and a full account of it was given in the xxviii. Vol. of our Review, p. 215;—to which we now refer our readers, for an idea of what is contained in the journal of this philoſophical traveller: whoſe character is ſufficiently eſtabliſhed in the learned world.—The tranſlation, it ſeems, hath the honour of being approved by M. Condamine, as appears from the extract of a letter from him to the tranſlator, prefixed to this edition. It may be faithful enough to the ſenſe of the original; but it cannot be expected that the French author ſhould be a critical judge of the elegance or correctneſs of the Engliſh.

Art. 31. *Specimen of an Etimological Vocabulary, or Eſſay, by Means of the analytic Method, to retrieve the ancient Celtic.* By the Author of a Pamphlet entitled, The Way to Things by Words, and to Words by Things. 8vo. 4 s. 6 d. Davis and Reymers, 1768.

In our 35th Vol. p. 363. we gave a brief account of this learned writer's *way to things*, &c. which he publiſhed by way of previous eſſay, or advertiſement of his general deſign, of an attempt to reſtore the ancient Celtic or Britiſh tongue. That eſſay he now modeſtly ſpeaks of, as a crude indigeſted ſpecimen; to which he has ſince thought it expedient to add a farther view of his plan. He has been moved to this, by ſome advertiſements publiſhed in the *Journal des Sçavans*, by M. de Brigant, who is engaged in the ſame enquiries, and who apprehends that he has made one of the greateſt diſcoveries that ever did honour to the human genius. This diſcovery, M. de B. propoſes to publiſh by ſubſcription in two octavo volumes; and the author of the preſent ſpecimen has candidly inſerted that gentleman's advertiſements, from a principle which ought to actuate every lover and cultivator of ſcience: ‘ I was ſincerely pleaſed, ſays he, to find, that, in a point ſo very important to literature, there was a light ſo much greater, and more comprehenſive, than what I could aſſume to offer, propoſed to the public,—NO MATTER BY WHOM, SO THE GOOD WAS BUT DONE.’

‘ But, he adds, while I was content, with perfect candour, to wiſh ſucceſs to whoever ſhould embark on a reſearch of this kind; it was ſuggeſted to me (for I may truly and unaffectedly aver that the thought was not mine) that, ſince I had already furniſhed ſome practical hints of this retrieval of the ancient Celtic or elementary language, it was, in ſome meaſure, incumbent on me to maintain what grounds of title it might appear that I juſtly had to the honour of procuring ſo great a benefit to the republic of letters.

‘ This argument, perſonal as it was to myſelf, had not any the leaſt weight with me: leſs yet had I the ridiculous vanity to imagine, that the literary honour of the nation could be any ways affected by the ſucceſs or failure of my pretention to priority of diſcovery, ſo far as my part may be termed diſcovery, or rather retrieval.

‘ It was then ſolely and purely in conſideration of the utility likely to reſult to the public, if but from a light ſtruck by a colliſion of competition,

petition, that, at length, induced me to reſume a work, which I had condemned to remain under a ſentence of ſuppreſſion.'

In order, however, to proceed effectually, our author ſaw the neceſſity of his taking the ſenſe of the public on the nature of this undertaking; which, he ſays, could not be done without furniſhing more matter for its judgment, than what was contained in the former crude eſſay, *the way to things*, &c. In this view, he 'had recourſe to a collection which he had been long making, of certain mutual illuſtrations of words and things, with reſerve to give them more order, and a more ſatisfactory expanſion, in caſe of ever publiſhing the whole plan of this propoſed retrieval.' But, in the mean time, he has been induced to exhibit, in the preſent publication, a few preliminary ſpecimens of the reſult of his plan of etimology.

His plan is not, indeed, quite ſo pompous as that of Monſ. Brigant, in its promiſe of *univerſality*. 'The primitive language,' ſays the French advertiſer, 'eclipſed for theſe four thouſand years paſt, is, after ſo long a period, *intirely* retrieved. This language, the maſter-key of all others; itſelf compoſed of the moſt ſimple elements; of purely monoſillables, of which all the other languages are only combinations or derivations; capable of abridging, by three fourths, the ſtudy of the arts and ſciences, and of operating, all on a ſudden, the moſt happy revolution; to re-produce itſelf, only waits for an auſpicious encouragement, worthy of an invention ſo much beyond the reach of human hope.'

Our Engliſh etimologiſt, with more diffidence, declares that he dares not avow the Celtic to have been univerſally the elementary or mother tongue; at leaſt, ſays he, 'ſo far as I can diſcover of it, and at the point from which I take my departure.' He thinks, however, that it was demonſtrably ſo of the Greek, of the Latin, of moſt, if not all the languages of Europe, of part of Africa, of the two Tartaries; and how much farther the roots might ſhoot into more ſouthern regions, I do not, ſays he, pretend to aſcertain.

With regard to the utility of theſe reſearches into literary antiquity, in which our learned author is ſo aſſiduouſly engaged, there is no doubt but much light may, by ſuch inquiries, be thrown on the hiſtory, antiquities, and even the *religion* † of Europe in general, and of our own country in particular. Hear what he ſays, himſelf, on this head:

'I am very far, ſays he, from denying to other objects of the curioſity of antiquaries, their juſt degree of utility, and conſequently of merit. To grace a cabinet with the rare medals of a Herennius, a Hoſtilian, a Balbinus, a Pupienus, a Peſcennius Niger, an Aquilia Severa, the wife of an Heliogabalus, &c. to aſcertain the obſcure ones of a Carauſius, a Minnaſar, a Driantilla, &c. or to ſupply the deficient, the elliptic, or obliterated letters of an inſcription on the monument of ſome Roman centurion, or tribune of a legion, or even of ſome menial domeſtic of an emperor, may all have, or rather doubtleſs have, their uſe; but ſurely an incomparably leſs one than that of but an attempt to diſcover the foundations of our preſent conſtitution of the church and ſtate, in ages anterior to the invaſion of this country by Julius Cæſar, whoſe ever execrable ambition, not letting him reſt contented with annihilating the liberty of his own country, inſtigated him to the deſtruction of ours.'

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† 'Many important points, ſays our author, cannot but receive a great auxiliary light, from combining with known facts, and hiſtorical truth, a ſatisfactory explanation of the words and terms which relate to them, or are the capital repoſitories of them.'

As we have already, in the former article on this ſubject, above referred to, given ſome, though but an imperfect idea of our author's manner of tracing out his analogies and derivations, we need not here give any ſpecimens from his preſent radical vocabulary. We have extracted enough from this preliminary advertiſement, to convey a general notion of the nature of his undertaking, and to excite in the reader, who has a taſte for archeological reſearches, a curioſity to peruſe the ſpecimens at large, as delivered in the tract before us

At the end of this book, the author has given a conciſe *view of his plan*, with the *conditions* of a ſubſcription, for printing in two quarto volumes, ' The Celtic retrieved, by the analitic method, or reduction to Radicals. Illuſtrated by a gloſſary of various, and eſpecially Britiſh antiquities:' in the proſecution of which deſign, whatever incidental miſtakes or imperfections may attend the execution of it, the true friends of ancient literature will naturally wiſh him ſucceſs.

Art. 32. *Johannis Burton ad Amicum Epiſtola: ſive Commentariolus Thomæ Secker Archiep. Cantuar. Memoriæ Sacer*. 8vo. 1s. Oxonii.

This is a monument conſecrated by private friendſhip to the memory of Dr. Secker, late Archbiſhop of Canterbury.——If his Grace was really that great and good man he is repreſented in this letter to have been, his memory ought certainly to be held in the higheſt veneration by every friend to virtue, learning and religion: if the picture is too flattering, and the Letter-writer too kind to his Grace's virtues and abilities, the candid reader will impute it to the laudable partiality of friendſhip, and make the proper allowances.—One thing we cannot help obſerving, the Letter-writer ſeems to have but a ſmall portion of that gentleneſs and moderation which he extols ſo highly in Dr. Secker; as appears evidently from the illiberal and acrimonious manner in which he expreſſes himſelf in regard to the Diſſenters—*in republica*, ſays he, *cives ſeditioſi, in eccleſia principatum adepti, tyranni intolerabilis. Iniqui homines et maligni! qui libertatis, quam ipſi ſibi arrogant, effrænatum jus aliis a ſe diſſidentibus concedi nolunt!*——This proves, pretty clearly, that the Letter-writer's charity is of a very different complexion from St. Paul's. The Apoſtle's charity is not eaſily provoked, the Doctor's is very eaſily. What he wants in charity, however, he makes up in zeal; and if his zeal ſhould ever happen to be rewarded with the archbiſhopric of Canterbury, the poor Diſſenters will have no reaſon to rejoice: for ſpeaking of Dr. Secker's eaſineſs of temper, he tells us plainly what ſpirit an archbiſhop ought to be poſſeſſed of——*Equidem in magiſtratu*, ſays he, *potius pertinaciam quandam imperii et arrogantiam requiro.*

Art. 33. *The grand Queſtion, is Marriage fit for literary Men.* By P. H. M. D. 12mo. 2s. 6d. ſewed. Bladon.

This is a general diſſuaſive from marriage, founded upon an injurious repreſentation of the ſex, falſe facts, and falſe principles: it is totally without wit, ſentiment, argument or humour: the concluſions are often contrary to the premiſſes, and the language is not only inelegant, but ungrammatical.

Art. 34. *Two anniverſary Diſcourſes: in the firſt of which the old Man is exploded, in the ſecond the new Man is recommended.* 8vo. 1 s. Wilkie. 1768.

By the old man, and the new man, the Author means ancient and modern virtue. The performance is ironical. The firſt diſcourſe is a declamation againſt Socrates, in which the irony is not ſufficiently apparent; the ſecond is an encomium upon the hero of Ben Johnſon's Bartholomew Fair, which it is impoſſible to miſtake: there is a prefatory panegyric upon modern merit, which is inferior to the diſcourſes: they appear to be the ſport of an underſtanding capable of more important performances, and are by no means deſtitute either of ſpirit or humour; the Author, however, muſt be more attentive to his language, and habituate himſelf to conſider his productions, not from paragraph to paragraph, but taken together, ſo as to be ſure that they are every where conſiſtent with themſelves,

In the declamation againſt Socrates, he is made to ſay of his dæmon, 'that it is a voice always warning him not to purſue what he is about; but *never exciting him to do any thing*:' yet within two pages the ſame Socrates is made to ſay, of the ſame dæmon, that it admoniſhed him *to execute ſomething in poetry*. The Author uſes the word *obnoxious* for offenſive or culpable, more than once. Had Socrates, ſays he, temporized only with reſpect to ſpeculative opinions, 'it might have been leſs *obnoxious* and overlooked.' And a little farther, 'no wonder he became *obnoxious* to the government, who at laſt thought it needful to extirpate ſuch a peſt of ſociety.' With reſpect to the laſt paragraph, it may alſo be obſerved, that the perſonal pronoun *who* is improperly uſed for *the government*, and that a *peſt* is not the object of *extirpation*.

The following is a ſprightly and able piece of ſophiſtry, and is extracted, as well for the amuſement of our Readers, as for a ſpecimen of the work.

'Will it be ſaid that luxury tends to infirmity and diſeaſe?—Nay—but if ſo, this is one great recommendation of it. For conſider, what an ill aſpect a ſavage ſelf-ſufficient ſtate of health would bear to ſociety. Let us only compute how many ingenious men and good ſubjects it would expoſe to want and famiſhment in this metropolis. Suppoſe only 100 nurſes, 100 phyſicians, 200 apothecaries, and 50 chymiſts, with all their dependants. Theſe with their families could not be leſs than 1000 ſouls—left to periſh with famine!—Now, if the condemnation of only one criminal to be famiſhed to death, would ſhock the humanity of the whole nation; what ſhall we ſay to a ſcheme of health for ſtarving the number of about 10,000 innocent perſons and uſeful hands all over the country?—If it ſhould be ſaid, they might acquire ſubſiſtance in other ways;—The anſwer is, Nay. For, all other poſts are occupied, or not. If the former be the caſe; they could have recourſe to nothing, without *ſupplanting* others in their livelihood, and expoſing them to ſtarve in their room.—If the latter—they muſt at leaſt *prevent* the lives of additional numbers, which might have filled thoſe vacancies, but would then be ſtifled as it were in their birth, by a ſort of murderous oppreſſion, for want of room.—All therefore, who in a courſe of luxury and expence, will generouſly ſacrifice their health and be ſick for the good of others, may have this encouragement and conſolation; That they will contribute to ſave the lives of thouſands, and thereby juſtify or hide a multitude of errors.'

Art. 35. *Two Grammatical Eſſays, firſt, on a barbariſm in the Engliſh Language, in a Letter to Dr. S——; ſecond, on the Uſefulneſs and Neceſſity of grammatical Knowledge, in order to a right Interpretation of the Scriptures.* 8vo. 1s. Bathurſt. 1768.

The barbariſm which is the ſubject of the firſt eſſay is, *I had rather*: the Author proves, that by no ſenſe of the words taken ſeparately, nor any grammatical conſtruction of them together, they can be made properly to ſignify what they are uſed to expreſs. He obſerves, however, that Dr. Johnſon, in his dictionary, makes, *to have rather*, a verb, but he ſays he never met with ſuch a verb, and that although we often meet with *I have rather*, yet that it is not uſed as a verb itſelf, but as belonging to ſome participle that follows it, and being the temporal ſign of a verb, *as I have rather wiſhed, given, taken. I have rather ſuffered injuries, than done them*; 'if ſuch a verb is to be found, ſays he, it muſt have the ſame ſenſe with *malle*. Let us then, for argument's ſake, allow it to be a verb in this ſentence, *he wiſhed rather to have white wine*; now if *rather* does not belong to the word *wiſhed*, but to the word *have*, and makes, together with it, a verb, then the proper Latin for it would be *optabat*, or *cupiebat malle*, but that is either ſtark nonſenſe, or at beſt very remote from the ſenſe of the Engliſh. If it be ſaid that all languages have their ſolœciſms, and that *I had rather*, is both an irregular and defective verb, without an infinitive or any other moods and tenſes: this indeed is making quick work; but it is to cut the knot inſtead of untying it, and to leave our language ſubject to all the irregularities and barbariſms with which vulgar uſe and caprice may debaſe it.'

The Author's conjecture concerning this barbariſm is, that the phraſe at firſt was *I would rather*, but that for ſhortneſs of ſpeaking and writing, and for the convenience of metre, *I would* was contracted into *I'd*, and afterwards by ignorant authors, or perhaps printers, transformed into *I had*; to confirm this conjecture he obſerves, that Engliſhmen are much prone to clip and curtail their words, both in converſation and writing, eſpecially in verſe, as *I've* for *I have*; and *I'll* for *I will*: and that a ſimilar expreſſion ſeems to have undergone the ſame fate, *I had as lieve*; *lieve* being an adverb, ſignifying *willingly, dearly*, from the old adjective *lief*, *dear*.

Upon this occaſion we may ſurely be permitted to expreſs both ſurprize and regret, that thoſe who are willing and able to give our language a purity which it has not, do not write it with the purity that it has.

The expreſſion, 'it was *obvious* to *fall* into a *ſtrange piece of Latin*,' would ſurely have been cenſured by this writer in another; yet he has the following paragraph.

'What firſt made me take notice of this impropriety and led me into this enquiry was, my having ſeen in an exerciſe *habebam magis*, for *I had rather*, which, though I could not help laughing at as *a ſtrange* *piece of Latin*, yet I thought it was *obvious* and pardonable enough to fall into it.'

In another place he ſays of an objection, 'it ſo far favours my conjecture, that it allows the power or meaning of the word *would*, *is* neceſſary to make ſenſe of the phraſe.' He ſhould have ſaid, it allows *that* the power *is* neceſſary, or it allows the power *to be* neceſſary.

In the ſecond eſſay, which has a much more important object, the author obſerves, that moſt of our religious controverſies have ariſen from miſinterpretation of the Scripture, and moſt of thoſe miſinterpretations have proceeded from a want of grammatical knowledge. Many of theſe he has rectified with a judgment and preciſion that ſhew him to be a great maſter of the ſcience he recommends.

He ſays, the paſſage in 1 Pet. ii. 8. that our tranſlators have rendered 'Which ſtumble at the word, being diſobedient *whereunto alſo they were appointed*,' ſhould be rendered thus, 'which ſtumble through diſbelief of the word, which (diſbelief) they were even ſet (or reſolved) upon.'

It is unfortunate, that allowing the new tranſlation to be juſt, the paſſage is equally liable to objection. In the common verſion it ſeems to favour predeſtination; in the new, it implies a maniſeſt and groſs abſurdity; that *belief* depends upon the *will*: can any man, in conſequence of voluntary determination, diſbelieve what appears to him with prepollent evidence, or believe the contrary? or can a mere determination of the will make a difference in the weight of the evidence on either ſide a queſtion! a man indeed may voluntarily determine not to hear evidence on both ſides; and his paſſions and prejudice may render that evidence prepollent with reſpect to him, which is not ſo in itſelf; but in both theſe caſes, his belief and diſbelief, are determined *neceſſarily*, by the teſtimony exhibited to him, and the weight of it upon his mind. It is very true, that a man may incur guilt by not enquiring, in conſequence of which his belief may be erroneous, but it is juſt as abſurd in this caſe to ſay that he is guilty of infidelity or diſbelief, as to ſay of a man whoſe conſtitution has been ſubverted by drunkenneſs, that he is guilty of a conſumption; we ſay indeed, that a man is *guilty of an error*, but it is a barbariſm that ſhould be expelled from our language, for it contains a contradiction in terms.

Among the paſſages which this learned Author has corrected are the following:

John xii. 6. 'He (Judas) had the bag, and bore what was put therein:' certainly he that bore the bag muſt bear its contents. The Greek word, which is here tranſlated *bear*, ſignifies alſo to *take away*; the paſſage therefore ſhould ſtand thus, 'he had the bag and took away what was in it,' it then ſtands as a proof of what was ſaid juſt before, *that he was a thief*.

Matthew xiii. 44. 'The kingdom of heaven is likened to a treaſure *hid* in a field; the which when a man hath found, he *hideth*.' The word here tranſlated *hideth*, ſhould have been rendered *he ſaid nothing to any man*—id omnes celavit—if the treaſure had been moveable the finder would have had no reaſon to have bought the field; if a vein of ore, as might be intended by the parable, he could not properly be ſaid to hide it, otherwiſe than by keeping the ſecret, Matthew xxvi. 60. 'They ſought after falſe witneſs againſt Jeſus to put him to death, *but found none*; yea though *many falſe witneſſes came*, yet *found they none*.'

This inconſiſtency would have been removed if the tranſlators had perceived the order and conſtruction of the words, which in literal Engliſh would run thus, 'though many falſe witneſſes came yet they did not find, how they might put him to death! that is, they found none of theſe falſe witneſſes *ſufficient* to condemn him.'

Job xxxiv. 31. 'Surely it is meet to be ſaid unto God, I have borne chaſtiſement; I will not offend any more.' This, inſtead of a general exhortation to ſubmiſſion, and future obedience, is a particular reproof to Job for his preſumption, and for inſiſting on his paſt innocence; it ſhould be tranſlated thus. 'For he, (Job) hath ſaid to God, I have received (evil) I was not bound to (receive).'

The Author ſays, that he may hereafter produce many more corrections of the ſame kind, and particularly no leſs than one hundred in the book of Job: every friend to learning will impatiently wiſh for the accompliſhment of his promiſe.

NOVELS.

Art. 36. *The Teſt of Friendſhip: or the Hiſtory of Lord George B———, and Sir Harry Acton, Bart.* 12mo. 2 Vols. 6 s. Noble.

It is ſcarcely poſſible to read the ſucceſſion of novels, without giving way to thoſe general reflections which unavoidable compariſons furniſhed by recollection ſo naturally excite. To repeat theſe, would however tire our readers as much as novels in general do thoſe who are obliged to read them all: and we are ſo uſed to them, that there needs only to attend to the opening of the ſtory, to gueſs how it is to terminate. A young reader indeed, and for ſuch this claſs of literature is calculated, might call this a pretty ſtory, and we are not inclined to depreciate it in that view; what is chiefly complained of is, that little variety is to be found but in the titles and names: for the ſtruggles in rivalſhip, between love and friendſhip, the machinations of diſappointed female love, and the unravelment of plots, by ſuch crouds of lucky coincidences which experience knows nothing of, though ſo hackneyed in relation, leaves the poor reviewer at a loſs what to ſay (*ſeverally*) to ſtories, the circumſtances of which are, from the reaſons before-mentioned, ſeldom worth particularizing.

Art. 37. *The injured Daughter: or the Hiſtory of Miſs Maria Beaumont.* In two Volumes. 12mo. 5s. ſew'd. Noble.

The injuries Miſs Maria Beaumont ſuffers are owing to the wicked contrivances of an incenſed mother-in law, whoſe booby ſon ſhe refuſed to marry: however in the *proper* time, her deluded father and her incenſed lover are convinced of her innocency, by a lucky diſcovery; and the ſtory ends where the felicity of the lovers begins.

Art. 38. *The Hiſtory of Amintor and Tereſa.* 12mo. 3s. Owen.

'Amintor and Tereſa having firſt been introduced in the *hiſtory of Almira*, publiſhed ſeveral years ago, it was imagined that the ſubſequent account of them might be agreeable to all ſuch as *favoured* thoſe two volumes by their kind *encouragement*:' Editor's advert.

If the parent volumes which unfortunately produced this brat, had nothing more to recommend them to the kind *encouragement* of ſuch as *favoured* them, than this their *ill-favoured* offſpring can boaſt, we cannot ſuppoſe the encouragement they met with could have highly flattered the vanity, or abundantly filled the pockets of the author.—We, indeed, remember nothing of the hiſtory of Almira; but this ſupplement to it is as dull, as unintereſting, a tale, as any we have lately met with in our toilſome travels through the multiform regions of romance.

LAW.

Art. 39. *The Form of Proceſs in the Court of Seſſion, and Court of Teinds. To which is prefixed, a general Account of the College of Juſtice.* By John Ruſſell, Clerk to the Signet. Edinburgh printed, and ſold by Cadell in London. 12mo. 3s. 6d. 1768.

As this is a practical treatiſe, calculated for the uſe of the law-profeſſors in the meridian of North-Britain, it will be ſufficient to announce the title of it to the Engliſh reader.

POETICAL.

Art. 40. *An Ode to the Memory of his Grace the late Duke of Newcaſtle.* By Thomas Gibbons, D. D. 4to. 6d. Buckland.

Dr. Gibbons celebrates the late Duke of Newcaſtle, for his ſteady attachment to his royal maſters Geo. I. and II; and glances at the change in his grace's ſituation, on the acceſſion of Geo. III. in the following ſtanza: which we ſhall give as a ſpecimen of this very ſublime ode.

> Newcaſtle, Oh how ſoon! though ever true
> To Britiſh liberties, and Brunſwic's line,
> Viciſſitude with Legge and Cav'ndiſh knew,
> No more allow*ed* in his ſphere to ſhine—

Thus, we ſee, the fire of Dr. Gibbons's poetical genius blazes as bright as ever!

Art. 41. *An Ode upon the preſent Period of Time. With a Letter addreſſed to the Right Hon. George Grenville.* 4to. 6d. Almon.

The *ode* is a very high compliment to Mr. Grenville: but the Poet diſclaims all flattery—in the *letter*. How far he may reaſonably *flatter himſelf* that he is not liable to that imputation, our Readers may in ſome degree judge, from the following ſtanza:

> Like Quintus, at his country's call,
> Haſte to avert a nation's fall,
>   Thy abſence ſigns its fate:
> Felt by the ſenate's loud applauſe,
> Thy manly truths ſhall plead its cauſe,
>   Thy counſels make it great.

What pity if this ſhould not happen to be the general national ſentiment! But, as the Writer obſerves, in his letter prefixed to the ode, even Gr—— is not without enemies!

Art. 42. *The Complaint of Liberty.* 4to. 1 s. Cadell.

LIBERTY bewails the perilous ſituation of her brave heroic ſons, the Corſicans; and conjures BRITANNIA to rouſe, and fly to their aſſiſtance:

> —Rouſe, Britons! rouſe, your thunders vainly ſleep,
> Sound the loud trumpet, plow the billowy deep;
> 'Tis I your ſalutary ſpeed implore,
> PAOLI kneels, and waves you to my ſhore.

We highly approve the manly ſpirit and generous principles of this Bard; and wiſh we could ſay as much in favour of his poetry.

Art. 43. *The Deſtruction of Niniveh, a Poem.* By Charles Jenner, M. A. 4to. 1 s. Dodſley, &c. 1768.

This poem was written for the rents of the Kiſlingbury eſtate, which were left by the late Mr. Seaton for the beſt Engliſh poem on ſacred ſubjects, by a maſter of arts of the univerſity of Cambridge.

Whoever reviews the poetry which this legacy has produced, will certainly have reaſon to regret that the money had not been left for a better purpoſe; it has hitherto produced neither pleaſure nor profit, with reſpect to morals or taſte; and it has diſgraced the univerſity by an annual publication, that, in general, has been unworthy the firſt claſs of a grammar ſchool.

It is, perhaps, ſcarce poſſible to find any performance, of the ſame length, in which there is more fuſtian and leſs poetry, than in theſe verſes of Mr. Jenner. He thus claims the attention of the wealthy and the vain:

> ——— liſt from your marble halls
> Whence, drowning every wiſe and ſerious thought,
> The wanton voice of luxury reſounds,
> Whilſt *mirth*, uncheck'd by fair diſcretion's law,
> Pours from the golden goblet's ample round
> The luſcious poiſon of miſuſed wine,
> And, hid beneath the garb of happineſs,
> Steals to your eaſy hearts with pleaſing guile,
> With ſweet, but certain death. O turn a while!
> The eye too long on pleaſure's ſmiles intent,
> On your own breaſts turn once its wand'ring ſight;
> See ye God's image there?

Mirth is here made to fill out *wine*, but by this figure the effect is put for the cauſe, and the cauſe for the effect; wine produces mirth, but mirth does not produce wine: mirth, however, is repreſented as making theſe vain rich people drunk, not by the wine that ſhe gives them, but by ſlipping herſelf into the heart in maſquerade: when mirth is not only perſonified but cloathed, it is ſurely abſurd to repreſent her as getting into a heart, and bringing *ſweet death* with her. The admonition to turn the wandering *ſight of an eye* upon the *outſide* of the breaſt in ſearch of God's image, is an equal violation both of judgment and taſte.

To point out and cenſure faults and imperfections, is certainly a diſagreeable taſk; ſo it is to detect and puniſh guilt; but it muſt be remembered, that the object of criticiſm, as well as juſtice, is the future, not the paſt: puniſhment is inflicted, not that miſery may be ſuffered, but that miſchief may be prevented; and literary cenſure is paſſed, not becauſe a ſilly book has been written, but becauſe it is fit to prevent the writing of a ſilly book. With this view it muſt be farther remarked that the Author of the poem in queſtion uſes *ſat* as the preterit of *ſet*;

> ' Ev'n thus, before the fortieth ſun had *ſat*.'

Sat is the preterit of *ſit*; and it is as groſs a violation of language to ſay the ſun *ſat*, as to ſay the ſun *ſits*.

In another verſe Mr. Jenner exclaims,

> ' How *heavy* 'tis to feel the wrath of heav'n.'

But with what propriety can we ſay the wrath of heaven, or any thing elſe, is *heavy* to *feel*? it may be *painful* to feel the preſſure of great weight; and that which produces pain by great preſſure may be heavy; but the phraſe of *heavy to feel*, is not only inelegant, but barbarous.

Metaphorical language ſhould not be leſs conſonant to truth and nature, than literal; it is the property of a miſt to *conceal* objects, and a miſt ſhould be conſidered as having this property when the word is uſed metaphorically; yet Mr. Jenner ſuppoſes the devil to *raiſe a miſt* before the eyes of Jonah to *ſhew him ſomething*:

> ' The ſubtile tempter that ſhort moment ſeiz'd
> To raiſe a *miſt* before the prophet's ſight
> Which *ſhow'd* it poſſible to flee from God.'

If this miſt had *concealed* from Jonah a truth which he ſaw clearly before, ' that to fly from God was impoſſible,' it would have acted naturally; but perhaps the Author will ſay, that, in this caſe, ſhewing and concealing are the ſame thing: it will be time enough to anſwer when he publiſhes his next poem.

Art. 44. *The Art of living in London; a Poem, in two Cantos.* 4to. 2s. Griffin.

The only arts recommended in this performance, are to lodge in a garret near Temple Bar; to let the ſhoe-black earn his halfpenny every morning; not to have the hair dreſſed; to dine at a chop-houſe; to read the papers at the coffee houſe, and ſpend the evening at an ale-houſe; to beware of gamblers, and pick up no whore in the ſtreet. It may be ſaid of this piece, as it was of the chaos before the ſpirit moved upon the face of the waters, that it is *without form, and void*: it is not reduced either to poetry or grammar; it conſiſts of heterogeneous principles, warring againſt each other; and it contains nothing fitted either for pleaſure or uſe.

The following lines are not grammar:

> ' Here you may lodge—this intermediate *ſtand*
> The eaſt and weſtern end, at once *command*.'

The next are not ſenſe:

> ' Though ſome are advocates for well dreſs'd hair,
> Let no ſuch *etiquette* deſerve your care.'

In the next, a duty peculiar to one character is transferred to another;

> ' ——————Commerce
> Who, *like a gracious princeſs*, ne'er denies
> To *grant* to induſtry the *due ſupplies*.'

In the next, the luxury of eating is ſuppoſed to depend upon the want of appetite:

> ' — When th' inconſtant *ſtomach's not in tune*,
> Let a good ſoup, theſe days, your dinner be;
> Your health 'twill ſerve, 'twill ſerve frugality,

And a mere trifle furniſh ſuch a meal
As luxury with all her art muſt fail.'

In thoſe that follow, the object of one ſenſe is ſuppoſed to be perceived by another:

'How muſt it pierce humanity to *hear*
The *pointed feelings* which thy ſoul muſt bear.'

Of the next couplet the ſecond verſe is undoubtedly true, and we are diſpoſed heartily to rejoice with the Author in the belief of the firſt:

'Domeſtic pleaſures crowd upon my brain,
And for a while I think—but think in vain.'

Art. 45. *Elegies on different Occaſions.* 4to. 1s. Bathurſt, 1768.

Of theſe elegies, there are nine; and in general they are tender and melodious; there are ſome improper epithets, ſome lines that will not be generally pleaſing, and ſome conceits perhaps a little too pretty.

In the firſt elegy the author addreſſing happineſs aſks,

'Doſt thou reſide in the *gay* youth's fond breaſt?'

and in another, deſcribing the ſtate of his mind as a lover, he ſays,

'No more I wiſh'd where Iſis' clear waves flow,'

and when he is expreſſing the inefficacy of rural beauty, to ſoothe deſpair, he ſays, not the chearful radiance of the morning

'Can from my pale cheeks charm the trickling tear.'

Probably theſe verſes are favourites of the author, for other authors of to-day are known to have favourites of the ſame kind: whether they deſerve to be favourites or not is a queſtion of taſte, and therefore not a ſubject of argument; by what can a line be determined to be harmonious, or the contrary, but by a ſenſe perceiving harmony? and if my ear approves what another diſapproves, by what teſt can it be diſcovered which ear is true and which falſe? It ſeems, however, that the reliſh for verſes of this ſtructure is not natural but acquired; it is not the love of ripe fruit, but of pickled olives; and we may then perhaps be permitted to ſay

'Take nature's path, and mad opinions leave.'

The author's images are ſometimes incongruous; he talks of an *endleſs bar*, but when he has once called an obſtacle a bar, he ſhould attribute nothing to the obſtacle that is not the property of a bar; and every bar is ſo far from being endleſs, that it has two ends.

He alſo talks of *aſſuaging a wound*, and of *healing a pain*; in Hebrew poetry, the interchanging epithets was a beauty; ſo we read, 'the dew of thy birth was as the womb of the morning;' and 'we are the people of his paſture and the ſheep of his hand;' but in our language it is a very diſguſting impropriety.

Beauty and *charms* are too ſimilar to form a line with only the repetition of a lady's name:

'Maria's beauties, and Maria's charms'

can ſcarcely be approved even by the author.

Tranſport and pangs, flames and froſts ſeem to have been united in the following ſtanza, with too much fondneſs for conceit:

The *cruel pangs* of fierce deſire I prove;
And think with *tranſport* on my abſent fair:
Ah! *cruel* ſtate! to ſcorch in *flames* of love,
Amidſt the chilling *froſts* of cold deſpair!

The fifth of theſe elegies, written on the firſt of September, the day when partridge-ſhooting begins, will ſhew that the author has a tender ſenſibility which does him honour as a man, and a vein of poetical thought and language which does him credit as a writer:

When the ſtill night withdrew her ſable ſhroud,
And left theſe climes with ſteps ſedate and ſlow;
While ſad Aurora, kerchiefed in a cloud,
With drizzly vapours hung the mountain's brow;

The wretched bird, from hapleſs Perdix ſprung,
With trembling wings forſook the furrowed plain,
And calling round her all her liſtening young,
In faultering accents ſung this plaintive ſtrain:

"Unwelcome morn! too well thy louring mien
"Foretells the ſlaughters of th' approaching day;
"The gloomy ſky laments with tears the ſcene,
"Where rage and terror reaſſume their ſway.

"Ah, luckleſs train! ah, fate-devoted race!
"The dreadful tale experience tells believe;
"Dark heavy miſts obſcure the morning's face,
"But blood and death ſhall cloſe the dreary eve.

"This day fell man, whoſe unrelenting hate
"No grief can ſoften, and no tears aſſwage,
"Pours dire deſtruction on the feathered ſtate;
"While pride and rapine urge his ſavage rage.

"I, who ſo oft have ſcaped the impending ſnare,
"E're night arrives, may feel the fiery wound;
"In giddy circles quit the realms of air,
"And ſtain with ſtreaming gore the dewy ground."

She ſaid, when lo! the pointer winds his prey,
The ruſtling ſtubble gives the feared alarm,
The gunner views the covey fleet away,
And rears the unerring tube with ſkilful arm.

In vain the mother wings her whirring flight,
The leaden deaths arreſt her as ſhe flies:
Her ſcattered offspring ſwim before her ſight,
And, bathed in blood, ſhe flutters, pants, and dies.

Art. 46. *The Grove and Clown. A ludicrous Tale on the Times: or, a Blow on the other Side.* 4to. 1 s. Nicoll.

There is nothing ludicrous in this fable; which is meant as an attack on Mr. Wilkes; but the edge of the Writer's *hatchet** is too dull to hurt the cauſe againſt which it is taken up.

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* Mr. Wilkes is deſcribed under the character of the Hatchet-man, who traiterouſly conſpires to deſtroy the grove, under the ſpecious pretence of removing the *Scotch-fir*, which grew too near the Royal Oak.

POLITICAL and COMMERCIAL.

Art. 47. *The Grenada Planter: or, A full and Impartial Anſwer to a Letter in the Gazetteer of Oct. 22, 1768; relative to the Conduct of his Excellency Governor Melville.* 8vo. 1s. Almon, &c.

The Granada Planter charges Mr. M. with having conducted himſelf, in his government of Grenada and the Grenadines, in a moſt violent and oppreſſive manner; particularly with reſpect to his Majeſty's new Roman catholic ſubjects of that colony: and likewiſe in arbitrarily oppoſing and thwarting the meaſures of the aſſembly.—It is remarkable that ſo many of his Majeſty's provincial American governors, ſhould have been unhappily embroiled with the gentlemen of the ſeveral aſſemblies in their governments. To what, on the general view, can this be owing? To the deſpotic nature and ſpirit of PREROGATIVE, or to the jealous and turbulent temper of PRIVILEGE?——Perhaps to—not a little of BOTH. Of one thing, however, we are certain,—that thoſe who are appointed guardians of the conſtitutional liberties of the people, can never be too watchful, nor too careful of them.

Art. 48. *Britiſh Eſſays, in favour of the Brave Corſicans.* By ſeveral Hands. Collected and publiſhed by James Boſwell, Eſq; 12mo. 2s. ſewed, Dilly, 1769.

It is with pleaſure we ſee that Mr. Boſwell continues his generous and friendly attention toward the brave but oppreſſed Corſicans. His late advantageous account of them, and of their harraſſed and bleeding country, has, we believe, been of ſervice to them, in exciting the compaſſionate regard of the Engliſh, who cannot but look upon them as their diſtreſſed BRETHREN, the younger offspring of our common parent—LIBERTY!

But it is not only in talking and writing that we manifeſt our zeal for the glorious cauſe in which theſe gallant iſlanders are engaged; a ſubſcription, in order to furniſh them with the ſinews of war, for the defence of their country againſt the invaſion of ambitious tyranny, hath been ſet on foot,—and may the noble, benevolent deſign meet with encouragement anſwerable to all that can be expected from the liberality and munificence of this great and flouriſhing nation!

The account of this collection of papers in favour of the Corſicans, is thus introduced by Mr. Boſwell, in his preface:—'Since the publication of my account of Corſica, that "ill fated land" has again been viſited with the calamity of war. The daſtardly Genoeſe, no longer able to cope with the brave iſlanders, have ceded to the French their pretenſions of ſovereignty; and the French, with an unrelenting ſpirit of dominion, have determined to make good theſe pretenſions by a ſuperiority of force.

'The powers of Europe have not beheld this daring ſtretch of political artifice, with an inattentive eye. The wiſe in every foreign court have foreſeen its conſequences, and have wiſhed to interfere before it ſhould be too late. But all have fixed their attention on Great Britain, as on the power moſt immediately concerned, when her rival and conſtant enemy is evidently acquiring a command of the Mediterranean trade, and preparing, in the moſt effectual manner, for a ſucceſsful war.'

After taking ſome notice of the ſeeming inattention of our miniſtry, to this important object, he ſpeaks of the pieces contained in this little volume, in the following terms:

'This volume contains a variety of eſſays, which have been thrown out at different times: ſome of them are written by myſelf; others by a gentleman highly reſpectable for his talents and worth, whoſe name would do honour to any cauſe; and one of them by a friend, whoſe political abilities have been acknowledged by the higheſt authority. The greateſt part, however, have been furniſhed by perſons unknown to me. Whoever they may be who have exerted themſelves in behalf of an injured people, they have my beſt thanks, as I dare ſay they will have the approbation of every generous mind.'

In 'preſenting the world with this aſſemblage of reflections concerning Corſica,' the editor is hopeful that he ſhall add ſtrength to the cauſe which he has ſo much at heart, as they, who read them, will certainly find many ſolid arguments, as well as many ſpirited ſentiments, while they find men of different political notions all agreeing, that Great Britain ſhould not ſuffer the French to deſtroy the Corſicans, and add to their dominions one of the moſt conſiderable iſlands in Europe. I know too, that ſeeing ſuch a collection of Britiſh Eſſays will not a little encourage my brave friends: and I cannot help thinking, that this little volume may be of ſome conſequence in vindicating the people of Great Britain from a charge of inattention or puſillanimity, which the people do not deſerve.'

Art. 49. *Thoughts on the Origin and Nature of Government. Occaſioned by the late Diſputes between Great Britain and her American Colonies.* Written in the Year 1766. 8vo. 1 s. Becket. 1769.

To enter into a diſcuſſion of arguments with this writer, would be a meer proſtitution of reaſoning, and doing him an honour he by no means deſerves. A man who reſolves all *right* and *law*, into *power*; who is at great 'pains to ſhew that the notion of the legiſlative power acting by virtue of repreſentation, is *no* principle in the Britiſh conſtitution;' who applies the Glaſgow oppoſition to the malt tax as a parallel inſtance to our American conteſts; will ſcarcely ſurprize his readers when he winds up his argument to the following point:

—'What ſignifies ſo much *higling*: let us come to the matter at once, and ſuppoſe all the lands held by one freeholder; as is the caſe in Turkey. Then is the Grand Signor virtual repreſentative of all the people in Turkey, their univerſal knight of the ſhire; and in a moſt parliamentary manner, levies what taxes he pleaſes upon them, by their own conſent.'

As it is by no means probable, or to be wiſhed, that Britons, or Britiſh Americans, will ever ſubſcribe to our author's ideas, or incline to be thus laughed out of their conſtitution; he may ſtand a better chance by publiſhing his future thoughts on government at Morocco, under the emperor's *imprimatur*.

Art. 50. *The Caſe of Great Britain and America, addreſſed to the King, and both Houſes of Parliament.* 8vo. 1 s. Becket.

Extracts would injure this pamphlet; which contains a well connected and clear ſtate of our diſputes with the colonies concerning taxation; reduced into a ſhort compaſs. In this view we recommend it, as one of the beſt tracts on that ſubject.

Art. 51. *A ſhort View of the Hiſtory of the Colony of Maſſachuſetts Bay, with Reſpect to its original Charter and Conſtitution.* 8vo. 1 s. 6d. Wilkie.

The object of this hiſtory, is to ſhew that the coloniſts have no charter-exemption from the authority of parliament; but the writer has not made it evident that the charters granted to Engliſh ſubjects tranſplanting themſelves to a diſtant land, abridged any of their political rights, or laid thoſe under legal incapacities, who retired from perſecutions at home, to enjoy civil and religious liberty in America. If, as our author ſays, their firſt charter gave the inhabitants of Maſſachuſetts Bay no right to a houſe of repreſentatives, and if it was long before ſuch a one was choſen, it proves no more than that an aſſembly was not wanted by the few families which firſt emigrated, until the increaſe of numbers rendered it convenient for their internal government. The uſage however was well founded, was confirmed, and long amicably continued, until the aſſertion of new claims at home, has introduced that confuſion which all good ſubjects wiſh ardently to ſee rectified.

EAST-INDIES.

Art. 52. *An Account of what has paſſed between the India Directors and Alexander Dalrymple; intended as an Introduction to a Plan for extending the Commerce of this Kingdom, and of the Company in the Eaſt Indies, by an Eſtabliſhment at Balambangen.* 8vo. 1 s. Nourſe.

Mr. Dalrymple having formed a ſcheme of eſtabliſhing a factory on the north ſide of Borneo, which he imagined would turn out very profitable for the company, left his employment at Madraſs, to ſolicit the management of it with the directors. The plan may poſſibly have been a very good one, and the propoſer with proper management might have ſucceeded to his wiſh: but a falſe ſtep at firſt often precipitates a perſon into more; and however equal this gentleman may be to the execution, he appears to have but an indifferent talent at negociation. Without waiting for the natural courſe of events, or hearing the offers of the directors, he opened his propoſal with dictating ſuch premature claims for his engaging in it, as naturally ſtartled them; and this error has given riſe to altercation, which has ended with the preſent appeal to the public, and in all probability with the total diſappointment of his expectations from the company. Bodies of men require more reſpect than individuals, and make leſs allowances; but we are willing to hope, that if Mr. D. can bring himſelf to weigh all circumſtances duly, and will afford the Direction an opportunity of doing juſtice to his endeavours in this affair, his paſt ſervices will not be neglected, and an accommodation may yet take place.

Art. 53. *A Letter to a late popular Director, relative to India Affairs, and the preſents Conteſts.* 8vo. 6 d. Kearſley.

A ſevere attack on L—— S———, Eſq; whom the author charges with having brought the company's affairs almoſt to the verge of ruin. The appearance of this letter, at this time, ſeems, however, to have been occaſioned by the propoſal to give to government 400,000 *l.* or 500,000 *l.* and then to have liberty to divide 12 ½ per cent; a meaſure which the writer earneſtly diſapproves. He has interſperſed, in the courſe of his reaſoning on this ſubject, ſeveral obſervations relating to the company's territorial poſſeſſions *, which appear to deſerve the impartial attention not only of the gentlemen in the direction, but of the proprietors in general.

* Chiefly tending to evince, that *trade*, not *dominion*, is the proper object of the company's regard.

Art. 54. *A Letter to the Proprietors of India Stock. Containing a Reply to ſome Inſinuations in an Old Proprietor's Letter, of the 13th inſtant [January] relative to the Ballot of that Day. Alſo, by Way of Appendix, a republication of two Letters on the Subject of that Ballot, firſt publiſhed in the Gazetteer.* By a Steady Proprietor. 8vo. 1 s. Nicoll.

This appears to be a pamphlet of conſequence, reſpecting the debates among the Eaſt-India proprietors; and may contribute not a little toward giving the public a competent idea of the true ſtate of the company's affairs.

MECHANICS.

Art. 55. *A Treatiſe upon Wheel Carriages; recommending a new conſtructed one: which will effectually improve and preſerve the public Roads. In which the wrong Judgment paſſed thereon, and the contrary Arguments made uſe of, by the Committee belonging to the Society for the Encouragement of Arts, Manufactures, and Commerce, in the Strand; are conſidered and anſwered. In a Letter to that Society. Included in an Addreſs to the Houſe of Commons. To which is added, a Plan and recommendary Epiſtle, by Mr. Sharp, of Leadenhall Street. Part III* *. By Samuel Bourn. 8vo. 1 s. 6 d. Crowder.

Mr. Bourn is much too witty and tart with his objectors, to ſecure a prepoſſeſſion in favour of his principles, or even to give them their full force. We ſhall therefore be cautious of incurring his indignation ourſelves by making any remarks on this pamphlet; eſpecially as he promiſes a future and full trial of his rolling cart, the event of which will ſuperſede all argumentation.

* See Review, vol. xxx. p. 491. for the former parts.

Art. 56. *The Method of conſtructing mural Quadrants, exemplified by a Deſcription of the Braſs Mural Quadrant in the Royal Obſervatory at Greenwich.* By Mr. John Bird. Publiſhed by Order of the Commiſſioners of Longitude. 4to. 2 s. 6 d. Nourſe, &c. 1768.

Our mathematical readers may perhaps recollect, that we gave them an account, in our Review for April 1768, of Mr. Bird's *method of dividing aſtronomical inſtruments.*—In further purſuance of his engagements with the commiſſioners of longitude, this ingenious mechanic has ſince delivered to them three other plates, with an explanation, and an account of his method of conſtructing mural quadrants, exemplified by a deſcription of the braſs mural quadrant in the royal obſervatory. *This* now forms one work, with *the method of drawing* publiſhed before. The aſtronomer royal, Mr. Maſkelyne, who is the editor, alſo informs us, that Mr. Bird hath likewiſe provided an exact model (to half the ſize) of the mural one in the royal obſervatory; which model is now depoſited, by order of the commiſſioners of longitude, in the Britiſh Muſæum.

MATHEMATICS.

Art. 57. *The Nautical Almanac and Aſtronomical Ephemeris, for the Year* 1769. *Publiſhed by Order of the Commiſſioners of Longitude.* 8vo. 2s. 6d. ſewed. Nourſe, &c.

In our 36th Volume, (p. 379. ſeq.) we gave a full account of the nature and uſefulneſs of the firſt of theſe excellent publications, viz. *The nautical almanac, and aſtronomical ephemeris* for the year 1767. To that account we now refer our readers; at the ſame time heartily congratulating them, and the public, on the continuation and farther improvement of ſo laudable a deſign.

SERMONS.

I. *The Evil of National Diviſions,*—at the great Meeting-houſe in Coventry, Aug. 10, 1768. By Tho. Porter, of Hinckley, Leiceſterſhire. Johnſon and Payne.

II. *The Influence of Company.*—Preached to young People, at New Broad-ſtreet, Dec. 26, 1768; and at St. Thomas's, Southwark, for the Charity-School in Gravel-lane, Jan. 2d, 1769. By John Palmer. Cooke, in Cornhill, Buckland, &c.

III. *On the Kingdom of Chriſt not being of this World:* By Joſeph Greenhill, A. M. Rector of Eaſt-Horſley and Eaſt-Clandon, in Surry. Guildford printed, and ſold by Nicoll, in London.

IV. Dedicated to the Moſt Hon. John Marquis of Granby, Commander in Chief of the Britiſh Forces during the late War in Germany. By Sidney Swinney, D. D. Fellow of the Royal and Antiquarian Societies. 1s. Evans.

This Diſcourſe is addreſſed to the Britiſh ſoldiery, and is founded on Luke iii. 14.

THE

MONTHLY REVIEW,

For FEBRUARY, 1769.

Philoſophical Tranſactions, Vol. LVII. for the Year 1767, concluded: ſee Review for December, p. 428.

ARTICLES *relating to* ELECTRICITY.

Art. 19. *Deſcription of an improved apparatus for performing electrical experiments, in which the electrical power is increaſed, the operator intirely ſecured from receiving any accidental ſhocks, and the whole rendered more convenient for experiments than heretofore: by C. L'Epinaſſe, F. R. S.*

THE improvements made by this ingenious electrician are worthy the notice of the curious in experiments of this kind; particularly that for preventing the operator from receiving any accidental ſhock: but we cannot eaſily communicate it to our Readers, for want of the engravings.

Art. 32. *Novorum quorundam in re electrica experimentorum ſpecimen, quod Regiæ Londinenſi Societati mittebat die* 26 *Aprilis* 1766, *Joannes Baptiſta Beccaria, ex Scholis Piis, R. S. Soc.*

The experiments in this paper relate to inanimate ſubſtances.

Art. 44. *Deſcription of an electrometer invented by Mr. Lane; with an account of ſome experiments made by him with it: in a letter to Benjamin Franklin, L L. D. F. R. S.*

Mr. Lane being employed in ſome electrical enquiries, it occurred to him, that many experiments might be made, to a greater degree of preciſion than uſual, if we could determine, with tolerable accuracy, the comparative quantity of electric fluid with which, for any given experiment, the coated phial is impregnated. Accordingly he has contrived an inſtrument for this purpoſe; of which a copper-plate figure is here given; without the help of which our Readers would not be able to underſtand the deſcription.

ANTIQUITIES.

Art. 17. *Some attempts to aſcertain the utmoſt extent of the knowledge of the ancients in the Eaſt Indies: by Mr. John Caverhill.*

A very ingenious enquiry how far the ancients were acquainted with the oriental boundaries of Aſia; and how far they had even ſailed beyond the *Aurea Cherſoneſus*, (the preſent kingdom of Malacca) to the time of Ptolemy. It is unqueſtionable that they proceeded no farther than a port called Cattigara; and Mr. Caverhill proves the ancient Cattigara to be the ſame with the modern Ponteamaſs; and that the ancient Sina, or Thina, the metropolis of the *Sinæ*, is the ſame with the preſent city of Cambodia.

Art. 29. *An attempt to interpret the legend and inſcription of a very curious Phœnician medal, never hitherto explained. In a letter to the Right Hon. the Earl of Morton, preſident of the Royal Society, from the Rev. John Swinton, B. D. F. R. S.*

This coin was a very curious ſilver one, of *Jupiter* Tarſenſes, highly finiſhed, and ſtruck, according to our Author, at Tarſus, the capital of Cilicia, when the Parthians were maſters of that country, about forty years before the birth of Chriſt.

Art. 42. *A Letter from Edward Wortley Montagu, Eſquire, F.R.S. to William Watſon, M. D. F. R. S. containing ſome new obſervations on what is called Pompey's Pillar, in Egypt.*

As the occaſional communications of this ingenious and curious traveller are always very acceptable to the public, we ſhall give this paper entire: except the four concluding paragraphs, which are merely ceremonious, according to the forms of epiſtolary politeneſs:

‘ Sir, I here ſend you a few lines, which I believe will appear extraordinary, as every traveller that has been at Alexandria has mentioned the famous pillar of Oriental Granite, which is about a mile without the walls of that city, as erected, either by Pompey, or to the honour of Pompey. As I differ in opinion from them all, and think this famous pillar was erected to the honour of Veſpaſian, you certainly will expect to hear on what foundation I found ſo extraordinary a conjecture, as ſo new a one may appear to you.’

	F.	In.
By my menſ. the capital of the pillar is	9	7
The ſhaft — — —	66	1¾
The baſe — — —	5	9¾
The pedeſtal — — —	10	5½
Height from the ground — —	92	0
Its diameter — — —	9	1

British Meaſure.

'As ſoon as I ſaw this ſurprizing pillar, I was convinced that, if it had been erected in Pompey's time, Strabo, or ſome of the ancients, would have mentioned it: I therefore determined to examine it narrowly. I perceived too that the pedeſtal was of a bad and weak maſonry, compoſed of ſmall and great ſtones of different ſorts, and abſolutely unable to ſuſtain ſo great a weight; I therefore eaſily concluded ſuch pedeſtal not originally belonging to the pillar. I attempted to get out a ſtone, which I did without trouble, and diſcovered the pedeſtal to be hollow. After ſome time, I mean during the courſe of many days, I made an opening wide enough to enter it; when within it, you will judge how much I was ſurprized to find this prodigious maſs of granite, ſtood, as on a pivot, on a reverſed obeliſk, as I then believed it was, only five feet ſquare; curious to know the length of the obeliſk, I began to move the earth on one of its ſides, but my ſurprize increaſed much when I found, after moving a few inches of the ſoil, that the obeliſk was not entire, this pivot being only four feet and one inch thick. It is ſeated on a rock; the ſtone is of an extreme hardneſs, and almoſt a petrification or rather conglutination of many different ſtones, but all vitreſcent. I never met with any ſtone of this kind any where, except with one ſmall piece on the plain of the Mommies; I broke a piece of it, which Lord Bute has; a ſmall piece too of the pillar was ſent, that gentlemen may be convinced it is of red granite, and not a compoſition as ſome have imagined.

'This part of the obeliſk is covered with hieroglyphicks, which are reverſed, a plain proof the pillar was not erected whilſt they were held ſacred characters.

'Convinced, therefore, that it was not of the antiquity one would ſuppoſe it, from being called of Pompey, I viſited it ſeveral times to ſee if it might not be poſſible to find out ſomething that would give room for a reaſonable conjecture, in honour of whom, or at what time, it was erected. From the inſcription I could diſcover nothing; it is on the weſt face of the baſe, but ſo much injured by time, and I may ſay too by malice, for the marks of an inſtrument are plainly diſcovered effacing it, that one can but imperfectly make out ſome Greek characters, ſo imperfectly indeed that no one word can be found.

'At length, obſerving that the cement, or mortar, which cloſes the ſmall ſeparation of the ſhaft from the baſe, was quite deſtroyed in one part, I was curious to ſee if any thing was made uſe of within, to faſten or tie the ſhaft to the baſe; I ſaw there was: being deſirous to know if it was lead, and if ſo, if it was not of that pure*, and of which we ſtill meet with ſome few medals; I endeavoured with a pretty large hanger to cut off a ſmall piece of the grapple; there was a great number of lizards which had taken ſhelter there, and which run out on my introducing the hanger. I then diſcovered a dark ſpot, at the diſtance of more than a foot, within the circumference of the pillar; which, by ſtriking it with the hanger, I found was ſomething ſtuck faſt to the baſe; after ſtriking it ſeveral times, I detached it from its place, and it proved a medal of Veſpaſian * in fine order. AVT. ΚΑΙΣ. ΖΕΒΑ. ΟVΕΣΠ.... The reverſe is, *Victoria gradiens*; *Dextra ſpicas, ſiniſ. palmam.*

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* The ſenſe here ſeems imperfect, perhaps by ſome error of the preſs.

'The reverſed hieroglyphicks are a proof that this amazing monument was not erected before Pompey's time; and as there is no mention of it in Strabo, or any one of the ancient writers that I have met with, it ſeems plain it was not known before the time of Veſpaſian. This medal could not by any accident, I think, have been introduced above a foot within the circumference of the ſhaft; therefore I ſuppoſe it was placed there when the pillar was erected, which from thence I conclude to have been done to the honour of that emperor; and perhaps on his reſtoring the cripple to the uſe of his limbs.'

ASTRONOMY, MATHEMATICS, &c.

Art. 3. *A general inveſtigation of the nature of the curve formed by the ſhadow of a prolate ſpheroid, upon a plane ſtanding at right angles to the axis of the ſhadow; in a letter to the Royal Society, by Mr. George Witchell, F. R. S.*

Intended to ſhew in what manner the durations of the eclipſes of Jupiter's ſatellites are affected by the iregularity of the figure of that planet, which is known to be that of a prolate ſpherehoid. This effect firſt occurred to Dr. Bevis, in 1761; but he being indiſpoſed, deſired Mr. W. to conſider the ſubject. Our Author did ſo, and not long after gave the ſolution of this problem to Dr. B. who tranſmitted it to the late Mr. Clairaut. In 1763, M. de la Lande being in this country, Dr. B. ſhewed him Mr. W.'s paper. 'This occaſioned a new article in the *Conn. des Mouv. Celeſt.* 1765, p. 177, under the title, *Inégalité dans les demi-durées des éclipſes des ſatellites de Jupiter, cauſée par l'applatiſſement de Jupiter:* in which he mentions this circumſtance in the following words; "M. le docteur Bevis me fit voir à Londres, au mois de Mars dernier, une ſolution rigoureuſe & algebraïque de ce probleme, qui conſiſte à trouver la courbe qui réſulte de la ſection de lombre d'un ſpheroïde à une diſtance quelconque."

In this ſtate the ſubject remained, till, a few months before the date of Mr. W.'s paper (January, 1767) Mr. Bailly, a French gentleman, publiſhed, at Paris, an elaborate treatiſe upon Jupiter's ſatellites; in which he gave the honour of this diſcovery entirely to M. de la Lande, without the leaſt mention of Dr. B. Mr. W. then thought it incumbent on him to do juſtice to the Doctor, by immediately finiſhing his paper, which was not compleat before, and preſenting it to the Royal Society. —It is a valuable eſſay, but the diagrams which accompany it are abſolutely neceſſary for its illuſtration. The ingenious Author concludes with obſerving, that the errors in the ſemi-durations of the eclipſes of Jupiter's ſatellites, ariſing from the above-mentioned cauſe, may ſometimes amount to 20″ in the firſt; 50″ in the ſecond; 2′ 19″ in the third; and 11′ 34″ in the fourth; which errors will, I believe, be deemed ſufficiently large to merit the attention of aſtronomers.

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* This medal was ſhewn to the Royal Society.

Art. 16. *Cogitata de Cometis.* By Mr. John Winthrop.

This memoir, relating to the attraction between comets and the ſun, depends ſo much on the diagrams, that we can only refer our Readers to the paper itſelf, for a more particular idea of its contents.

Art. 18. *A computation of the diſtance of the ſun from the earth.* By S. Horſley, L. L. B. rector of St. Mary Newington, in Surry, F. R. S.

See Review for December, 1768, p. 482.

Art. 24. *An obſervation of an eclipſe of the ſun at the Iſland of Newfoundland, Auguſt* 5, 1766, *by Mr. James Cook, with the longitude of the place of obſervation deduced from it.*

Mr. Cook, an able mathematician, being appointed by the lords of the admiralty to ſurvey the coaſts of Newfoundland, Labrador, &c. carried with him a very good apparatus of inſtruments; and, at the time above-mentioned, took the obſervations which are the ſubject of this article; and which were made at one of the Bongeo iſlands, near Cape Ray, lat. 47° 36′ 19″; on the S. W. extremity of Newfoundland. Dr. Bevis having communicated Mr. Cook's obſervation to Mr. Witchell, the latter compared it with one taken at Oxford, on the ſame eclipſe, and from thence computed the difference of longitude of the places of obſervation, making due allowance for the effect of parallax, and the earth's prolate ſpheroidal figure: the following is the reſult:

5^{h}	23′	59″	beginn. at Oxford.	7^{h}	7′	5″	end at Oxford.
0	46	48	beginn. at Borgeo Iſles.	3	39	14	end at Borgeo Iſles.
4	37	11		3	27	51	
—	51	59	effect of parallax, &c.	+	17	35	effect of parallax, &c.
3	45	22	diff. of meridians.	3	45	26	diff. of meridians.

Art. 27. *An inquiry into the probable parallax and magnitude of the fixed ſtars, from the quantity of light which they afford us, and the*

the particular circumſtances of their ſituation; by the Rev. John Michell, B. D. F. R. S.

'Though no man, ſays this ingenious writer, can at preſent doubt, that the want of a ſenſible parallax in the fixed ſtars, is owing to their immenſe diſtance, yet it may not perhaps be diſagreeable to ſee, that this diſtance is farther confirmed by other circumſtances; for let us ſuppoſe them to be, at a medium, equal in magnitude and natural brightneſs to the ſun, to which they ſeem in all reſpects to be analagous. And, having laid this down as a foundation to build upon, let us inquire what would be the parallax of the ſun, if he were to be removed ſo far from us, as to make the quantity of the light, which we ſhould then receive from him, no more than equal to that of the fixed ſtars.'

In order to do this with accuracy, it would be proper, as Mr. M. obſerves, to compare the quantity of light which we at preſent receive from him, with that of the ſixed ſtars, by ſome ſuch methods as are made uſe of by M. Bouguer, in his *Traité de Optique*, publiſhed at Paris in 1760; but his preſent purpoſe not requiring ſuch exactneſs, he has deduced it, in a more ſummary way, from facts already well known:—but, for the particulars of this very curious enquiry, we muſt refer to the paper at large, which it would be extremely difficult, if not impoſſible to abridge.—In this paper, too, the lovers of aſtronomy will find a new and ingenious ſolution of the twinkling of the fixed ſtars.

Art. 34. *De problemate quodam algebraico, deque evolutione mechanicæ cujuſdam curvæ inter infinitas hypermechanicas, quæ determinatæ æquationi ſatisfaciunt. Auctore Pio Fantoni, mathematico Bononienſi.*

We muſt alſo refer the Reader to the tranſactions at large, for this article, on account of its dependance on the copper-plate.

Art. 35. *A memoir concerning the moſt advantageous conſtruction of water-wheels, &c. by Mr. Mallet of Geneva. Communicated by M. Maty, M. D. Sec. R. S. Tranſlated from the French, by J. Bevis, M. D. R. S. S.*

The ſame excuſe muſt be pleaded for this as for the foregoing article. The ſame alſo for Art. 36, in which that ingenious mechanic philoſopher, Mr. James Ferguſon, has given us a new method of conſtructing ſun-dials, for any given latitude, without the aſſiſtance of dialling ſcales or logarithmic calculations.

Art. 38. *An attempt to determine the height of the ſun's atmoſphere from the height of the ſolar ſpots above the ſun's ſurface: In a letter to Mr. J. Elicot, F. R. S. from the Rev. Mr. Horſley, F. R. S.*

Of this attempt, alſo, it would be difficult to give our Readers a ſatisfactory idea, without the diagram by which it is illuſtrated.

We have now mentioned every article in both parts of this volume of the Philoſophical Tranſactions, except No. 39, which contains obſervations on the eclipſe of the ſun, Aug. 16, 1765, taken at Caën in Normandy; by Nathaniel Pigott, Eſq; of Whitton in Middleſex:—we, now, therefore take leave of this valuable publication, which hath afforded us uncommon ſatisfaction, in the peruſal of many learned and ingenious papers, on a great variety of curious and uſeful ſubjects.

The Controverſy between Great Britain and her Colonies reviewed; the ſeveral Pleas of the Colonies, in Support of their Right to all the Liberties and Privileges of Britiſh Subjects, and to Exemption from the Legiſlative Authority of Parliament, ſtated and conſidered; and the Nature of their Connection with, and Dependance on, Great Britain, ſhewn, upon the Evidence of hiſtorical Facts and authentic Records. 8vo. 4s. ſewed. Almon. 1769.

A Very cloſe and ſhrewd examination of the charter conſtitution, government, paſt conduct, and preſent pretenſions of the Britiſh colonies; in which the Author labours to demonſtrate, from many acts of parliament never objected to, the entire ſovereignty of parliament over all the colonies. It is therefore a performance deſerving the mature conſideration of both parties involved in the preſent unhappy conteſts; for if the Americans have nothing ſatisfactory to offer to invalidate the poſitive evidences here brought in oppoſition to their claims of exemption from parliamentary authority, many will undoubtedly heſitate in opinion as to the real merits of their oppoſition. Though the pamphlet itſelf muſt be referred to for the many paſſages from acts of parliament, and American papers both of early and recent date; yet, as, at his outſet, the Author reduces the argument he propoſes to conſider, into a ſhort compaſs, what he has here ſaid may be conſidered as the outline of the performance.

‘ The ſeveral pleas, ſays he, which have been urged by thoſe who have diſtinguiſhed themſelves in this controverſy, on behalf of the colonies, may be comprehended under theſe two general heads:

‘ The title of the inhabitants in the colonies to all the rights, liberties, and privileges of Engliſhmen;—and their claim to exemption from the juriſdiction of parliament.

‘ It ſhould ſeem to be of the utmoſt importance to the colonies, that the former plea was eſtabliſhed before they adduced any proofs in ſupport of the latter; for, ſhould they fail in the one, nothing could be more fatal to their freedom, and conſe quently to their proſperity, than their ſucceeding in the other.

‘ If they ſhould unhappily be able to demonſtrate that the colonies are no part of the Britiſh ſtate; that they are the king's domain, and not annexed to the realm; that the inhabitants are not Britiſh ſubjects, nor within the juriſdiction of parliament; they can have no title to ſuch privileges and immunities as the people of England derive under acts of parliament, nor to any other of thoſe rights which are peculiar to Britiſh ſubjects within the realm. What would then be their ſituation it behoves them well to conſider; and before they reject the authority of parliament, they ought ſeriouſly and diſpaſſionately to weigh the conſequences, and be very well aſſured, that whilſt they are labouring to free themſelves from the preſent inconveniencies, which the juriſdiction of parliament ſubjects them to, they do not, by avoiding them, run into difficulties much more embarraſſing, and expoſe themſelves to hardſhips much more intolerable. They ought to reflect, that whatever may be their condition, they cannot apply to parliament to better it. If they reject the juriſdiction of parliament, they muſt not in any caſe ſue for its interpoſition in their behalf. Whatever grievances they may have to complain of, they muſt ſeek redreſs from the grace of the crown alone; for, ſhould they petition parliament to do them right, they themſelves have authorized the crown to tell parliament, as the ſecretary of ſtate to James the Firſt did the houſe of commons, “ America is not annexed to the realm, nor within the juriſdiction of parliament; you have therefore no right to interfere.”

‘ Such being the caſe, we are therefore to expect to find the ſtrongeſt efforts of the colony advocates directed to this point. We may indeed look for the cleareſt evidence, the moſt convincing arguments, and even demonſtrative proofs of their right to theſe privileges, independent of acts of parliament, ſince we ſee them ſo eager to preclude parliament from the power of conveying to them any privilege whatever.’

This, however, may be more ſpecious than concluſive; for the Americans claiming a taxation by their repreſentatives, as equal ſubjects of the Britiſh government, in a mode adapted to the peculiar circumſtance of remote ſituation, by no means appears to involve them in the abſurdity of pleading as vaſſals of the regal prerogative.

Again, it can hardly be thought fair in our Author, who inſiſts ſtrongly on the imperfect ſtate of parliamentary repreſentation in England, to endeavour to ſatisfy the Americans under a total excluſion from an aſſembly of repreſentatives, while that aſſembly claims a dominion over them. The ingenious writer of the *Caſe of Great Britain and America*, makes the Americans reply to this,—give us your conſtitution fairly, imperfect as it may be, but do not offer us merely the *defects* of it, while you withhold its *advantages* from us:—and there is ſome force in the plea. Neither is it altogether juſt to form our ideas of preſent legiſlation, according to the firſt feudal inſtitution of parliaments compoſed of potent barons only, under whom the people lived in a ſtate of vaſſalage: the great alterations made ſince, by the operation of a commercial ſyſtem, the infranchiſement of the people, the acquiſition of corporation privileges, and the influence of a true religion, have entirely ſapped the primitive foundations of that arbitrary plan of government, though ſome few traces of it are ſtill to be found in our laws and cuſtoms. Our Author indeed is ſo refined in his enquiry into the right of election, and repreſentation, that at laſt, he believes the commons diſtinctly repreſent ‘ thoſe only who in themſelves had a right to a ſhare in the legiſlature, *and by whom* they were *deputed* or *elected*.

‘ In Dr. Robertſon's celebrated hiſtory of Scotland, we have a full account of a ſimilar tranſaction in that kingdom, where the conſtitution was the ſame with the ancient conſtitution of England; and a copy of the petition of the leſſer tenants to parliament, for leave to ſend repreſentatives, is there given in the appendix. But a ſtill more recent inſtance to the ſame purpoſe is to be met with in the treaty of union between the two kingdoms. We there ſee the peers of Scotland, all of whom had an unqueſtionable right to a perſonal ſhare in the legiſlature of that kingdom, relinquiſhing their individual right, and taking up with a right of ſending ſixteen of their body as repreſentatives of the whole to the parliament of Great Britain. It is not pretended that theſe ſixteen peers of Scotland are the diſtinct repreſentatives of the *people* of Scotland, from their being elected by the peers of Scotland; and why ſhould the knights of ſhires in that kingdom or in England be called the diſtinct repreſentatives of the *people* of Scotland or of England, becauſe they are elected by the *freeholders* in each kingdom? They diſtinctly repreſent thoſe who elect them, and who have a right by the conſtitution to be diſtinctly repreſented, and they diſtinctly repreſent no one elſe; nor are the members ſent to parliament by boroughs and corporations, more properly the diſtinct repreſentatives of the people of Great Britain, than are the knights of the ſhires. All the corporations and boroughs who elect members for parliament, do it by virtue of a charter for that purpoſe from the crown, or by preſcription, which, in law, preſuppoſes a grant or charter beyond time of memory. The kings of England for many centuries conſtantly exerciſed the right of creating corporations, with the power of chuſing members to parliament, and veſted that power in many or in a few at their diſcretion; ſome of theſe, particularly the two univerſities, were incorporated for that purpoſe ſo late as the reign of James the Firſt; and, unleſs it is reſtrained by the act of union of the two kingdoms, I do not know that this power has ever been taken away.

'This right in corporations of electing repreſentatives to parliament, is therefore clearly derived from the grant of the crown; and the members of the corporation exerciſe that right, becauſe the corporation *holds of the crown*. A corporation ſeems to be analogous to a great barony or county, held in capite from the crown, the tenant for the whole of which had a right to a perſonal ſhare in the legiſlative; but the crown chooſing to divide the lands among a number of individuals, the whole right to a ſeat in the legiſlative aſſembly cannot be claimed by any one individual, it being the common or joint right of all the members. But they can by their election unite the right of the whole body in ſuch perſon as they depute to repreſent their body. Hence does it appear, that the repreſentatives ſent to parliament by corporations, are the *diſtinct* repreſentatives only of thoſe who are members of the ſeveral corporations; that is, of ſuch as partake of theſe grants from the crown, and hold under them: for to ſay, that repreſentatives choſen by perhaps twelve men, or the majority of twelve, which is ſeven, incorporated by the crown for that purpoſe, are the *actual* or *diſtinct* repreſentatives of the whole people, is to confound all ideas of language or things.'

Whether this reaſoning agrees with the *preſent* idea of a popular aſſembly, or whether parliamentary tranſactions are ſuitable to it, muſt be left to the reflection of the diſcerning reader.

In what follows indeed, the Author gives the people repreſentatives again, but in ſuch a manner as to confuſe the generally accepted notions of the diſtinct eſtates which compoſe the legiſlative body:

'The ſubjects of Great Britain are not, however, without their repreſentatives, though the members who compoſe the houſe of commons cannot be ſaid to be diſtinctly ſo. Neither are they bound by laws, nor is their money taken from them without their own conſent given by their repreſentatives. *The king, lords, and commons are their repreſentatives*; for to them it is that they have *delegated* their individual rights over their lives, liberties, and property; and ſo long as they approve of that form of government, and continue under it, ſo long do they conſent to whatever is done by thoſe they have intruſted with their rights.'

'Theſe refinements and ſubtile diſtinctions, however, amount only to the common principle expreſſed in few words, that all government is derived from the people; with the diſadvantage of perplexing the idea we entertain of the ſuperior excellence of our own conſtitution, in its regular operation.

It is in matters of mere ſpeculation, that writers are in moſt danger of leading themſelves and others aſtray. As to thoſe points more immediately relating to the important ſubject of American taxation, they muſt be left to thoſe whoſe proper buſineſs it is to determine it.

Letters concerning the Preſent State of the French Nation. Containing a comprehenſive View of the Political State, Agriculture, Trade and Commerce, Revenues, Military Power, Government, Ranks of the People, Manners, Laws, fine Arts and Artiſts, Theatre, Literature and Writers: with a compleat Compariſon between France and Great Britain, in reſpect of Extent, Fertility, Situation, Populouſneſs, Capitals, Government, Laws, Agriculture, Manufactures, Commerce, General Wealth, Public Credit, Revenues, Army, Navy, Colonies, General Proſperity and Power, Architecture, Painting, Sculpture, Engraving, Muſic, Literature, Academies, Societies, &c. &c. &c. 8vo. 6s. Nicol. 1769.

AND all this diſcuſſed by one writer! Of a truth he is a writer of very enlarged views; which a conſciouſneſs only of extraordinary talents could encourage any one to form. Agreeably to his avowed principle, ‘it is great geniuſes that form great affairs, not great affairs that create great geniuſes.’ Great geniuſes may however form deſigns too extenſive even for themſelves to execute; and if our Author will admit this to have been the caſe of Lewis XIV. and his miniſter Colbert, to whom he applies the obſervation, he will not ſurely deſire to rank in more illuſtrious company. In order to keep up a true parallel between two nations, ſo conſiderable in the ſyſtem of Europe, through ſuch a variety of particulars, it will require an univerſal knowlege of ſubjects; a perſonal, intimate, and mature acquaintance with both countries, only to be acquired by long reſidence in each; together with a cloſe ſtudy of their reſpective authors on every ſubject; the united poſſeſſion of all which can only be expected in a *grey* head. How many of theſe qualifications the preſent author forms pretenſion to, will fairly appear by his introduction.

‘The author of theſe letters apprehends, that his ſubject is by no means exhauſted by preceding writers: on the contrary, there rather appears a ſcarcity of writings, deſigned to give an idea of the French nation. Particular parts of his plan, have been treated by others, but he knows of none that have, in one work, embraced the whole.

‘The lively ſketches of Voltaire and Rouſſeau, are pleaſing, elegant, and judicious; but they are very confined: thoſe of the former, are ſcattered in detached pieces throughout his numerous works, and the latter treats, or rather ſatirizes, only the opera, muſic, and the manners of Paris.

'The Italian, the work of Carrielli, is very judicious, and well compoſed; but politicks and literature are ſtrangely jumbled together, and he treats of ſcarcely any thing elſe.

'In German, ſome ſenſible pieces have been publiſhed within a few years; I have read the tranſlations of them, but find not the leaſt reaſon to lay aſide my own deſign, from the conſideration of their merit: I know not of one that is half ſo general as what I now venture to offer to the public.

'Many pieces, on different parts of this ſubject, have been publiſhed in Holland,—ſome have merit; but a great number of books muſt be turned over, to gain a compleat idea of France and her inhabitants.

'In Engliſh, very few works that treat of this ſubject, have been publiſhed: ſome late political treatiſes are valuable, as far as they extend, and the hints of ſome modern travellers judicious; but I know not of any thing that extends much beyond one article of enquiry. And every thing ſettled which the language contains, would be very far from being a complete deſcription.

'The ſcarcity therefore of works on this ſubject at large, it is hoped, will plead for the imperfections of what is now offered to the world.

'I have inſerted a univerſal compariſon between the two kingdoms of France and Great Britain; a part of my ſubject, which I know not of any one, in any language, having attempted before.

'I have not omitted the uſe of printed works of good authority: ſome very valuable manuſcript papers I have examined; and left no other means untried, of adding what I was able, to the merit of the performance.'

It does not appear from hence that the Author affirms his having any *perſonal* knowlege of France; the various writers only who have treated of it being mentioned, as the ſources from which he derives his ideas of that kingdom. Here then appears a capital article of deficiency, which muſt unavoidably affect the undertaking; his own judgment in the firſt inſtance, being totally precluded, ſince he can only decide by the repreſentations of others. Add to this, that his judgment appears to have been ſomewhat warped, by his truſting too much to *French* accounts *of the French*; and their writers are not over famous for *modeſty* in this reſpect: the influence of this bias every now and then appears.

It was not however quite fair to mention ſo ſlightly the aſſiſtance afforded him by Engliſh writers. The many curious particulars relating to France, furniſhed by Sir James Steuart, who had ample opportunities of knowing that country well, deſerved particular mention; and our Author will not ſurely deny ſome obligations to him for his materials.

The foregoing obſervations are not made with a view to depreciate the work, but to form a proper eſtimate of it; they are obvious reflections which will naturally occur on the firſt view of the plan, and the book will be peruſed under them by every judicious reader. As a mere compilation it certainly has ſome merit, and the firſt part of the undertaking muſt be conſidered but as the collected accounts of other writers, in regard to which our Author is chiefly reſponſible for his integrity in quotation. It may however be preſumed, from his occaſional remarks, that when he conſiders *agriculture* he is more properly in his own department, than when upon ſome other ſubjects.

In his liſt of French authors, he enters into a warm defence of M. Rouſſeau; which, as it appears to be his own, may be deemed a fair ſpecimen of his manner; and as that extraordinary genius is not unknown in this country, many of our Readers may be capable of judging how far it is juſt, in many particulars.

'I cannot but eſteem this writer as one of the moſt remarkable men that ever appeared in the world: he began his literary career with ſporting ſentiments, which appeared mere paradoxes, but on the leaſt reflection, carried a different idea from his conſiſtent manner of treating them. All Europe cried out, it would be impoſſible, if he continued to publiſh, to be conſiſtent—he muſt inevitably contradict himſelf—but the contrary of all this happened—he publiſhed more than ever, ſtill paradoxical, as it is called, *but never ſo conſiſtent:* in ſhort, the ſentiments of this remarkable man do not flow from caprice, whimſicalneſs, or a fantaſtic love of being different from other people, but from a philoſophical, genuine, and conſiſtent, originality of character. He views mankind with very different eyes from the multitude: Does it therefore follow, that his ideas, from being uncommon, ſhould be abſurd? His Eſſay on the Inutility of the Sciences, and particularly that on the Inequality among Mankind, gained him the titles of Savage—Miſanthropiſt, &c. Thoſe who read them and were diſguſted—were lifted into a new world—into fairy land—they cried Rouſſeau is all abſurdity!—not remembering that his genius moved in a ſphere ſuperior to their own—they forgot that ſome ſhare of that wonderful force of mind, which gave him ſuch powers of combination, and which enabled him for ever to think for himſelf, was neceſſary to enter into the ſpirit of his ſentiments: no wonder his writings were ſo much condemned, when they were eſtimated by the common ſtandard of the age.

'The two pieces above mentioned, raiſed our author a number of anſwerers—ſome of whom were very liberal in ſatirical reflections on him; I have a very long liſt of anſwers to them, ſome penned by the firſt writers in France—not one, however, could match him, in clear and ſatisfactory arguments. They all begin with out-cries, and amazement, at his abſurdity—and ſeem to think it beneath them to anſwer *paradoxes*, the ridiculouſneſs of which, ſay they, ſufficiently anſwer themſelves: if ſo, it muſt be that circumſtance alone, which is to anſwer them, for as often as they have been attacked, not once have they been refuted. If we give the name of paradox to all ſentiments, which contradict the received opinions of the age, Rouſſeau is certainly very paradoxical; but ſuch a definition is far enough from being juſt; and his opinions are attended with a preciſion too philoſophical—and an adherence to nature too invariably exact, to be taxed with being, properly ſpeaking, paradoxical.

'His anſwer to M. d'Alembert's article *Geneve*, in the Encyclopedia, was no ſooner publiſhed, than a freſh herd of *anſwerers* appeared: he was again attacked from all quarters, as a paradoxical fool, that deſerved nothing but contempt; and yet in that piece he fully proves his point, nor have one of his anſwerers been able to defend, in a ſatisfactory manner, M. d'Alembert's ſcheme of eſtabliſhing a theatre at Geneva: the reaſons M. Rouſſeau offers againſt it, are clear and deciſive—his examination of many theatrical pieces, critically juſt—his curſory remarks on ſeveral ſubjects, lively, original, and judicious—and, in a word, his whole argument, either unanſwerable in itſelf, or rendered ſo by the ſuperior abilities of its author.

'But the oppoſition which M. Rouſſeau met with on the publication of theſe pieces, was nothing to what he experienced on his eſſay upon the French muſic appearing; an army of Coſſacs broke looſe upon the kingdom, could not have raiſed a greater ferment, than did this pamphlet: Paris was in a flame: the author was before, a whimſical, paradoxical fellow; but the caſe changed; he was now an impious, ſacrilegious mortal, that dared to attack the moſt holy of things—that dared to write againſt the muſic of France!

'He proves in this piece, moſt inconteſtably, that the French have no muſic at all; ridicules the ridiculous vanity of their pretences, with ſuch keen and lively raillery; and makes ſuch judicious obſervations on muſic in general, that it was in vain above forty authors immediately attacked him: he had too much reaſon on his ſide to be foiled in this diſpute, more than in any of the former ones. The multiplicity of the anſwers that appeared to this piece, and the heats it gave riſe to all over France, proved ſufficiently how galling it was to the advocates of the French muſic, and their muſicians—had it not been founded in truth, the nation would not have been ſo hurt. He finiſhed this attack in the moſt triumphant manner, by his criticiſm on the opera, in his *Julie*.

'That celebrated novel—ſo tender—ſo agreeable—ſo natural—ſo elegant—ſo characteriſtical—ſo philoſophical, is one of the fineſt monuments of the genius of the preſent age. The ſtyle never was excelled—the boldneſs and ſtrength of colouring in the deſcriptive parts, never equalled—thoſe letters, which one might almoſt call *eſſays*, on different ſubjects, ſuperior to every thing of the kind that ever was penned—the *language of love* never before lived in print; the tender pathetic delicacy of the letters on that ſubject, are not imitations of nature, they are nature herſelf, they are the breath of inſpiration—It muſt, however, be confeſſed, that in the painting of character—in the rare talent of pourtraying, the diſtinguiſhing ſtrokes of originality, the giving to each perſonage the ſentiments that could alone proceed from him: in this art Richardſon is ſuperior to all mankind; the leaſt variety of whoſe characters, and the amazing and diſtinct originality of each, form a degree of genius, in this reſpect, not equalled by either Homer or Shakeſpeare. But great as Richardſon's merit, Rouſſeau had the genius to attempt, with ſucceſs, the ſame ſpecies of compoſition, and in many reſpects to exceed him. But *Voltaire's Prophecy!* ſay you. True; that indeed I forgot: the enemy of his reputation has left a proof of the ſuperior

perior excellence of Julie; he has, in one inſtance, exhauſted his wit, his criticiſm, and his ſatire, in exhibiting in the moſt ſtriking point of view, every fault with which that novel can be taxed—where he found faults, he has exaggerated them, and where they were wanting he has invented them; no book was ever more ſeverely ridiculed: if it was bad—if the charms which captivated all the world, were imaginary, and the effects of prejudice or blindneſs—if inſtead of the moſt ſtriking beauties it contained nothing but the moſt blundering abſurdities; doubtleſs ſuch a ſatirical examination adorned with ſuch poignancy of wit and ridicule, muſt damn the book at once—muſt open the faſcinated eyes of all Europe, and make them deſpiſe this hour, what was their admiration the laſt—Unfortunately, however, to the wit and envy of Voltaire, nothing of all this happened—his Propheſy was read, and it made people laugh, but it had no other effect on *Julie*, but eſtabliſhing its reputation for ever. It is read as much as before—it is more and more admired, and will be the admiration of future ages: a book that has weathered ſuch a ſtorm, receives a ſtronger ſtamp of excellency than it otherwiſe could poſſibly gain: fifty panegyrics from the beſt pens in Europe, would not ſo highly have added to its reputation: add to this, that a compoſition of any kind, that is *faultleſs*, muſt be good for nothing, but to ſatisfy the critics: tell me of a book that has ſcarce any faults or abſurdities, you give me a ſufficient character of it—I deſire never to look in it. The beſt works of the greateſt authors that ever exiſted are full of abſurdities—eſpecially if ſuch works are truly original. One inſtance to the contrary of this cannot be brought; recollect Homer, Danté, Arioſto, Milton, and Shakeſpeare.——

'*Emile* at laſt appears, and all the bull dogs in France, and the yelping curs of Geneva, fly at once upon its author. A ferment is raiſed againſt him for his attack upon religion, which is aſtoniſhing to them who have read the works of preceding unbelievers: it is impoſſible he ſhould treat any ſubject in a manner inferior to others, but multitudes have gone greater lengths, and wrote upon religion, with much leſs ceremony than Rouſſeau, that never experienced a quarter of his perſecution, and that even in catholic countries—witneſs his enemy Voltaire in the *Oeuvres Philoſophe Sans Souci*, in which even a future ſtate is abſolutely denied, with other tenets equally pernicious: it is no anſwer to aſſert (truly or not) that Voltaire did not compoſe them; he certainly was the publiſher, and as ſuch, on the perſecuting plan, ſhould have been puniſhed—Voltaire, *it is ſaid*, lays them to the king of Pruſſia's door, but that monarch gave the lie to the aſſertion immediately, and ordered them to be burnt at Berlin, by the hands of the common hangman. In reſpect to the diſbelief and ridicule of all religion, there is no compariſon between *Emile* and thoſe poems—or indeed many other works publiſhed during the preſent age. See likewiſe l'Eſprit of M. Helvetius, compoſed with all poſſible ſophiſtry, and evidently intended to break every link of ſociety, to ſet all mankind free from the feelings of humanity—to deſtroy every domeſtic tye—and root out every public virtue. From whence then comes Rouſſeau's mercileſs perſecution? Not from religion, but his old enemies—I have no doubt, the muſical tribe in France had as great a ſhare in raiſing the ſpirit of perſecution againſt him, as ever a regard for religion had. He ſuffered more from having attacked the opera at Paris, than chriſtianity: but in catholic countries, we may look for bigotry and perſecution, not however, as was before imagined, in a proteſtant republic; but Geneva is no more: I deſire no other proof than her liſtening ſo readily to French dictates, to ſatisfy me that ſhe will ſoon be enſlaved—ſhe is already under the influence, and will ſoon be under the tyranny of a neighbour.

'I am far from meaning to defend M. Rouſſeau's freedom in religious matters: I would only be underſtood to point out the ridiculouſneſs of perſecuting him, or any one elſe: there is great abſurdity in it, on all accounts: but it is tenfold, in reſpect of the good of religion. From the beginning of the world to this hour, perſecution always gave riſe to an unbounded ſpirit of oppoſition, and the moſt ſovereign contempt for the opinions of perſecutors: for one infidel whom the writings of unbelievers have made, an hundred have aroſe from the ſpirit of perſecution: for this plain reaſon, falſe doctrines ſtand in need of it, from an innate weakneſs, which will not bear examination; true ones want it not, but will ſtand upon their own truth, and the nearer examined, the clearer they will appear: what therefore are the concluſions of unprejudiced people, from ſeeing the ſpirit of perſecution take root among the profeſſors of religion? Surely it would be wiſer to uſe reaſon and argument, than fire and faggot!

'*Emile*, in all other reſpects, is one of the moſt original and conſiſtent works ever publiſhed. It contains the moſt judicious ideas of education, the world ever knew, and expreſſed in the happieſt manner. If put completely in practice, it would be of unbounded utility to mankind; and if only general ideas are caught from the ſpirit of them, judiciouſly executed, they would be of great importance in the common practice of the world. As great an oppoſition as parts of this treatiſe met with, none has attacked, with any reaſon, the whole. And there are many paſſages in it moſt admirably conceived, and adorned with the moſt juſt and pleaſing language. In a word, it is an original, and highly uſeful performance, which tends to make mankind more healthy, vigorous, ſenſible and happy. Can any work have a better deſign!

'His treatiſe *du Contract Sociale*, is compoſed with more order and regularity than is common with him: it is a very valuable work, and proves the author, in many reſpects, to be a true politician. His letter to the archbiſhop of Paris, is a ſenſible juſtification of himſelf, and ridicules with great propriety the parliament of Paris, interfering in the affair of his perſecution: his letters written from the mountains, are remarkable—but many paſſages in them are nothing more than a defence of the profeſſion of faith of the Savoyard curate; but the others, concerning government in general, and that of Geneva in particular, are curious and inſtructive.

'It has been the misfortune of this celebrated man, to raiſe himſelf enemies and calumniators, not only by his *writings*, but by his *life*—You muſt naturally ſuppoſe from thence, that he muſt be very vain or wicked: nothing however leſs true; he has always in his private life been reckoned a man of irreproachable probity, and great goodneſs of heart—but he has been ſo unhappy as to differ from the generality of the world, in ſome material points of conduct: the firſt principle of his ſoul is *honeſt independancy*; and to that principle he has hitherto been moſt *uncommonly* addicted—and moſt conſiſtently: he has rejected more than once thoſe riches, which it is common to hunt after with ſuch eagerneſs, while he with difficulty ſubſiſted himſelf by copying muſic for pay, he refuſed a handſome penſion offered him by the marchioneſs of Pompadour, in the name of the king of France. She then ſent him ſome muſic to copy; which he executed, and as ſoon as ſhe received it, ſhe ſent him three hundred lewis d'ors as a recompence, from which ſum he deducted a few livres, the amount of his work, and returned her all the reſt. After this he has the offer of a penſion of an hundred pounds a year from the king of England—he refuſes it—that is, he is determined to live free and independent—a thing very inconſiſtent with receiving a portion of public money as the wages of idleneſs. Such noble, animated, and glorious ſentiments—ſuch a conduct, ſo ſuperior to all ſentiments, involves him in equal ridicule with the moſt paradoxical of his works. The truth is, his works and his life are ſuperior to the age he lives in: if we have not the taſte to reliſh the one, we ſhall not have the honeſty to applaud the other. A conſiſtent determination to accept no penſion, is ſuch an otherwiſe unheard of ſentiment, that it is a ten thouſand times greater paradox, than one combined of all Rouſſeau's. A man that can ſo act, is a phenomenon; a being beyond the ideas of the times; the world cannot elevate its *practice* ſo high, and therefore aims by ridicule to reduce his *ſentiments* to its own medium: but all his enemies have to ſay for it, is, to call him a viſionary madman;—and he has been ſo called more than once.'

We ſhall leave our Readers to make ſuch remarks on the foregoing account of Mr. Rouſſeau, as may occur to them, from a compariſon of our Author's ſentiments with their own knowlege, or opinion, of this celebrated and ſingular genius.

In his ninth letter, our Author enters upon his comparative view of the two nations; the firſt article of which is palpably falſe as to the concluſion he draws from it:

'In every article of natural advantage, France exceeds England beyond all proportion. Her territory is, within a trifle, half as large again as both the Britannic iſles, with that wonderfully beneficial circumſtance of lying all as compact together as poſſible; whereas England and Scotland, are of a moſt unfavourable ſhape, ſtretching out to a vaſt length, with no proportionable breadth.'—'Beſide this unhappy length, Ireland is quite disjointed, with a very dangerous navigation between her and England; theſe circumſtances throw a prodigious weight into the ſcale of France, which is ſo admirably compact, that if the king is at the center, an expreſs from him would reach any the fartheſt part of the kingdom in two days time. The balance of power between the two kingdoms would be a different affair, if the Britiſh iſles were united into one of the ſhape of Borneo.'

Juſt the contrary, even upon our Author's own principle; for if our disjointed ſituation is a diſadvantage, our being collected into one round iſland, could give us no ſuperiority over a kingdom 'nearly half as large again.' On the other hand, we derive peculiar advantages from our extenſive coaſts, whenever we are wiſe enough to improve them; the ſtrength of France conſiſts in numerous armies, ours in a powerful navy: and in his firſt letter the Author owns our advantages over France in war, *but avers that we loſe them* in negociation, in which we apprehend the figure of our iſland is not concerned, whatever that of our heads may be; and a long head is ever preferred to a round one.

As to fertility, whatever advantage climate may give, induſtry can always procure to greater profit by cultivation and barter. The Author's reflections on the relative proportion of the reſpective capital cities of London and Paris, and the bad effects of a large metropolis, appear to be more juſtly founded.

Not to follow him through all the particulars of his compariſon, he thus cloſes his view of their political circumſtances:

> France 'boaſts a greater natural fertility, a much greater degree of populouſneſs, a vaſt ſuperiority of wealth, and a greater aggregate of military power in her numerous army, her fleet, and the arbitrary form of her government.
>
> 'The Engliſh nation at large is by far the happieſt (notwithſtanding all the ſuperior burthens they bear) in being ſo mildly governed, and in thoſe burthens not being laid on the whole unequally, which is ſo terrible in France.
>
> 'In a word, England is the moſt proſperous; France the richeſt and moſt powerful*.'

In his contraſt of the ſtate of the polite arts in either kingdom, and in the compariſon of the writers, our Author decides boldly the merits on one ſide or other without much heſitation: the latter are ſtrangely grouped and contraſted.

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* '—— "France the moſt powerful!—That is very ſtrange, when the contrary appeared ſo palpable the laſt war."—It may be ſo; but I have reaſons for adhering to my opinion. In the firſt place, I conſider the credit and paper currency of the Engliſh as worſe than nothing; and many of their own writers are of the ſame opinion: in other words, it is ſubmitting to a ſtanding prejudice for a temporary advantage. Secondly, the great ſucceſs of England in the late war was not perhaps ſo much owing to her real power as the political ſtroke of ſeizing the French ſhips, and likewiſe to the inſtability of the French councils, with a vain extravagant woman at their head. But ſix or ſeven years before no ſuch power appeared in England, even with uſeful allies; add to this all their efforts in Germany, at an expence of ſix millions a year, did nothing. The French, had they not choſe to protract the war there, could have driven the Engliſh, with their foreign mercenary general, to Cloſter-Seven, as they had before done the duke of Cumberland. But taking ſix millions from England's expences there, and likewiſe twenty thouſand troops, would have gone near, under ſo active a miniſter, to have half ruined France; puſhing German ſucceſs would therefore have been highly impolitic. Laſtly, we are not to determine at once the power of a country from ſucceſs in one ſhort war, eſpecially when very ill ſucceſs attended her arms ſo ſhort a time before. I muſt again repeat, that the great actions of the Engliſh have been performed by means of credit. Ten thouſand French, landed in England, though they were cut in pieces in no long time, would knock that credit *at head*.—Such kind of power is not to be too highly rated *in the general.*'

To conclude, the ſubject is undoubtedly intereſting, and comprehends too many particulars for us to proceed regularly thro' them. In the political parts, concluſions drawn from groſs eſtimates cannot always be aſſented to without more diffidence than our Author frequently diſcovers; the reſt will hardly paſs for more than his mere private opinion, which others may agree with, or not.

Paradiſe: a Poem. 4to. 1 s. 6 d. Pearch. 1769.

IN a ſhort advertiſement prefixed to this piece, the Author ſays it was undertaken at the deſire of a gentleman who raiſed the villa of which it is a deſcription, but the gentleman is not named, nor is any clue given by which the ſituation of the villa may be traced.

The theme is propoſed in the following eight verſes:

> Of rural ſcenes I ſing; the winding ſtream,
> The grove, the garden, form the ſimple theme:
> Hail to the woodland ſhade, the peaceful vale!
> Ye dark retreats, ye bowers of Quiet, hail!
> Theſe, when improved by Science, Taſte, and Thought,
> Art moulds the plan by forming Nature wrought;
> Dimm'd by no cloud like Life's eventful day,
> Firſt claim'd, and ſtill awake, th' inſpiring lay.

The verſification in this extract is by no means contemptible; but what has melody in verſe, ought to have ſenſe in proſe. Let us put theſe verſes into proſe, and ſee what ſenſe they contain:

I ſing of rural ſcenes; the ſtream, the grove, and the garden: hail *dark retreats!* theſe *dark retreats*, when *art* (improved by ſcience, taſte and thought) *moulds* the *plan* that is *wrought* by forming *nature*, being *dimm'd by no cloud*, awake the *inſpiring* lay.

Surely theſe images are incongruous, and this language nonſenſical.

Dark retreats, *not dimm'd* by a cloud, awake an *inſpiring* lay: and a plan that is *formed* by nature, is *moulded* by art. What does this lay that is waked by *an undimmed dark retreat* inſpire? With what propriety can a *plan* be ſaid to be *moulded?* what ſenſe can be here put upon *moulded*, that is not expreſſed by the word *wrought?* and how can the plan that is wrought by nature, be wrought alſo by art?

We obſerve, with pleaſure, that the following verſes are leſs exceptionable:

> O when meek eve, (each ſultry breath withdrawn)
> Shakes her looſe dew-drops o'er th' aereal lawn;
> When Ire ſubſides in each diſſolving breaſt,
> And Quiet, whiſpering, ſoothes the ſoul to reſt;

Be mine yon arch o'ercaſt with darkening ſprays,
Yon haunt where rapt, lone Contemplation ſtrays!
There muſing deep as Nature points the theme,
Let thought explore frail Life's myſterious dream:
See Hope's gay pile by ſweeping blaſts o'erturn'd
Or Pride low-groveling on the duſt it ſpurn'd;
Stain'd on Ambition's front the o'erſhading plume,
Or chill'd on Beauty's cheek the withering bloom;
Fled with the wreath that glow'd on Fancy's brow,
Her dream that glitter'd like th' aereal bow;
Care's tearful eyes in death like ſlumbers preſt,
And Toil reclining where the weary reſt.

We find in this poem ſome verſes of the ſame ſtructure with thoſe that we remarked in the 45th article of our laſt Review:

——— The genius of the grove
Whoſe *thrill'd heart* vibrates to the plaint of love.
Dim waves the *brown wood* to the darkning ſight.

In theſe verſes *thrill'd* and *heart*, and *brown* and *wood*, are joined unnaturally together, and make a compound word, like red-breaſt, and chop-fall'n; at leaſt the ſtructure of the verſe requires that they ſhould be ſo pronounced.

Some parts of this performance are wholly unintelligible:

O *wrap me deep*, beneath yon aery hill,
Where down the rough rock ſteals the tinckling rill;
The woodland throng, as varying thoughts prevail,
Bath'd in the ſtream, or ſwimming down the *vale*.

What is it to be *wrapped deep?* What are the creatures that are here called *a thinking woodland throng*, and what can be meant by their ſwimming along a valley, in oppoſition to their bathing in a ſtream?

The Author uſes *wizard* as a participle; he wiſhes to hear

The *wizar'd* genii plain on Fancy's ear.

If he had wiſhed to form a participle of wizard, he ſhould have written wizarded: but then a wizarded genius would have been a ſtrange creature. If the Author wrote wizard without the eliſion, it is wholly indefenſible; genii can no more partake the nature of a wizard, than a devil can be a witch.

This author ſays, among other ſtrange things, that the muſe, "borne over decay'd ages, *ſails a ſhade*." He ſoon after ſays that "Fancy *gazes a wilderneſs*." *Sail* is ſometimes uſed as an active verb, but *gaze* never.

Theſe faults would not have been ſo minutely pointed out, if the poem had not been thought to have merit enough to recommend them to imitation, or at leaſt to encourage others in like offences againſt grammar and propriety.

The author having occaſion to mention the ſubjects of poetry in rude and early ages, makes the following obſervation, in a note, which deſerves attention. "In the uncultivated periods of ſociety, ſays he, the objects that preſented themſelves were much more likely to lead the mind, into a mournful than chearful train of ideas; the ſtorm, the rock, the torrent, the gloomy foreſt, and the reſounding cavern: and that the mind was led into ſuch a train by ſuch objects, appears from the compoſitions of thoſe times. As a confirmation of this remark, he ſays, it may ſtill be obſerved, that the mind which has a natural propenſity to dwell upon great and exalted objects, has alſo a natural propenſity to contemplate principally the dark ſide of life, even in ſituations in which it might be ſeen to advantage. The works of nature, beheld in their original ſimplicity, tend to produce at once lofty and mournful ideas, the firſt by their rude magnificence; the laſt, by the gloomy ſolitude with which that rude magnificence is aſſociated."

The author, as a proof that the compoſitions of early times were ſuch as he ſuppoſes the ſeeing of uncultivated nature would produce, mentions the work of Oſſian: but it muſt be remembered, that Oſſian did not only write at a time when nature was unimproved, but in a country where all that nature produced was not only rude but horrid; a region of cold and darkneſs, ſteril and bleak, diverſified only by naked rocks, and ruſhing torrents; hills concealed in miſts, or covered with ſnow; woods, almoſt without foliage, and valleys without verdure. If Oſſian had lived where the green Savannah is divided by a gentle and tranſlucent ſtream, where the gale that breathes thro' the woods is impregnated both with fragrance and melody, where the orange-tree offers at once both her bloſſoms and her fruit, where the roſe and myrtle ſpring without culture, and the warmth of the climate relaxes the limbs in idleneſs, and expands the heart to pleaſure; the muſe of Oſſian would probably have warbled a ſofter ſtrain; would have reflected the beauties that he ſaw, and have expreſſed the voluptuous indolence that he felt.

The three great original objects of poetry were Self, a Miſtreſs, and an Enemy; theſe produced verſes upon religion, love, and war: poetry purely deſcriptive, is the product of a much later time. It is however true, that the mind which is naturally diſpoſed to contemplate rather the great than the lovely in nature, will be turned rather to the miſeries than the comforts of life; and as the ſublime genius is adapted to the ſublime object, it is eaſy to conceive why the writings of ſuch a genius ſhould have at leaſt a ſerious, if not a mournful caſt.

*A Letter to his Excellency Count * * * on Poetry, Painting, and Sculpture.* 12mo. 1 s. Becket, 1768.

THE author ſays of the *imitative* arts that 'for diſtinction's 'ſake they are called poetry, painting, and ſculpture, 'but that in fact the painter and ſculptor muſt be poets *according to the general acceptation of the word*, which ſignifies a *creator* or *inventor*.' It is pity that an affected preciſion, and love of novelty, ſhould render plain things intricate, by confounding terms of diſtinction, and talking of known ſubjects by new names. It is ſurely a ſtrange miſtake that the word poet *in the general acceptation of the word*, ſignifies a *creator*, and a ridiculous abſurdity to ſuppoſe that poetry, *according to this ſenſe*, is an *imitative* art: as far as it creates it does not imitate; as far as it imitates it does not *create*. A poet is the author of *fiction*: ſo far he invents or creates. The fictions that he invents muſt have a general reſemblance to natural characters and events: ſo far he imitates; but there is a wide and eſſential difference between the invention of a poet, and that of a painter or ſculptor. The painter and ſculptor invent nothing in the ſenſe in which the poet invents. The poet invents incidents that never happened, nor were conceived but by himſelf; the painter can do no ſuch thing, nor is his art ſuſceptible of ſuch invention; he can only expreſs what has been conceived already; the very eſſence of his art depends upon prior conceptions: he repreſents ſome *known* character, ſituation, or event, whether real or fictitious; and if the character, ſituation, or event, is not known, his picture is not underſtood, nor can it's merit be eſtimated, except in the mere power of imitating ſenſible objects. In Pine's repreſentation of the ſiege of Calais, he that knows nothing of the ſtory might judge of the drawing, and the colouring, and perhaps he might gueſs what paſſions the painter intended the countenances of his figures ſhould expreſs, but he could never judge whether the paſſions were ſuch as the characters and ſituation required. He would probably miſtake the benevolent, the heroic Pierre, who firſt voluntarily devoted himſelf to death as a redemption of his fellow-citizens, for a wretch who had been detected in killing the wounded on the field of battle, that he might ſtrip them with impunity. The character of this man ſhould have been ſuppoſed to reſult from fortitude, philanthropy, and greatneſs of mind; and, in the expectation of immediate death, before the tyrant at whoſe command it was to be inflicted, the paſſions conſonant to his character and ſituation, were awe, without terror; diſdain, without malignity; but the artiſt, on the contrary, has repreſented him, with the ſcowl of detected guilt, the down-look of malignant and ſordid obduracy.

The author indeed, after having aſſerted that a painter is a poet or creator, ſays of the poet himſelf, whom he conſiders as a *plaſtic* genius, that he is but a copieſt. He has not diſtinguiſhed how far, or in what ſenſe, he may be ſaid to copy, and to create, with accuracy or preciſion; but has bewildered himſelf and his reader, in confuſion and obſcurity, by telling what every body knows, in a manner that no body can underſtand.

He ſays, 'the ſubject matter of all poetical imitation, may be divided into external and internal objects: by *external* is meant, the whole material world, that inexhauſtible variety of images with which the viſible creation is ſtored; by *internal* is meant, the operations of the mind, which include not only the paſſions, ſentiments and manners, but alſo all the various combinations of thoſe images, which are the workings of the imagination or fancy; that faculty which ſelects the beauties of this grand original, and diſpoſes them into agreeable pictures: and this is what is underſtood, by the term *invention*, when applied to any of the three kinds of poetry.'

Thus we find among the *internal objects of poetical imitation*, that faculty which ſelects the beauties of nature, and diſpoſes them into agreeable pictures; and we find too, that this *internal object of imitation*, is invention itſelf, the power that imitates by creation.

It muſt be obſerved alſo, with regard to theſe *internal objects of poetical imitation*, that the *paſſions* only lie within the reach of the painter and ſculptor; ſentiments and manners can be exhibited only by the poet; the exhibition of manners, requires time, a ſeries, a progreſſion; the painter can catch but a ſingle inſtant; and ſentiment can no otherwiſe be rendered viſible but as it produces paſſion. As to the combination of images, which, in this author's phraſe, *are the workings of the imagination or fancy*, the *images* ſeem to belong to the external objects however combined, and the act of combination cannot be expreſſed either upon canvas or ſtone.

This author appears to have been reading an ingenious treatiſe on the ſublime and beautiful, by Mr. E. Burke; let the reader judge whether he underſtands it:

'The poet, ſays he, has the advantage of negative ſigns, which are the only ſource of the ſublime; for ſo extenſive is the mind that *it cannot be filled with any thing finite and determined*; thus *obſcurity* ſometimes conſtitutes the higheſt beauties of poetry.'

He then quotes Milton's deſcription of ſin and death, and obſerves that the imagery in the deſcription of death is intirely negative and obſcure: *but yet*, ſays he, *the mind forms to itſelf an idea as abſolute and clear, as that of the Farneſian Hercules*, or the *Cleopatra of Guido.*

But if, as this author obſerves, *the mind cannot be filled by any thing finite and determinate*, and the ſublime ariſes, for that reaſon, from an idea indefinite, indeterminate and obſcure, it muſt follow, either that the idea formed by the mind from Milton's imagery is *not abſolute and clear*, like that of the Farneſian Hercules, or that Milton's imagery does not excite a *ſublime idea*. *Terms*, conſtitute the ſublime only in conſequence of the *ideas* which they excite; Milton's terms, in the deſcription of death, do not excite *abſolute* and *clear* ideas, and therefore they produce the ſublime. Any danger that darkneſs is ſuppoſed to conceal, produces a much greater effect upon the mind, in conſequence of its exciting an idea *indefinite* and *indeterminate*, than the ſame, or even a greater danger, perfectly known and comprehended; and Mr. Burke upon this occaſion obſerves,' that the terror called a pannic, has never been excited but by ſome *indefinite* idea of danger or miſchief; whatever terms therefore excite an *abſolute* and *clear idea*, may be conſidered, at leaſt eventually, as *abſolute* and *clear terms*, and for that reaſon cannot be referred to the ſublime. Milton's deſcription is in theſe words,

——— the other ſhape.
If ſhape it may be called, *that ſhape had none*
Diſtinguiſhable in member joint or limb;
Or ſubſtance might be call'd that ſhadow ſeem'd
For each ſeem'd either: ———

Let the reader now aſk himſelf whether his idea under theſe terms, is as *abſolute* and *clear*, as that formed of Hercules from the Farneſian Statue. He has no abſolute idea either of ſubſtance or of ſhape, but of an indefinite ſomething more formidable and tremendous than any ſhape or ſubſtance perfectly and abſolutely repreſented, or conceived, could expreſs.

The author proceeds to mention another advantage peculiar to poetry. ' One of the principal means, ſays he, by which poetry compenſates for the barrenneſs of language itſelf, is by ſubſtituting reſemblances inſtead of proper terms: and theſe reſemblances it borrows not only from the ſtore of nature, of ſcience and art, but even from ſuperſtition, and the wayward fancies of its own creation. Uncircumſcribed by place or time poetry unites the moſt diſtant periods, expatiates into inviſible regions, and culls the flowers that bloom no where but in the fields of imagination, to adorn it's ſubject; ſuch metaphorical expreſſions, when continued, are wrought up into the moſt beautiful fiction, and from this origin roſe all the inhabitants of the poetic world; the Gods and Goddeſſes of Homer, the ſpectres, fairies and witches of Shakeſpeare.'

But it is not true that theſe fictitious beings were produced by the continuation of that ſpecies of metaphor which ariſes from the poverty of language: language can as perfectly expreſs the qualities of a Minerva, as her name: the metaphors which ariſe from the poverty of language are ſuch as aſcribe the properties of one ſubject to another, which make the ſword thirſt, the fields ſmile, the winds rage, and the ſky frown. Metaphor, which imbodies quality and paſſion, is of another kind, if it is not more properly allegory; for though allegory and metaphor are confounded by this author, they are by no means the ſame figure. When love is ſaid to be a winged boy, the child of Venus, it is not for want of adequate terms to expreſs, that the paſſion of love is produced by female beauty, that it is proper to youth, and paſſes ſuddenly from one object to another. This author ſays, that painting and ſculpture borrowed ſymbolical figures from poetry; but there is the greateſt reaſon to believe, on the contrary, that poetry borrowed them from painting and ſculpture: theſe arts ſubſtituted *reſemblances for terms*, before terms were made cognizable by the eye, and the firſt writing was undoubtedly by ſymbol.

The author's principal view, however, ſeems to be, to ſhew *that allegorical perſonages ought never to be admitted into the higher claſſes of painting and ſculpture.* 'The inſtant, ſays he, the deities of the poets are repreſented under a viſible form, they loſe their divinity.' To ſupport this opinion, he quotes Du Bos's reflections upon poetry and painting; but Du Bos principally cenſures the exhibition of allegorical figures which are *not borrowed from the poets*, but invented by the painter, and for that reaſon not generally underſtood. 'Raphael, ſays he, has written the names of his figures under them, *and it is to be wiſhed that he had alſo explained the ſymbols in which he has dreſſed them:*' but this ſurely would not have been neceſſary, if Raphael had exhibited ſuch images only as he found in poetry. Would it have been neceſſary, if he had painted a Cupid, that he ſhould have written under it, "This is the God of Love," or that he ſhould have explained his ſymbols, a bow and arrows?

The letter-writer objects, as others have done an hundred times, againſt the introduction of allegorical figures in the Luxemburgh gallery; and it will perhaps be readily allowed, that ſuch a mixture of allegorical and real perſonages as Rubens has there exhibited, is incongruous and diſpleaſing; but it does not therefore follow, that allegorical figures may not be exhibited with more ſkill and a better effect.

He aſks with an air of triumph, how a painter or ſculptor will repreſent a nod, or an odour; and whether the pictures of Horace

Pallida mors æquo pulſat pede pauperum tabernas
Regumque turres.
——*Timor et minæ*
Scandunt eodem quo dominus; neque
Decedit ærata triremi, et
Poſt equitem ſedet atra cura,

can be transferred to canvaſs or ſtone? but admitting that painting and ſculpture cannot expreſs all that they find in poetry, does it follow that they ought not to expreſs what they can?

He ſays the change of Acis into a river is 'ſufficiently improbable in the poet, but that it is utterly impoſſible in a picture, where there is not, where there cannot be a goddeſs, to effect it.' But it ſhould certainly be remembered, that the picture in this inſtance, as well as in every other of the hiſtorical kind, whether fabulous or true, refers to a narrative, and depends wholly upon its being known. The goddeſs may eaſily be transferred from the poem to the painting, and the ſpectator who knows the ſtory, will as readily conceive an idea of immortality when he ſees the figure which he knows was intended to repreſent Galatea, as when he reads the term that excites the idea of that nymph.

This author indeed is extremely inaccurate with reſpect to particulars that require leſs thought than the queſtion concerning allegory: he ſays a great painter will expreſs the different ſentiments and intereſts of his figures by all the variety of *action*, attitude, and turns of countenance: but a moment's reflection would ſurely have enabled him to comprehend that *action*, as diſtinct from *attitude*, cannot be expreſſed either in ſculpture or painting. All that theſe arts can expreſs, with reſpect to action, is that tranſient attitude which reſults from it.

The author affects to draw, as a corollary from much that has been ſaid to little purpoſe, this maxim, "The greateſt perfection of painting and ſculpture is conſiſtent with ſimplicity of deſign." He proceeds to give an inſtance of the good effect produced by carrying this maxim into execution.

'The ſculptor, ſays he, who is at preſent employed in making an equeſtrian ſtatue of Peter the Great, gives us ſimply the figure of his heroe on horſe-back. Yet ſimple as this image is, the countenance, the air, the right hand which is extended, expreſs, in characters legible by every poetic eye, the thought and deep reflection of the founder of an empire: the aſtoniſhing rapidity with which he produced thoſe revolutions in the manners and cuſtoms of his people, is clearly ſignified by the galloping of his horſe: the difficulties he had to encounter in his enterprizes are moſt aptly deſigned by his aſcending a rifted rock, which ſerves as the pedeſtal of his piece: nay, he has even found the means to mark the period of his heroe's life, by ſhewing that he never reached the decline. If, inſtead of this poetry, which is ſo naturally in his ſubject, the ſculptor had deſcribed him driving the allegorical figures of barbariſm, ignorance, and ſuperſtition before him, I doubt much but this benefactor of his country had appeared like a tyrant, who in wantonneſs trampled his ſubjects under his horſe's hoofs.'

But ſurely it may be ſaid of this ſculptor, as Du Bos has ſaid of Raphael, that it is to be wiſhed he had written an explanation of his emblems under them. Who that ſees the equeſtrian figure here deſcribed, without having received any information concerning it, could refer the look and attitude of the horſe and the rider, and the rifted rock that ſerves as a pedeſtal, to the founder of an empire, the rapidity with which he produced revolutions, the difficulties he ſurmounted, and the period of his life: ſurely theſe particulars would at leaſt have been more *plainly* indicated by ſuch emblems as have been already adopted for ſimilar purpoſes; at leaſt it may fairly be concluded, that a ſpectator who ſhould miſtake the allegorical figures of barbariſm, ignorance and ſuperſtition, with their proper ſymbols, for the ſubjects of a tyrant who was wantonly trampling them under foot, would never find the meaning into which this piece of ſculpture is here explained.

The encomiaſts of ſimplicity would perhaps do well to remember, that ſimplicity is excellent only as oppoſed to perplexity and confuſion;—as oppoſed to a regular and concordant variety, it is a defect. Simplicity of deſign, a chaſte judgment, and a chaſtiſed imagination, are cant phraſes which are continually flowing from the lips or the pen of pretty gentlemen who love to talk of the *mimetic* arts, of poetry, painting, and ſculpture, of the pedantry of ſcience, and the elegance of taſte. As to the ſtyle of this writer, ſome ſpecimens have been already exhibited, and it is perhaps unneceſſary to remark, that it has a kind of falſe finery, a flirting affectation that is neither ſimple, chaſte, nor chaſtiſed; he doubts not but that the improvements made in Ruſſia by her Imperial Majeſty, " will *illuminate the name of Catherine the Second with* irradiant *glory in the records of fame.*" If this ſentence had been chaſtiſed, the word *irradiant* would have been whipped out of it: if it had been ſimple, it would have contained no ſuch metaphor as the illumination of a name; and if it had been chaſte, it would not have flaunted in the tinſel of redundant epithets, and forced conceit.

The Patriot King diſplayed, in the Life and Reign of Henry VIII. King of England, from the Time of his Quarrel with the Pope to his Death. By Edward Lewis, M. A. Rector of Waterſtock

ſtock and Emington in Oxfordſhire. Small 8vo. 2 s. 6d. Dilly, 1769.

THOUGH Mr. Lewis allows that God ſometimes uſes wicked inſtruments to effect good purpoſes, yet this work is a weak attempt to defend the proteſtant religion by defending the character of Henry, and the principles upon which he brought about the reformation. That the hiſtory of the reformation is the beſt refutation of it is a ſilly boaſt of the Papiſts, which has ſeduced many of our clergy who ſhould have known better, to engage them upon diſadvantageous ground. Whether the doctrines of Popery which the Proteſtant has rejected are true or falſe, is not ſurely to be determined by the life and character of Cardinal Pole or Harry VIII. The queſtion is not what gave occaſion to their being rejected, but whether they ought ever to have been received; a queſtion that might as well have been diſcuſſed a century before the time of Pole and Henry, Luther and Calvin, as then or now.

No diſpaſſionate man of common ſenſe who reads this book will think any otherwiſe of Henry than he thought before. Henry pretended to diſbelieve no tenet of the Church of Rome but that which was incompatible with his divorce: he admitted tranſubſtantiation while he rejected the ſupremacy; and while he hanged ſome of his ſubjects on one ſide of Smithfield for aſſerting the ſupremacy, and burnt ſome of them on the other ſide for denying tranſubſtantiation, it may reaſonably be preſumed that if tranſubſtantiation had ſtood in his way, inſtead of the ſupremacy, he would have acted juſt contrary. Thoſe whom he hanged for aſſerting the ſupremacy were ſacrificed to his luſt; thoſe whom he burnt for denying tranſubſtantiation, to his policy. The profeſſion to believe tranſubſtantiation againſt the evidence of ſenſe, can never be ſuppoſed to be ſincere, in him who no longer diſguiſed his diſbelief of the ſupremacy, againſt which there was no ſuch evidence, when he wanted to get rid of his wife: if he ſecretly believed the doctrine, which he openly denied, and put others to death for aſſerting, the matter is ſtill worſe.

The profeſſion of thoſe who have ſealed it with their blood, has been always ſuppoſed to be ſincere; yet, ſo blind is this Author's zeal, that he ſuppoſes Biſhop Fiſher and Sir Thomas More, to have doubted of that ſupremacy for which they died, or to have been *juſtly put to death for an erroneous opinion*, at the ſame time that he endeavours to excite indignation againſt them as *perſecutors*. He derides them as dying for a ſilly cauſe; but what can be ſo ſilly as this deriſion? If the cauſe had appeared ſilly to them, would they have died for it? if it appeared otherwiſe, was not their death meritorious? Mr. Lewis, indeed,

deed, inſinuates that they died to gain the praiſe of men; but he might juſt as wiſely have inſinuated that they died to inherit an eſtate.

A ſhort ſpecimen of this author's manner of reaſoning will be ſufficient. After having ſpent about ſixteen pages to prove that Henry applied for a divorce upon principles of conſcience, he thus *brings the matter to a point:*

'To bring the matter to a point, Henry proteſts his conſcience was troubled. Would Henry lie? Of whom was Henry afraid, that he ſhould lie? *Look at that honeſt open face of his, the very ſeat of magnanimity*—For my part, ſooner would I take his word, than the repeated oaths of the whole ſacred college.'

Thus has Hans Holbein the painter, furniſhed this author with an irrefragable defence of Henry's character, and it is pity but that he had diſtributed copies of the picture inſtead of printing his book: however, for the further entertainment of our Readers, we have extracted his xxixth ſection with the title verbatim.

SECT. XXIX.

'*Henry's unalterable affection for matrimony. Vindicated againſt Hume.*'

'Few princes have given ſtronger proofs of their affection to God's holy ordinance of matrimony than Henry VIII. Hume, in his circumſtances, gives the preference to adultery. Had Hume been his counſellor and prevailed, Henry had ſaved much reputation, but been a worſe king, and a worſe man. *The Pope had continued his holy father*; monaſteries had ſtood; Mary his only child have been married in time; England at this day been a beggarly province to ſome foreign tyrant; and we, its oppreſſed inhabitants, had melodiouſly ſung, *Ave Maria*. But notwithſtanding black-mouthed calumny, Henry was a chriſtian, he could therefore find no joy in whoring, nor peace in an inceſtuous bed.—And, what adds to the merit of this prince is, that all his wives, but the firſt, and Anne of Cleves, were his ſubjects, and much beneath his royal couch; that had the arguments of kings been ſtrongly applied, it is not improbable, but any of them might have been prevailed with, upon lower terms than thoſe of a crown. But to Henry, the bought ſmile of harlots had no charm: nor do I know of any commerce he had that way, but with one of *the moſt ingenious ladies* of that age, *mother to the Duke of Richmond, a youth lovely as Antilochus, the ſon of Neſtor*. So that one may venture to affirm, it was the tenderneſs of a well-informed conſcience, that kept Henry from whoredom, and thereby occaſioned his quarrels with the Pope. Whence it follows, that the reformation, in this kingdom, was raiſed upon a virtue eminent, ſublime, unexampled, even *conjugal chaſtity, and purity*, in the heart of a king, rich, powerful, gallant, in the full ſtrength and vigour of his days.'

That theſe arguments may act with more force, we have compreſſed them into leſs compaſs.

The lady with whom Henry committed adultery was very ingenious, and had a beautiful ſon :

Therefore Henry was kept from whoredom by tenderneſs of conſcience.

Henry never would have denied the Pope's ſupremacy if he had not thought fit to apply for a divorce which he could not obtain:

Therefore, he denied the Pope's ſupremacy from a full conviction that the doctrine was falſe, and a zealous, but diſintereſted regard to truth.

Henry being thus kept from whoredom, while he committed adultery, was a perſon of eminent, ſublime, *unexampled* virtue, *conjugal chaſtity* and purity.

A Reply to Dr. Saunders's Pamphlet, relative to the Diſpute concerning the Devonſhire Cyder. By Francis Geach, Surgeon at Plymouth, and F. R. S. 8vo. 1 s. Baldwin. 1769.

THE queſtion, whether the lead which is in the Devonſhire cyder-apparatus, is in part diſſolved, and thus becomes the cauſe of the *provincial diſeaſe*, is ſtill in agitation.—We have already given our readers the ſtate of the facts and obſervations on each ſide this queſtion, ſo far as they have hitherto appeared *.—We ſhall do the ſame with the preſent publication; the deſign of which is to prove, that the Devonſhire cyder receives no impregnation from the lead, which is in the Alphington or other the moſt ſuſpected *pounds*.

Mr. Geach ſays, he was led to doubt the truth of Dr. Baker's hypotheſis concerning the cauſe of the Devonſhire colic, from the following conſiderations:

'First, ſays he, becauſe it appeared to me very improbable, that any quantity of lead ſhould be eroded by the cyder, as it immediately runs off from the pounds, for in that ſtate, it is not ſo properly cyder as the *muſt* of cyder, which is *very ſweet*; and every pupil in chemiſtry knows, that the acid of cyder is the only part capable of diſſolving lead. Saunders (page 19.)

'Secondly, allowing that lead may be ſo diſſolved, the quantity does not ſeem ſufficient to produce ſuch terrible effects as are attributed to it; for, according to the doctor's proportion (one grain to a gallon) an ounce being divided into one thouſand, nine hundred, and twenty parts, one of theſe parts almoſt too ſmall for ſight, would be the ſhare allotted to a quart, not to mention that this inconſiderable quantity would, according to Dr. Saunders (page 24.) become leſs and leſs poiſonous every day.

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* Monthly Review for January, 1768, p. 16, &c.

‘ On the other hand, ſmall as this quantity is conſidered in this light, it is (oddly enough unfortunate for the ſyſtem) much too great conſidered in another; for whether the quantity of lead, at firſt fixed in thoſe machines, be according to my account, two or three pounds, or according to Mr. Alcock's, four or five, or according to Dr. Saunders's, ten or twenty pounds; (page 22.) it is plain, that a pound which makes two hundred hogſheads a year, (and many ſuch there are) would loſe the three pounds in little leſs than two years, the five pounds in little more than three, and Dr. Saunders's twenty pounds would be all gone in little more than twelve; whereas the lead in thoſe machines is, perhaps, never replaced, at leaſt not once in eighty or an hundred years.

‘ Laſtly, if the lead in the pounds was the cauſe of the diſorder in queſtion, it would always prevail wherever lead was ſo made uſe of; and, on the other hand again, wherever lead was *not* ſo made uſe of, the diſorder would never prevail; both which are contrary to all experience.

‘ As by Mr. Cookworthy's experiments, and the unqueſtionable teſtimonies of gentlemen, both of fortune and credit, theſe cyder-making engines are now exculpated from the charge of imparting lead to the cyder, while it is making, and of bringing on the endemial colic, or, indeed, any diſorder, they need not without further reaſon be demoliſhed, nor the mode of making this uſeful liquor altered.’

The following are Mr. Cookworthy's experiments, and appear to have been made with great care and accuracy:

‘ Five gallons of Devonſhire cyder, (made in a pound which had lead in its conſtruction) ſent by Francis Geach, were diſtilled, in a glaſs retort, to about three quarts, the remains were evaporated in a porcelain veſſel, by a gentle heat, to the conſiſtence of a very thick ſyrup; then the veſſel was removed into a ſand-pot, and the evaporation continued, until, by raiſing the fire, the extract was burnt to a coal, which weighed upward of eleven ounces. As this appeared to be too large a quantity of matter, and by far too replete with the inflammable principle for an aſſay, it was thought proper to reduce it, which was done by calcining it in a crucible red hot, a little inclining to whiteneſs; this reduced the remains to three ounces and a half, but they were ſtill a coal, quite black, and lighter than charcoal; ſo that there would not have been the leaſt danger of the lead's being vitrified by the calcination, for reaſons too obvious to be mentioned to any one who knows the leaſt thing of the nature of the reduction of metals.

‘ This coal was powdered, and mixed with double its weight of a flux, conſiſting of two parts tartar, and one nitre, and put into a crucible placed in a ſtrong wind furnace. The matter ſoon melted, but could not by a very ſtrong fire be brought to melt thin, and ſettle to the bottom of the crucible; a circumſtance abſolutely neceſſary to the ſeparation of ſo *ſmall* a quantity as *five grains* of metal, from ſo large a portion of matter, with which it was ſo minutely and intimately blended. The crucible was kept in the fire for twenty minutes, the contents continuing to ſwell up, and plentifully emitting flame, plainly proved, that the phlogiſton was not burnt off, and conſequently the lead in no danger of being vitrified.

‘ The crucible was now removed from the furnace, and boiling water repeatedly poured on the contents, till the alkalious ſalts were diſſolved, and the coal-like remainder rendered inſipid; it was then dried, powdered, and ſifted, when *no lead was diſcovered*. It was afterwards calcined on a hollow tile under a muffler, for at leaſt an hour: during this operation it yielded a blue flame; when this ceaſed, it was reduced to whitiſh aſhes, which weighed but five drachms. Theſe aſhes were then mixed with double their weight of the above flux, and melted down as quickly as poſſible: a ſtrong fire was neceſſary, as the earth proved very refractory. On breaking the crucible, *not the leaſt grain of lead* was found in the bottom of it. The ſlag, with part of the crucible, adhering to it, were powdered by downright ſtrokes of the peſtle, and paſſed through a coarſe ſmall lawn ſieve, without leaving *the leaſt particle of lead in it*.

‘ The Doctor's deſcription of his proceſs is very vague; he ſays nothing of the quantity of extract his cyder yielded. To mix the flux with it in the ſtate it is deſcribed in More's letter, was manifeſtly wrong: it could not have weighed leſs than eleven or twelve ounces at leaſt; it is not therefore ſtrange that the quantity of flux is not mentioned. This and the extract muſt have required a large crucible. Nothing is ſaid of the appearances ariſing in the courſe of the proceſs. It is very plain, from thoſe above mentioned, that they muſt have been very unpromiſing, for the ſeparation of *four grains and a half* of lead from ſo *large a quantity* of materials with which it was ſo minutely blended, and which was incapable of that thin and quiet fuſion, ſo neceſſary to the perfect ſeparation of metals; it was therefore quite prudent to take no notice of them.

‘ On trying three ſamples of Devonſhire cyder from lead pounds with the ſolution of hepar ſulphuris, the precipitate was very white in all the experiments, and conſequently no appearance of lead. The firſt drop of the ſolution produced a whiteneſs

neſs in them all. One of theſe ſamples was from the noted Alphington pound, and one from the Sharpham.

'I think this trial with the hepar ſulphuris ſufficient to determine the diſpute; for if there was any lead in the cyder, this would infallibly diſcover it.

'One thing is a little remarkable: when the aſſayiſt obſerves, that if the hepar ſulphuris be properly dropped into cyder, the whole of the lead contained in it, will be precipitated with the ſulphur in a brown or blackiſh ſediment. If this be true, it ſeems to me that he might have made his aſſay on cyder, and determined the exact quantity of its contents of lead by a much eaſier, and more certain proceſs than that of experiment V. where *the ſhot was picked out of the extract.* For by pouring the cyder from this precipitate, and then burning the ſulphur from it, the remains muſt be a kind of lead ore, which by the common method of aſſaying might be eaſily reduced into malleable lead. The doctor's preferring therefore the other method, when he was in poſſeſſion of a better, ſhews, that a man may have Scanderberg's ſword without his arm.'

As to the other particulars of this reply, we muſt obſerve, that both Dr. Saunders in his *anſwer*, and Mr. Geach in his reply, have a good deal of the *acid:* with this, however, we have nothing to do, as we purpoſely confine ourſelves to the *facts* which relate to the point in queſtion.

Lectures on the Catechiſm of the Church of England: with a Diſcourſe on Confirmation. By Thomas Secker, L. L. D. Late Lord Archbiſhop of Canterbury. Publiſhed from the original Manuſcripts by Beilby Porteus, D. D. and George Stinton, D. D. His Grace's Chaplains. 8vo. 2 vols. 10 s. Rivington, &c. 1769.

THE deſign of theſe lectures is to explain every part of Chriſtian faith and duty comprehended in the catechiſm of our church, in a plain, eaſy, and familiar manner, and to imprint the whole on the conſciences and affections of the reader; an excellent deſign, and which does no ſmall honour to the memory of Dr. Secker: for nothing, in our opinion, is more certain than the truth of what he obſerves in his introductory lecture, *viz. that neither private life can be happy nor the public welfare ſecure for any long time, without that belief of the doctrines and obſervance of the duties of Chriſtianity, for which catechizing the young and ignorant lays the firmeſt foundation.*

It is greatly, indeed, to be lamented that ſo important a duty as that of catechizing young perſons is ſo little attended to by the generality of the clergy. We ſhall not enquire into the reaſons of this inattention and neglect, but ſhall content ourſelves with obſerving that to explain, illuſtrate, and enforce the doctrines and duties of Chriſtianity, with eaſe and perſpicuity, in a catechetical way, requires very different talents from what preachers, in general, are poſſeſſed of. Many of them, poſſibly, may deſpiſe, or affect to deſpiſe, the humble office of catechizing, and look upon it as fit only to be exerciſed by perſons of inferior abilities, of groveling and unaſpiring views. Such exalted geniuſes, however, ſhould be told, that to read a ſermon of Tillotſon's, Hoadly's, Clarke's, &c. to declaim for twenty or five and twenty minutes upon ſome moral or chriſtian virtue, or even (on the other hand) to compoſe a learned and critical diſcourſe upon ſome difficult text of ſcripture, or doctrinal point, ſuch as the Athanaſian doctrine of the Trinity, original ſin, abſolute and unconditional decrees, the eternity of hell-torments, &c. requires a moderate ſhare of abilities. A ſmall portion of labour and induſtry, without taſte or genius, is ſufficient for all this. But in order to perform the office of catechizing in a proper and effectual manner, one muſt have a clear and diſtinct view of the ſeveral doctrines and duties of Chriſtianity, their connection with, and relation to, one another; be able to repreſent them in a variety of clear and ſtriking lights; be well acquainted with the human heart, and know the proper method of conveying religious truths, with force and energy, into the minds of young perſons, ſo as not only to enlighten their underſtandings, but captivate their hearts. The reputation acquired by the exerciſe of this office, indeed, is not near ſo flattering to ſelf-love, as that which is acquired by being a popular preacher; the clergyman, however, who is ſincerely deſirous of promoting the knowledge and practice of religion, has the ſatisfaction to reflect, that the great end he has in view is more likely to be anſwered by catechetical lectures, than by the moſt elaborate and eloquent diſcourſes from the pulpit.

We ſhall now proceed to lay before our readers ſome extracts from the Archbiſhop's lectures on the church catechiſm, which will convey a juſter idea of the author's manner than any general character we can give of them.—The ſubject of his twenty-ninth lecture is, *man's inability, God's grace, and prayer to Him for it.*—

'I have now proceeded, ſays our Author, in the courſe of theſe lectures, to the end of the commandments; and explained the nature of that repentance, faith and obedience, which were promiſed for us in our baptiſm, and which we are bound to exerciſe, in proportion as we come to underſtand the obligations incumbent on us. You cannot but ſee by this time, that the duties, which God enjoins us, are not only very important, but very extenſive. And therefore a conſideration will almoſt unavoidably preſent itſelf to your minds in the next place, what abilities we have to perform them. Now this queſtion our catechiſm decides, without aſking it, by a declaration, extremely diſcouraging in appearance; that *we are not able, of ourſelves, to walk in the commandments of God, and to ſerve him.*

' Indeed, had we ever ſo great abilities, we muſt have them not of ourſelves, but of our maker: from whom all the powers of all creatures are derived. But ſomething further than this, is plainly meant here: that there are no powers, belonging to human nature in its preſent ſtate, ſufficient for ſo great a purpoſe. *The law* of God *is ſpiritual: but we are carnal, ſold under ſin*[*]. And that ſuch is our condition, will appear by reflecting, firſt what it was at our birth; ſecondly, what we have made it ſince.

' 1. As to the firſt: we all give proofs, greater or leſs, of an inbred diſorder and wrongneſs in our underſtandings, will and affections. Poſſibly one proof, that ſome may give of it, may be a backwardneſs to own it. But they little conſider, how ſevere a ſentence they would paſs, by denying it, on themſelves, and all mankind. Even with our natural bad inclinations for ſome excuſe, we are blameable enough for the ill things that we do. But how much more ſhould we be ſo, if we did them all, without the ſolicitation of any inward depravity to plead afterwards in our favour? In point of intereſt therefore, as well as truth, we are concerned to admit an original proneneſs to evil in our frame; while yet reaſon plainly teaches, at the ſame time, that whatever God created was originally, in its kind, perfect and good.

' To reconcile theſe two things would have been a great difficulty, had not revelation pointed out the way, by informing us, that *man* was indeed *made upright*[†], but that the very firſt of human race loſt their innocence and their happineſs together; and tainting, by wilful Tranſgreſſion, their own nature, tainted, by conſequence, that of their whole poſterity. Thus *by one man, ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned*[‡]. We find in fact, however difficult it may be to account for it in ſpeculation, that the diſpoſitions of parents, both in body and mind, very commonly deſcend, in ſome degree, to their children. And therefore it is intirely credible, that ſo great a change in the minds of our firſt parents from abſolute rightneſs of temper to preſumptuous wickedneſs; accompanied with an equal change of body, from an immortal condition to a mortal one, produced, perhaps, in part, by the phyſical effects of the forbidden fruit; that theſe things, I ſay, ſhould derive their fatal influences to every ſucceeding generation. For though God will never impute any thing to us, as our perſonal fault, which is not our own doing; yet he may very juſtly withhold from us thoſe privileges, which he granted to our firſt parents only on condition of their faultleſs obedience, and leave us ſubject to thoſe inconveniences, which followed of courſe from their diſobedience: as, in multitudes of other caſes, we ſee children in far worſe circumſtances by the faults of their diſtant forefathers, than they otherwiſe would have been. And moſt evidently it is no more a hardſhip upon us, to become ſuch as we are by means of Adam's tranſgreſſion, than to ſuffer what we often do for the tranſgreſſions of our other anceſtors; or to have been created ſuch as we are, without any one's tranſgreſſion: which laſt, all, who diſbelieve original ſin, muſt affirm to be our caſe.

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[*] Rom. vii. 14.

[†] Eccl. vii. 29.

[‡] Rom. v. 12.

'But unhappy for us as the failure of the firſt man was, we ſhould be happy in compariſon, if this were all, that we had to lament. Great as the native diſorder of our frame is; yet either the fall of Adam left in it, or God reſtored to it, ſome degree of diſpoſition to obedience, and of ſtrength againſt ſin: ſo that though *in us, that is in our fleſh, dwelleth no good thing*[*], yet *after the inward man, (the mind) we delight in the law of God*[†]; and there are occaſions, on which even *the Gentiles, which have not the law, do by nature the things contained in the law*[‡], though neither all, nor any, without fault. And on us Chriſtians our heavenly father confers, in our baptiſm, the aſſurance of much greater ſtrength to obey his commands, than they have. But then if we conſider

'2. What we have made our condition ſince, we ſhall find, that inſtead of uſing well the abilities which we had, and taken the methods, which our maker hath appointed for the increaſe of them, we have often careleſsly, and too often wilfully, miſemployed the former, and neglected the latter. Now by every inſtance of ſuch behaviour, we diſpleaſe God, weaken our right affections, and add new ſtrength to wrong paſſions: and by habits of ſuch behaviour, corrupting our hearts, and blinding our underſtandings, we bring ourſelves into a much worſe condition, than that, in which we were born; and thus become doubly incapable of doing our duty. This, experience proves but too plainly; though ſcripture did not teach, as it doth, that *the imagination of man's heart is evil from his youth*[§]: that *we were ſhapen in iniquity, and in ſin did our mother conceive us*[‖]: that *the carnal mind is enmity againſt God*[¶]: that *without Chriſt we can do nothing*[**]; *and that we are not ſufficient to think any thing, as of ourſelves*[††].

'Yet, notwithſtanding this, we feel within us an obligation of conſcience to do every thing that is right and good. For that obligation is in its nature unchangeable: and we cannot be made happy otherwiſe than by endeavouring to fulfil it; though God, for the ſake of our bleſſed redeemer, will make fit allowances for our coming ſhort of it. But then we muſt not hope for ſuch allowances as would really be unfit. Our original weakneſs indeed is not our fault: but our neglect of being relieved from it, and the additions that we have made to it, are. And whatever we might have had the power of doing, if we would; it is no injuſtice to puniſh us for not doing: eſpecially when the means of enabling ourſelves continue to be offered to us through our lives. Now, in fact, the whole race of mankind, I charitably hope and believe, have, by the general grace or favour of God, the means of doing ſo much, at leaſt, as may exempt them from future ſufferings. But Chriſtians, by the *ſpecial grace* mentioned in this part of the catechiſm, are qualified to do ſo much more, as will intitle them, not for their own worthineſs, but that of the holy Jeſus, to a diſtinguiſhing ſhare of future reward.'

In the ſecond lecture, we find the following paſſage;—'Had we continued in the primitive uprightneſs of our firſt parents, and never ſinned at all, we could have had no claim, but from God's free promiſe, to any thing more, than that our being ſhould not be worſe to us than not being. But as we are originally depraved, and have actually ſinned, far from having any claim to happineſs, we are liable to juſt puniſhment for ever.'— Here, our being obnoxious to juſt puniſhment for ever, is ſaid to be owing partly to our original depravity, and partly to our actual tranſgreſſions of the divine law: now, we are told above, that God will never impute any thing to us, as our perſonal fault, which is not our own doing. As our original depravity therefore, is not *our own doing*, how can we, in any degree, be liable to everlaſting puniſhment on account of it. If we do not miſtake our learned author's meaning, therefore, upon this point, he ſeems to contradict himſelf, which, indeed, is no uncommon thing with divines, when treating upon ſuch ſubjects.

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[*] Rom. vii. 18. [†] Ver. 22, 23. [‡] Rom. ii. 14.
[§] Gen. viii. 21. [‖] Pſ. li. 5. [¶] Rom. viii. 7.
[**] John xv. 5. [††] 2 Cor. iii. 5.

But we now proceed to give a ſpecimen of the manner in which his Grace explains and enforces practical duties, and we ſhall take it from his twenty-ſecond lecture, wherein he treats of the duty of children to their parents.

'The duty of children to their parents, ſays he, is expreſſed by the word *honour*, which in common language ſignifies a mixture of love and reſpect, producing due obedience; but in ſcripture language it implies further, maintenance and ſupport, when wanted.

'1. Love to thoſe, of whoſe fleſh and blood we are, is what nature dictates to us, in the very firſt place. Children have not only received from their parents, as inſtruments in the hand of God, the original of their being; but the preſervation of it through all the years of helpleſs infancy; when the needful care of them gave much trouble, took up much time, required much expence; all which, parents uſually go through, with ſo chearful a diligence, and ſo ſelf-denying a tenderneſs, that no return of affection on the childrens part can poſſibly repay it to the full; though childrens affection is what, above all things, makes parents happy. Then, as life goes on, it is their parents that give or procure for them ſuch inſtruction of all kinds, as qualifies them, both to do well in this world, and be for ever bleſſed in another; that watch over them continually with never-ceaſing attention, conſulting their inclinations in a multitude of obliging inſtances, and bearing with their perverſeneſs in a multitude of provoking ones; kindly reſtraining them from a thouſand pernicious follies, into which they would otherwiſe fall; and directing their heedleſs footſteps into the right way; encouraging, rewarding, and, which indeed is no leſs a benefit, correcting them alſo, as the caſe requires; full of ſollicitude all the while for their happineſs, and conſuming themſelves with labour and thoughtfulneſs for theſe dear objects, to improve, ſupport, and advance them in their lives, and provide for them at their deaths. Even thoſe parents, who perform theſe duties but imperfectly, who perhaps do ſome very wrong things, do notwithſtanding, almoſt all of them, ſo many right and meritorious ones; that though, the more ſuch they do, the better they ſhould be loved; yet they that do leaſt, do enough to be loved ſincerely for it, as long as they live †.

‘ 2. And with love muſt ever be joined, ſecondly, due reſpect, inward and outward. For parents are not only the benefactors, but in rank the betters, and in right the governors, of their children; whoſe dependance is upon them, in point of intereſt, generally; in point of duty, always. They ought therefore to think of them with great reverence, and treat them with every mark of ſubmiſſion, in geſture, in ſpeech, in the whole of their behaviour, which the practice of wiſe and good perſons hath eſtabliſhed, as proper inſtances of filial regard. And though the parents be mean in ſtation, or low in underſtanding; ſtill the relation continues, and the duty that belongs to it. Nay, ſuppoſe they be faulty in ſome part of their conduct or character, yet children ſhould be very backward to ſee this; and it can very ſeldom be allowable for them to ſhew that they ſee it: from the world they ſhould always conceal it, as far as they can; for it is ſhocking beyond meaſure in *them* to publiſh it. And if ever any thing of this nature muſt be mentioned to the parents themſelves, which nothing but great neceſſity can warrant or excuſe; it ſhould be with all poſſible gentleneſs and modeſty, and the moſt real concern at being obliged to ſo unnatural an office.

‘ 3. Love and reſpect to parents will always produce obedience to them; a third duty of the higheſt importance. Children, for a conſiderable time, are utterly unqualified to govern themſelves; and ſo long as this continues to be the caſe, muſt be abſolutely and implicitly governed by thoſe, who alone can claim a title to it. As they grow up to the uſe of underſtanding indeed, reaſon ſhould be gradually mixed with authority, in every thing that is required of them. But at the ſame time, children ſhould obſerve, what they may eaſily find to be true in daily inſtances, that they are apt to think they know how to direct themſelves, much ſooner than they really do; and ſhould therefore ſubmit to be directed by their friends in more points, and for a longer time, than perhaps they would naturally be tempted to wiſh. Suppoſe, in that part of your lives which is already paſt, you had had your own way in every thing, what would have been the conſequences? You yourſelves muſt ſee, very bad ones. Why, other perſons ſee, what you will ſee alſo in time, that it would be full as bad, were you to have your way now. And what all who are likely to know, agree in, you ſhould believe, and ſubmit to. Your parents and governors have at leaſt more knowledge and experience, if they have not more capacity, than you. And the trouble which they take, and the concern which they feel about you, plainly ſhew that your good is the thing which they have at heart. The only reaſon why they do not indulge you in the particulars that you wiſh, is, that they ſee it would hurt you. And it is a dreadful venture for you, to think, as yet, of truſting yourſelves. Truſt therefore to thoſe, whom you have all manner of reaſon to truſt: and obey them willingly, who by the laws of God and man, have a right to rule you; and, generally ſpeaking, a power to make you obey at laſt, be you ever ſo unwilling.

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† See Xenophon's Memoirs of Socrates, l. 2. c. 2.

'Not that children are bound to obedience in all things without exception. Should a parent command them to lie, to ſteal, to commit any wickedneſs; God commands the contrary; and He is to be obeyed, not man. Or ſhould a parent command any thing of conſequence, directly oppoſite to the laws of the land, and the injunctions of public authority; here the magiſtrate, being the ſuperior power, in all things that confeſſedly belong to his juriſdiction, is to be obeyed, rather than the parent, who ought himſelf to be ſubject to the magiſtrate [†]. Or if, in other points, a parent ſhould require what was both very evidently, and very greatly, unſuitable to a child's condition and ſtation; or had a clear tendency to make him miſerable; or would be certainly and conſiderably prejudicial to him through the remainder of his life: where the one goes ſo far beyond his juſt bounds, the other may allowally excuſe himſelf from complying. Only the caſe muſt be both ſo plain, and withal of ſuch moment, as may juſtify him, not only in his own judgment, which may eaſily be prejudiced, but in that of every conſiderate perſon, whom he hath opportunity of conſulting, and in the general opinion of mankind. And even then, the refuſal muſt be accompanied with the greateſt decency and humility; and the ſtricteſt care to make amends, by all inſtances of real duty, for this one ſeeming want of duty.

'In proportion as young perſons approach to that age, when the law allows them to be capable of governing themſelves, they become by degrees leſs and leſs ſubject to the government of their parents; eſpecially in ſmaller matters: for in the more important concerns of life, and above all, in the very important one of marriage, not only daughters, (concerning whom, the very phraſe of *giving them in marriage*, ſhews, that they are not to give themſelves as they pleaſe) but ſons too, ſhould have all poſſible regard to the authority, the judgment, the bleſſing, the comfort of thoſe, to whom they owe every thing. And even after they are ſent out into the world, to ſtand on their own bottom, ſtill they remain for ever bound not to ſlight, or willingly to grieve them: but in all proper affairs, to conſult with them, and hearken to them; as far as it can be at all expected, in reaſon or gratitude, that they ſhould.'

We ſhall now conclude this article with obſerving that, though the doctrines and duties of Chriſtianity are, in general, explained with ſufficient perſpicuity in theſe lectures, yet the author's manner is cold and unanimated throughout the whole. In conveying religious inſtruction into the minds of young perſons, it is not enough, ſurely, to inform their judgments. As religion is a reaſonable ſervice, indeed, the foundation ought, undoubtedly, to be laid in reaſon; but if we ſtop here, and reſt ſatisfied with enlightning the underſtanding only, it is impoſſible, from the very make and conſtitution of human nature, the great end in view ſhould ever be anſwered. The heart and affections muſt be engaged on the ſide of religion; and in order to this, ſhe muſt be repreſented in her genuine colours, in the moſt amiable and inviting form; every tender, every benevolent feeling and ſentiment muſt be awakenned, every generous ſpring of action in the human breaſt muſt be touched; and the minds of young perſons, whatever may be ſaid of the original depravity of our natures, are very ſuſceptible of pious and benevolent impreſſions, and, by ſkilful management, may receive ſuch views of religion, as ſhall diſpoſe them to embrace her with cordial affection, become her willing votaries, and engage in her ſervice with freedom and alacrity.

[†] See Taylor's Elements of Civil Law, p. 387, 388, 389.

If our notions, therefore, in regard to the proper method of catechizing are juſt, the lectures before us have very little to recommend them; if plainneſs and perſpicuity be all that is neceſſary, it muſt be allowed, that, for the moſt part, they have a competent ſhare of merit.

The Fourteenth Satire of Juvenal, imitated. By Thomas Neville, A. M. Fellow of Jeſus College, Cambridge. 4to. 1s. Beecroft. 1769.

THIS imitation is incomparably the beſt that has hitherto been made of the ſame ſatire: it is written with great elegance and ſpirit, and adapted to modern characters and manners, as far as the different circumſtances under which the original was conceived will admit.

Our rich man cannot compel his poor neighbour to ſell his field at half price; on the contrary, our poor man will eſtimate his field at twice its worth, merely becauſe a rich neighbour wants it to enlarge his garden or compleat his farm, and will exact his own price or keep the ground. The following verſes therefore could not be applied to this age and country:

Tir'd of the town Patrice a villa buys;
A farm adjoining ſoon attracts his eyes:
That field ſo fertile, and that range of trees
In a few years he purchaſes with eaſe:
Next on his neighbour's ground his wiſh he throws:
Happy, could he that meadow but encloſe!
Not ſell it! Shall Patrice entreat in vain?
(For with ſome folks to beg is to obtain:)
Threaten'd with law his neighbour takes advice,
Glad to give up his acres at half price.

Happily it is not cuſtomary among us for heirs to poignard or poiſon thoſe from whom they are to inherit an eſtate, the following fine verſes therefore are ſtill Juvenal's:

Now dreams of grandeur haunt each infant brain,
The princely palace, and the liv'ry'd train:
Hence with portentous crimes theſe days are curſt;
Of mental monſters Av'rice is the worſt;

To dark and deathful deeds ſhe ſtirs the ſoul,
She points the poniard, and ſhe drugs the bowl:
Heirs, reſtleſs heirs, her dire beheſts obey:
No torture to her zealots like delay.

The following verſes are brought home to us, and their beauty is therefore increaſed with their force:

Centronius in one favour'd ſon attains
A rich reward for all his piddling pains:
What pride! the little pedant when he ſaw
Quit for a view of canker'd coins his taw;
Heard him ſome vaſe's tap'ring beauties tell,
Or praiſe the pearly lining of a ſhell.
Nor did the taſteful Labeo with leſs joy
Behold himſelf reflected in his boy;
Labeo, who, proud to act no vulgar part,
Would rival Boyle in the Palladian art;
But grown more prudent, ere it was too late,
Left to his ſon his plans and his eſtate.
Now ſee, the wonder of an age to come,
A ſtructure worthy Athens, worthy Rome!
Fair op'ning to his wiſh a ſite is found;
The pile ſlow-riſing heaves above the ground:
Domes, arches, colonades lick up his gold;
The front to finiſh next his lands are ſold;
The laſt few hundreds wake him from his trance,
And waft him o'er a fugitive to France.

Dryden tranſlates a well-known paſſage of this ſatire:

"If gaming does an aged ſire entice,
"Then my young maſter ſwiftly learns the vice,
"And ſhakes, in hanging ſleeves, the little box and dice."

Mr. Neville, much more happily, renders it thus:

Does the duke game? the marquis ſhall be ſeen
Hemm'd by a ſharping circle at fifteen.

Sometimes, however, he is negligent:

A *ſpotleſs* family, *without a vice*,

conveys but one idea by two expreſſions; a fondneſs of making the verſe an echo to the ſenſe, has induced him to place ten ſyllables ſo as not to form a verſe:

Do the lad's lineaments ſhow a rough grace?

Some other peccadillos there are, which, among ſuch general excellence, it is almoſt a diſgrace to ſee, and would be quite ſo to point out.

Fragmentum Iſaaci Hawkins Browne, Arm. Sive Anti-Bolingbrokius. Liber Primus. Tranſlated, for a ſecond *Religio Medici*, by Sir William Browne, late Preſident, now Father, of the College of Phyſicians, and F. R. S. 4to. 1 s. 6 d. Owen.

THE Author, in a ſhort preface, declares his intention to compleat the work which his friend left unfiniſhed, and publiſh it both in Latin and Engliſh. This is not haſtily to be regretted, for though it is probable he may write bad verſes, it is certain he might be worſe employed.

Some parts of this tranſlation are wholly unintelligible without the original; and the whole furniſhes examples of every fault that can be committed in literary compoſition, with reſpect to ſentiment, grammar, poetry, and tranſlation. The Tranſlator repreſents chickens *as alive*, after they are *roaſted:*

> See all *live creatures* ſmoking on his board!

He uſes *verſe* as a plural noun:

> My *verſe*, in faint ſketch only repreſent.

He ſays,

> ——— *every* one
> *Are* regulated by this law alone.

although *every* has no plural ſignification.

In the following verſes there is falſe quantity:

> ——— dare you—
> Incloſe the diffus'd gifts of Providence?

> ——— the lark—
> Rouſes ſleepy Aurora as he ſings!—

> That man is God's paramount work, he holds.

In the following there is falſe rhime:

> And can we ſtill continue to *believe*,
> That God to us all theſe, as ſlaves, wou'd *give?*

> ——— it is the end of all my *views*
> To ſpeak what's true, not what may be of *uſe.*

> But whence does this new principle *appear*
> That each in happineſs ſhall have his *ſhare?*

A gentleman who was ſometime ago employed in tranſlating Horace, rendered

> *Jam Cytherea choros ducit Venus imminente Luna:*

thus,

> ——— by the moon
> Some dance the minuet, ſome the ricadoon.

Our Author has equalled this, whether by an happy imitation, or, as a rival, by an effort of congenial power, cannot be determined:

Hawkins Browne, ſpeaking of fiſhes, ſays,

——— Curſus nunc atque recurſus
Ut varios iterant ! fugiunt, pariterque ſequuntur
In numerum, ſimulantque choros agitare ſub undis !

Sir William Browne ſays,

In ſhoals they fly, purſue ; they friſk and leap ;
They dance, and *hold their Balls* within the deep !

It is not ſurely neceſſary to give further ſpecimens of this Author's ſkill in tranſlating verſe.

The Conqueſt of Quebec, a Poem. By Middleton Howard, of Wadham College, Oxford. 4to. 1s. Fletcher. 1768.

IN a ſhort advertiſement prefixed to this poem we are told, that having been honoured with the prize given by the Earl of Litchfield, chancellor of the univerſity, for the beſt Engliſh verſes on the ſubject, to be compoſed by ſuch members of the Univerſity as had not exceeded four years from their matriculation, it was afterwards publickly recited in the theatre on the 6th of July, being the annual commemoration of the benefactors to the univerſity.

This is a ſpirited, elegant, and correct performance. The following extract will at once juſtify and preclude commendation : it is the exordium only, for thoſe who can perceive and reliſh its beauties would wiſh to ſee the poem intire : the ſimile of the horſe is remarkably happy.

Farewel ye naiads who your treſſes lave
Where Iſis rolls her unpolluted wave,
Far off to regions unexplored I fly,
To ſavage nations and a frozen ſky,
Where the Laurentian ſtream his copious ſtores
In whitening torrents to th' Atlantic pours,
Where never echo his ſteep banks along
Heard the ſweet accents of a muſe's ſong,
But ſhouts of barb'rous diſſonance reſound,
And blood of warriors bathes the reeking ground.
Long time the baſhful muſe content to ſtray
Where liſt'ning ſwains approv'd her ſimple lay,
By art untutor'd, and unknown to fame,
Had learnt to warble only Delia's name ;
Nor from her ſilent caves and grottoes led
Had dar'd the crimſon fields of war to tread :
New ardors now her throbbing breaſt invade,
For themes untried ſhe quits the chequer'd ſhade,
Fierce tranſport bears her o'er th' embattled plain,
And ſofter pleaſures call her back in vain.
So from the toils of martial ſervice freed
Thro' flow'ry meadows roves the warrior ſteed,
Now plunges in the river's chriſtal tide,
To ſlake his thirſt or cool his glowing ſide ;

Now on ſoft herbage rolls in wanton play,
And lengthens out with eaſe th' inglorious day;
But when the trumpet's piercing clangor ſounds
He leaps indignant o'er oppoſing mounds,
Untaſted leaves the *guſting* rill behind,
And flies to fame impetuous as the wind.

Perhaps the word *guſting* in the laſt line but one is miſprinted for *guſhing*; guſhing however is leſs properly applied to a *rill* than to any other water not totally ſtagnant: to guſh, is to flow copiouſly and with violence; not in a ſmall, gentle ſtream: poſſibly, however, the Author, having the word *untaſted* in the ſame verſe, had recourſe to the French, and from *goutant* made *guſting*, which he might the rather think himſelf at liberty to do, as we have already admitted *diſ-guſting*, from *degoutant*; but this innovation, if it were allowed whenever the ſame apology might be made, would reduce our language to the moſt barbarous jargon upon earth; it would therefore always be better wholly to change a period that cannot be compleated without an illegitimate word, than to produce one for the purpoſe.

An Enquiry into the Prices of Wheat, Malt, and occaſionally of other Proviſions; of Land and Cattle, &c. as ſold in England, from the Year 1000 *to the Year* 1765; *computed according to the Wincheſter Meaſure, and to the preſent Standard of Engliſh Coin: divided into Periods of Ten Years each, and alſo into Periods of Circumſtances.* Folio. 7s. 6d. Longman. 1768.

INDUSTRY is, doubtleſs, the chief foundation both of our ſupport and enjoyments; properly directed, it gives power even to the ſmalleſt ſtates: for as nations exchange their mutual advantages with each other, ſuch will always profit moſt, who with their native produce export likewiſe the greateſt ſhare of labour.—Induſtry and labour being the only property the poor poſſeſs, on theſe they muſt depend for the neceſſaries and conveniences of life. As the ſtrength and power of a kingdom depend [jointly] upon the number of its people, and their being uſefully employed; and as the poor can with facility, remove labour and induſtry, their natural property, together with themſelves; ſo it certainly becomes a matter of the greateſt conſequence, in order to retain them, that proviſions ſhould be kept at moderate prices: in doing which, as our Author judiciouſly obſerves, in his preface, 'huſbandry ſhould be cheriſhed, not exalted beyond its rank in life.'

For ſome years paſt great complaints have been made [and not without cauſe] of the high prices of proviſions:—to detect the true cauſe of thoſe complaints, is the profeſt intent of the preſent inquiry;—in which the prices of proviſions, for a long courſe of years, are regularly traced, and [which is a material point] reduced to the preſent ſtandard of money; and, very often, the concurring reaſons of the variation, together with the circumſtances of the age, ſuppoſed to contribute thereto, are noted, and remarked upon. From a compariſon of theſe prices, at different æras, as well as from ſome other data, our Author draws a concluſion, that the *extraordinary* gratuity [or BOUNTY, as it is called] which is given upon the *exportation* of CORN, even when at high rates, has not only increaſed the price of *that*, but [conſequentially] of every *other* neceſſary of life. *If* the national loſs from hence occaſioned, *be really any thing near* what he has ſtated it at, [p. 108.] nothing farther need be added to point out the want of immediate relief from a burden, *miſ*-called a *bounty*; which (according to this Author) has brought upon us, ſince the year 1689, [when it was firſt granted] a loſs, in *one ſhape or other*, many times greater than the whole of the preſent national debt:—to balance which enormous loſs, he allows we may have received, during the abovementioned period, near *forty millions*, ſterling, for corn exported.

In order to come at the ſource of the calamity complained of, he has ſearched into the profits of thoſe whoſe buſineſs it is to raiſe ſuſtenance for mankind:—and *if* thoſe profits *be really* ſuch as he has repreſented them, [p. 113.] and attended with the conſequences elſewhere alledged; every impartial perſon muſt allow, that the ſuppoſed cauſe thereof, [the bounty] if not wholly retrenched, might, at leaſt, be mitigated, ‘ ſo as to preſerve to the kingdom its peace, its ſtrength, its induſtry, and its riches.’

In the following paſſage the much controverted ſubject, relating to the exportation of corn, is, in our opinion, placed in its true light.—‘ When England exports corn with too great a latitude, or without bounds; employing her lands to feed the rivals of her trade; and thereby cauſing proviſions of every kind to riſe in value above equitable terms, to the oppreſſion of her induſtrious poor; undoubtedly then ſhe acts contrary to her internal peace, and contrary to her own intereſt:—when ſhe exports her ſurplus corn only, or what conveniently can be ſpared above what is neceſſary to preſerve her people from a ſcarcity; and as far only as this becomes neceſſary to ſupport agriculture with an adequate profit; ſhe then acts for her advantage.’

By the law, as it now ſtands, a bounty of 5 s. per quarter, is allowed upon the exportation of wheat, even when it is at the exorbitant price of 48 s. per quarter;—a price, at which a ſingle buſhel will amount to more than a whole week's wages of many a poor, though induſtrious labourer!—This ſenſible writer, therefore, very rationally propoſes 34 s. per quarter, as a proper limit for exporting wheat, with a bounty; though he thinks that reaſons might be found for fixing it at a lower rate.—In this opinion, thoſe will readily acquieſce, who have heard farmers themſelves acknowledge, as we have frequently done, that the growers of wheat may, in general, (when crops are moderately good) well afford to ſell it at 32 s. per quarter;—as a kind of medium price:—and till it falls below the medium, what neceſſity for a bounty?

During the preſent prevailing turn for incloſing, the following obſervations may not be altogether unworthy notice:—'Heaths, commons, downs and woods are, in many reſpects, of advantage to the poor, who for this ſmall emolument are enabled to return the benefit to their ſuperiors: every incloſure then of common land above what is neceſſary *to raiſe our own ſupply*, is a means not only to leſſen the number of induſtrious poor, but even to raiſe the price of every kind of proviſion, ſo that though much land has been incloſed and tilled *to anſwer the demands of exportation*, yet has it not been done without being a general charge on the community.'—'Heretofore if corn was dear, other proviſions were cheap; but employing paſture, or common land, that *ſhould* raiſe a great part of the *other* neceſſaries of life, to *grow grain for exportation*, muſt certainly advance the purchaſe of them.'

The following remark is levelled at a grievance, too deep rooted, we fear, to be removed by *argument alone*; though it is an undoubted truth, that—'the fewer perſons there are, between the grower of proviſions and the conſumer, leſs profits will be requiſite, and there will be fewer frauds; to this end markets were inſtituted; the farmer's attendance there, is a material part of his duty; he ſhould not be ſuffered to ſecrete or to diſpoſe of his goods elſewhere*: what general *good* end the *meal-man*'s buſineſs has anſwered, has hitherto been undiſcovered; the *bad* effects thereof have frequently and publickly appeared.'

With regard to the merit of the preſent treatiſe, we think it may greatly *aſſiſt* towards the proper ſolution of certain queſtions, of the utmoſt concern to the welfare of theſe kingdoms; and which the Author ſubmits to the determination of the public: viz.

'Whether corn ſhould be exported at any time?

'Whether the free exportation, and the free importation of it, and of all the neceſſaries of life, ſhould be allowed of?

'And laſtly, whether there is a price, below which a bounty ſhould be given to export grain; and under what reſtrictions, this ſhould be admitted to take place?

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* This circumſtance would, probably, be thought too great an infringement of the natural right which every man imagines he has, to do what he will with his own, ever to gain the ſanction of a *free* people:—and would, at the ſame time, be attended with great inconvenience to the *conſumers of grain* themſelves, when ſituated (as is frequently ſo) at a diſtance from markets.

Obſervations on a late State of the Nation. 4to. 3 s. 6 d. Dodſley, 1769.

AFTER the gloomy proſpect of our ſituation, exhibited by the author of the famous Tract * which is the ſubject of theſe Obſervations, it will greatly relieve the mind of every Briton who is a ſincere well-wiſher to his country, when he is aſſured, by a writer of no mean abilities, that our public affairs are not in quite ſo bad a condition as they were repreſented to be; and that dangerous as the national diſorder is, and threatening as the ſymptoms may appear, yet we need not deſpair of a cure. Freſh hopes, too, may be conceived, if it be true, as is here intimated, that the ſtate, whatever may have been feared or inſinuated to the contrary, is by no means deſtitute of honeſt and ſkilful phyſicians, who (if called in, and conſulted in time) will be able, under providence, to ſet the Body Politic once more on its legs. But the queſtion now is, whether the faith of the people is not as much exhauſted as the ſtrength of the patient: whether they will not be apprehenſive that it is already *all over with us*; and that any further expence of *fees* will anſwer no better end than to fill the pockets of the Doctors.

Our obſerver, however, has no ſuch fearful apprehenſions. He is not diſcouraged by the gloomy countenance and melancholy tidings of the *State*-writer.

He admits, indeed, that ‘ there are appearances enough to excite uneaſineſs and apprehenſion. I admit there is a canker-worm in the roſe:

——medio de fonte leporum
Surgit amari aliquid, quod in ipſis floribus angat.

This is nothing elſe than a ſpirit of diſconnection, of diſtruſt, and of treachery, amongſt public men. It is no accidental evil; nor has its effect been truſted to the uſual frailty of nature: the diſtemper has been inoculated. The author is ſenſible of it, and we lament it together. This diſtemper is alone ſufficient to take away conſiderably from the benefits of our conſtitution and ſituation, and perhaps to render their continuance precarious. If theſe evil diſpoſitions ſhould ſpread much farther, they muſt end in our deſtruction; for nothing can ſave a people deſtitute of public and private faith. However, the author, for the preſent ſtate of things, has extended the charge by much too widely; as men are but too apt to take the meaſure of all mankind from their own particular acquaintance. Barren as this age may be in the growth of honour and virtue, the country does not want, at this moment, as ſtrong, and thoſe not a few examples, as were ever known, of an unſhaken adherence to principle, and attachment to connexion, againſt every allurement of intereſt. Thoſe examples are not furniſhed by the great alone; nor by thoſe whoſe activity in public affairs may render it ſuſpected that they make ſuch a character one of the rounds in their ladder of ambition; but by men more quiet, and more in the ſhade, on whom an unmixed ſenſe of honour alone could operate. Such examples indeed are not furniſhed in great abundance amongſt thoſe who are the ſubjects of the author's panegyric. He muſt look for them in another camp. He who complains of the ill effects of a divided and heterogeneous adminiſtration is not juſtifiable in labouring to render odious in the eyes of the public thoſe men, whoſe principles, whoſe maxims of policy, and whoſe perſonal character, can alone adminiſter a remedy to this capital evil of the age; neither is he conſiſtent with himſelf, in conſtantly extolling thoſe whom he knows to be the authors of the very miſchief of which he complains, and which the whole nation feels ſo deeply.'

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* See Review for November laſt.

This author has drawn the following ſketch, or comprehenſive view, of the performance he has undertaken to refute; which may perhaps, by ſome, be regarded rather as a proof of the ſkill of the artiſt in caricaturing, than of his talent for hitting a juſt reſemblance.

The Preſent State of the Nation, ſays he, 'may be conſidered as a ſort of digeſt of the avowed maxims of a certain political ſchool, the effects of whoſe doctrines and practices this country will feel long and ſeverely. It is made up of a farrago of almoſt every topic which has been agitated in parliamentary debate, or private converſation, on national affairs, for theſe ſeven laſt years. The oldeſt controverſies are hawled out of the duſt with which time and neglect had covered them. Arguments ten times repeated, a thouſand times anſwered before, are here repeated again. Public accounts formerly printed and reprinted revolve once more, and find their old ſtation in this ſober meridian. All the common-place lamentations upon the decay of trade, the increaſe of taxes, and the high price of labour and proviſions, are here retailed again and again in the ſame tone with which they have drawled through columns of gazetteers and advertiſers for a century together. Paradoxes which affront common ſenſe; and unintereſting barren truths which generate no concluſion, are thrown in to augment unwieldy bulk, without adding any thing to weight. Becauſe two accuſations are better than one, contradictions are ſet ſtaring one another in the face, without even an attempt to reconcile them. And to give the whole a ſort of portentous air of labour and information, the table of the Houſe of Commons is ſwept into this grand reſervoir of politics.

'As to the compoſition, it bears a ſtriking and whimſical reſemblance to a funeral ſermon, not only in the pathetic prayer with which it concludes, but in the ſtile and tenour of the whole performance. It is piteouſly doleful, nodding every now and then towards dulneſs; well ſtored with pious frauds, and, like moſt diſcourſes of the ſort, much better calculated for the private advantage of the preacher than the edification of the hearers.

'The author has indeed ſo involved his ſubject that it is frequently far from being eaſy to comprehend his meaning. It is happy for the public that it is never difficult to fathom his deſign. The apparent intention of this author is to draw the moſt aggravated, hideous and deformed picture of the ſtate of this country, which his querulous eloquence, aided by the arbitrary dominion he aſſumes over fact, is capable of exhibiting. Had he attributed our misfortunes to their true cauſe, the injudicious tampering of bold, improvident, and viſionary miniſters at one period, or to their ſupine negligence and traiterous diſſenſions at another, the complaint had been juſt, and might have been uſeful. But far the greater and much the worſt part of the ſtate which he exhibits is owing, according to his repreſentation, not to accidental and extrinſic miſchiefs attendant on the nation, but to its radical weakneſs, and conſtitutional diſtempers. All this however is not without purpoſe. The author is in hopes that when we are fallen into a fanatical terror for the national ſalvation, we ſhall then be ready to throw ourſelves, in a ſort of precipitate truſt, ſome ſtrange diſpoſition of the mind jumbled up of preſumption and deſpair, into the hands of the moſt pretending and forward undertaker. One ſuch undertaker at leaſt he has in readineſs for our ſervice. But let me aſſure this generous perſon, that, however he may ſucceed in exciting our fears for the public danger, he will find it hard indeed to engage us to place any confidence in the ſyſtem he propoſes for its ſecurity.

' His undertaking is great. The purpoſe of this pamphlet, and at which it aims directly or obliquely in every page, is to perſuade the public of three or four of the moſt difficult points in the world—that all the advantages of the late war were on the part of the Bourbon alliance; that the peace of Paris perfectly conſulted the dignity and intereſt of this country; and that the American ſtamp-act was a maſterpiece of policy and finance; that the only good miniſter this nation has enjoyed ſince his majeſty's acceſſion, is the Earl of Bute; and the only good managers of revenue we have ſeen are Lord Deſpenſer and Mr. George Grenville; and under the deſcription of men of virtue and ability, he holds them out to us as the only perſons fit to put our affairs in order.'

Such is our ingenious Obſerver's view of the oppoſite writer's ſcheme. Whether that ſcheme will anſwer the writer's purpoſe, or not, our author does not pretend to determine.

But, ſurely, ſays he, ' that purpoſe ought to be a wonderfully good one to warrant the methods he has taken to compaſs it. If the facts and reaſonings in this piece are admitted, it is all over with us. The continuance of our tranquillity depends upon the compaſſion of our rivals. Unable to ſecure to ourſelves the advantages of peace, we are at the ſame time utterly unfit for war. It is impoſſible, if this ſtate of things be credited abroad, that we can have any alliance; all nations will fly from ſo dangerous a connection, leſt, inſtead of being partakers of our ſtrength, they ſhould only become ſharers in our ruin. If it is believed at home, all that firmneſs of mind, and dignified national courage, which uſed to be the great ſupport of this iſle againſt the powers of the world, muſt melt away, and fail within us.

' In ſuch a ſtate of things can it be amiſs, if I aim at holding out ſome comfort to the nation; another ſort of comfort indeed, than that which this writer provides for it; a comfort, not from its phyſician, but from its conſtitution; if I attempt to ſhew that all the arguments upon which he founds the decay of that conſtitution, and the neceſſity of that phyſician, are vain and frivolous? I will follow the author cloſely in his own long career, through the war, the peace, the finances, our trade, and our foreign politics: not for the ſake of the particular meaſures, which he diſcuſſes; that can be of no uſe; they are all decided; their good is all enjoyed, or their evil incurred: but for the ſake of the *principles* of war, peace, trade, and finances. Theſe principles are of infinite moment. They muſt come again and again under conſideration; and it imports the public, of all things, that thoſe of its miniſter be enlarged, and juſt, and well confirmed upon all theſe ſubjects. What notions this author entertains, we ſhall ſee preſently; notions in my opinion, very irrational, and extremely dangerous; and which, if they ſhould crawl from pamphlets into counſels, and be realized from private ſpeculation into national meaſures, cannot fail of haſtening and compleating our ruin.'

Our author now enters on his taſk of refutation; and he begins with endeavouring to invalidate all the *State*-writer's reaſoning on what he calls the *ſhewy* appearances of the late war in our favour; and which, as the ſaid writer attempts to prove, were *fallacious*, and no more than an *impoſition*. The obſerver quotes theſe repreſentations at large, and then ſubjoins the following reflection upon them:

'For what purpoſe in any cauſe ſhall we hereafter contend with France? Can we ever flatter ourſelves that we ſhall wage a more ſucceſsful war? If, on our part, in a war the moſt proſperous we ever carried on, by ſea and by land, and in every part of the globe, attended with the unparallelled circumſtance of an immenſe increaſe of trade and augmentation of revenue; if a continued ſeries of diſappointments, diſgraces, and defeats, followed by public bankruptcy on the part of France, if all theſe ſtill leave her a gainer on the whole balance, will it not be downright phrenzy in us ever to look her in the face again, or to contend with her any, even the moſt eſſential points, ſince victory and defeat, though by different ways, equally conduct us to our ruin? Subjection to France without a ſtruggle will indeed be leſs for our honour, but on every principle of our author it muſt be more for our advantage. According to his repreſentation of things, the queſtion is only concerning the moſt eaſy fall. France had not diſcovered, our ſtateſman tells us, at the end of that war the triumphs of defeat, and the reſources which are derived from bankruptcy. For my poor part, I do not altogether wonder at their blindneſs. But the Engliſh miniſters ſaw further. Our author has at length let foreigners alſo into the ſecret, and made them altogether as wiſe as ourſelves. It is their own fault if (*vulgato imperii arcano*) they are impoſed upon any longer. They now are apprized of the ſentiments which the great candidate for the government of this great empire entertains; and they will act accordingly. They are taught our weakneſs and their own advantages.'

But our judicious and maſterly obſerver does not content himſelf with general reflections, or ironical comments on what his adverſary has advanced. He ſeriouſly, and with vigour, attacks his ſtrongeſt arguments, his eſtimates and calculations; oppoſing to them counter-eſtimates, &c. drawn from the ſame ſources; in the courſe of which, among other particulars, he endeavours to ſhew that every thing urged by the *State*-writer to prove that our trade and navigation were reduced and brought into ruinous circumſtances by the war, is all fallacious and groundleſs. ‘For,’ he contends, ‘on the contrary, our navigation was greatly increaſed *in* and by the war;’ and he is perſuaded that from the ſame cauſes, with like continued ſucceſſes, it muſt have been ſtill augmented, inſtead of ſuffering any diminution.—In ſupport of this doctrine, he refers to, and produces in evidence, the cuſtom-houſe entries, the ſtate of our ſhipping, and other authentic *data*.

Having thus endeavoured to obviate his adverſary's account of the ſuppoſed ill effects of the late war on the commercial intereſts of this country, he next attacks him on the ſubject of the peace of Paris. And here our author ſeverely rebukes the writer of *the State of the Nation*, for an unſeaſonable piece of pleaſantry:

‘No man, he obſerves, ever denied that the time for making peace is that in which the beſt terms may be obtained. But what that time is, together with the uſe that has been made of it, we are to judge by ſeeing whether terms, adequate to our advantages, and to our neceſſities, have been actually obtained.—Here is the pinch of the queſtion, and to which the author ought to have ſet his ſhoulders in earneſt. Inſtead of doing this, he ſlips out of the harneſs by a jeſt; and ſneeringly tells us, that, to determine this point, we muſt know the ſecrets of the French and Spaniſh cabinets, and that parliament was pleaſed to approve the treaty of peace without calling for the correſpondence concerning it. How juſt this ſarcaſm on that parliament may be, I ſay not; but how becoming in the author, I leave it to his friends to determine.’

Our author, in canvaſſing the great queſtions of war and peace, takes occaſion to animadvert, in a very ample manner, on the *State*-writer's account of the national debt, and the intereſt which it carried, at the time of the treaty: which account, he ſays, that writer has ſtated with the unfairneſs and inaccuracy which diſtinguiſh all his aſſertions, and all his calculations. ‘To detect every fallacy,’ ſays our Obſerver, ‘and rectify every miſtake, would be endleſs; it will be enough to point out a few of them, in order to ſhew how unſafe it is to place any thing like an implicit truſt in ſuch a writer.’—We now enter on a curious and important part of this treatiſe; but, in our narrow boundaries, we cannot pretend to give the reader a competent idea of what this able writer has advanced on this very momentous ſubject. We ſhall, therefore, only obſerve, in brief, that in the courſe of his reaſoning on this capital point, he comprehends ſeveral other very intereſting topics: the preſent ſtate of trade,—the advanced prices of proviſions,—the defection of America, &c. &c. On this laſt head, he has the following pointed animadverſion.

Speaking of the advantageous circumſtance of our not having the French any longer to fight with in North-America, he ſays—

'But here let me reſt a little. The author touches upon a ſtring, which ſounds under his fingers but a tremulous and melancholy note—North America was once indeed a great ſtrength to this nation, in opportunity of ports, in ſhips, in proviſions, in men. We found her a ſound, an active, a vigorous member of the empire. I hope, by wiſe management, ſhe will again become ſo. But one of our capital preſent misfortunes is, her diſcontent and diſobedience. To which of the author's favourites this diſcontent is owing, we all know but too ſufficiently.—It would be a diſmal event, if this foundation of his ſecurity, and indeed of all our public ſtrength, ſhould, in reality, become our weakneſs; and if all the powers of this empire, which ought to fall with a compacted weight upon the head of our enemies, ſhould be diſſipated and diſtracted by a jealous vigilance, or by hoſtile attempts upon one another. Ten Canadas cannot reſtore that ſecurity for the peace, and for every thing valuable to this country, which we have loſt along with the affection and the obedience of our colonies. He is the wiſe miniſter, he is the true friend to Britain, who ſhall be able to reſtore it.'

This brings to our view, another diſagreeable object of a ſimilar kind, the *State*-writer's propoſal for raiſing the annual ſum of 100,000 *l.* upon Ireland; on which our Obſerver has the following reflection:

'Does the author then ſeriouſly mean to propoſe in parliament a land tax, or any tax for 100,000 l. a year upon Ireland? If he does, and that fatally, by his temerity and our weakneſs, he ſhould ſucceed, then I ſay he will throw the whole empire from one end of it to the other into mortal convulſions. What is it that can ſatisfy the furious and perturbed mind of this man? Is it not enough for him that ſuch project have alienated our colonies from the mother country, and not to propoſe violently to tear our ſiſter kingdom alſo from our ſide, and to convince every dependent part of the empire, that, when a little money is to be raiſed, we have no ſort of regard to their antient cuſtoms, their opinions, their circumſtances, or their affections? He has however a *douceur* for Ireland in his pocket; benefits in trade, by opening the woollen manufacture to that nation. A very right idea in my opinion; but not more ſtrong in reaſon, than likely to be oppoſed by the moſt powerful and moſt violent of all local prejudices and popular paſſions. Firſt, a fire is already kindled by his ſchemes of taxation in America; he then propoſes one which will ſet all Ireland in a blaze; and his way of quenching both is by a plan which may kindle perhaps ten times a greater flame in Britain.

'Will the author pledge himſelf, previous to his propoſal of ſuch a tax, to carry this enlargement of the Iriſh trade? if he does not, then the tax will be certain; the benefit will be leſs than problematical. In this view, his compenſation to Ireland vaniſhes into ſmoke; the tax, to their prejudices, will appear ſtark naked in the light of an act of arbitrary power and oppreſſion. But, if he ſhould propoſe the benefit and tax together, then the people of Ireland, a very high and ſpirited people, would think it the worſt bargain in the world. They would look upon the one as wholly vitiated and poiſoned by the other; and, if they could not be ſeparated, would infallibly reſiſt them both together. Here would be taxes indeed, amounting to an handſome ſum; 100.000 *l.* very effectually voted, and paſſed through the beſt and moſt authentic forms; but how to be collected?—This is his perpetual manner. One of his projects depends for ſucceſs upon another project, and this upon a third, all of them equally viſionary. His finance is like the Indian philoſophy; his earth is poiſed on the horns of a bull, his bull ſtands on an elephant, his elephant is ſupported by a tortoiſe; and ſo on for ever.'

Returning, now, to America, we have an inveſtigation of the *Stater's* other project,—for raiſing 200,000 on the colonies. This propoſal leads the Obſerver into a copious diſcuſſion of the ſtate of our affairs in that part of the world; and this is likewiſe a very important diviſion of his performance—but incapable of an adequate abridgment.

Having gone through all that he thinks immediately eſſential in his opponent's ideas of war, of peace, of the comparative ſtates of England and France, and of our actual ſituation; and having alſo given us his ſtrictures on the *State*-writer's projects of œconomy, of finance, of commerce, and of conſtitutional improvement; our author obſerves,

'That there remains nothing, now, to be conſidered, except his antagoniſt's heavy cenſures upon the adminiſtration which was formed in 1765; which is commonly known by the name of the Marquis of Rockingham's adminiſtration, as the adminiſtration which preceded it by that of Mr. Grenville. Theſe cenſures relate chiefly to three heads: 1. To the repeal of the American ſtamp-act. 2. To the commercial regulations then made. 3. To the courſe of foreign negotiations during that ſhort period.'

This opens to us a very ſtriking view of the revolutions in adminiſtration, commencing at the period of time above-mentioned; but having already run this article to the utmoſt extent of our boundaries, we muſt defer this curious and intereſting part of theſe maſterly, anti-Grenvillian obſervations, to another opportunity.

[*To be concluded in our next.*]

Memoirs of Agriculture, and other œconomical Arts. By Robert Doſſie. Vol. I. 8vo. 5 s. in boards.—Nourſe, 1768.

THE great advantages accruing to the public, from improvements in agriculture, and other œconomical arts, are allowed, in the general; but there are, beſide, many reaſons,

ſons for our attention to them, peculiar to the preſent times.—The late high price of proviſions, and the alledged decline of our manufactures, are certainly objects of the moſt ſerious conſideration.

At ſuch a time, it ought to be eſteemed a happy circumſtance, that an extraordinary taſte has prevailed among gentlemen of fortune, [who are, undoubtedly, the moſt proper perſons to riſk the expence of untried experiments] for the advancement of huſbandry, and other uſeful arts.—The public-ſpirited plan of the ſociety for the encouragement of arts, manufactures, and commerce, is a very eminent inſtance of this truly patriotic diſpoſition.—But in vain will the moſt exact experimental reſearches be made, if a channel be wanting to tranſmit the produce of them to the public. Without this means, little fruit can be gathered from the greateſt pains.—With regard to the London Society, the defect of ſuch an opportunity of completing their purpoſes, has been owing [as we are here told] to certain unforeſeen accidents, that have hitherto fruſtrated their views, as to this point. Some ſubſtitutive method, therefore, of doing this, ſeemed almoſt neceſſary, to render their proceedings effectual:—and, in ſome meaſure, to accompliſh this end, is the profeſſed deſign of the preſent work:—in which the *ſociety* have reſolved, '*occaſionally to publiſh ſuch pieces, as they ſhall think proper to lay before the public.*'

Thus patronized, the author has begun his work with a brief hiſtory of the ſociety's views and proceedings, from their firſt inſtitution to the end of the year 1767; wherein he notices both the ſucceſs, and failure, of their endeavours.——The contents of the *firſt* volume are ranged under the *ten* following articles, or diviſions:

Art. I. is nothing more than a liſt of all the premiums, and bounties, given by the ſociety, during the above mentioned period; ſpecifying particulars,—as to the time when, the perſons to whom, and for what reaſons they were reſpectively given.

Art. II. contains an account of all the ſociety's diſburſements, to the end of the year 1766; when they amounted to upwards of *Thirty thouſand pounds.*

Art. III. preſents us with an hiſtorical review of the tranſactions of the ſociety, with regard to the ſeveral objects of invention and improvement, which they have adopted; and the reſpective ſucceſs of their proceedings thereupon.—As this article takes up more than half the volume, it is, for method's ſake, ſubdivided into *ſections*; wherein the author treats of *improvements*, attempted to be introduced, in the *polite arts*,—in *agriculture*—in the *mechanical arts*—in the *chemical arts*,—of thoſe relating to our *trade with the colonies*,—and, laſtly, of ſome other improvements that do not properly fall within any of the foregoing claſſes.

On the reviſion here made of the ſociety's proceedings, with regard to the number and choice of the ſubjects of encouragement; the reſpective meaſures purſued; and the effects of thoſe meaſures; Mr. Doſſie thinks, and we join in the opinion, that —' it muſt be admitted, by every candid examiner, that their endeavours and ſucceſs, have been equally great with their plan.'

Art. IV, V, and VI. relate the events of various experiments, made in different counties, on the DRILL and BROAD-CAST HUSBANDRY; to which are added, obſervations and remarks, on the *comparative* profits and advantages of each method, founded upon accurate experiments, made by three ingenious gentlemen, in three very diſtant parts of the kingdom,—who all appear, at laſt, to decide in favour of the DRILL HUSBANDRY:—in which, however, the manifeſt ſaving of *manure* and ſeed, ſeem to be the *main* ſupports of its alledged ſuperiority. And if one buſhel of wheat be quite ſufficient, as ſeed, for one acre of land cultivated in that method; (agreeably to what is here affirmed, at p. 394.) this circumſtance is certainly an object worthy of conſideration; eſpecially when corn is dear. For, at ſuch times, to throw two buſhels and a half, or even *three* buſhels, [which we know to be done in many places] upon a ſingle acre, can be deemed little ſhort of *wilful waſte*, if any method can be found of rendering *one* buſhel ſufficient to anſwer the purpoſe of ſowing the ſame quantity of land.—But, as it is not to be expected that the generality of farmers will ſoon be prevailed upon to adopt the drill-huſbandry; it is, however, greatly to be wiſhed that they would only try (for *their own advantage*, as well as that of the *public*) whether *two* buſhels of wheat [recommended, in a note, p. 394. as the quantity moſt proper in broad-caſt] might not be ſufficient as ſeed for one acre, in the common method of huſbandry. It is generally obſerved, we believe, that where wheat is ſown rather thin, (if the land be but in good condition) it is ſure to tiller and branch out, in the ſpring, much more than what is thick ſown;—though upon land of the ſame quality. Indeed, where land is remarkably poor, the caſe may, perhaps, be different: but what farmer, of judgment, would ever ſow wheat upon *very poor* land?

Art. VII. gives us the proceſſes for dying leather RED and YELLOW, as practiſed in *Turky*.—The conſumption of, what is called, Turky and Morocco leather, is very conſiderable: and as the greateſt part of what we uſe was, till lately, imported from abroad; the introduction of a method of dying and dreſſing the ſkins at home, ſo as to make the leather equal, if not ſuperior, to that imported, muſt be allowed an acquiſition of great public benefit; and worthy the attention of the laudable ſociety, at whoſe expence it was procured.

Art. VIII. contains an account of the culture, and uſe in feeding cattle, of the TURNEP CABBAGE.

Art. IX, and X. relate to the cultivation and nature, of the TURNEP-ROOTED CABBAGE, [a very different plant from the preceding one, and] now *firſt* introduced into England, as an article of agriculture. Its great utility is, as a *winter pabulum*, for feeding neat cattle, horſes, and ſheep: nor is it without its uſe, as an eſculent plant for the table.—The reſiſtance of this plant to the ſevereſt froſts;—its duration throughout the whole year;—the greatneſs of the produce, with its wholeſome and nutritive qualities—all combine to render it, [we are told] ſuperior to any of thoſe raiſed annually for feeding cattle in the winter, and ſpring;—when fodder is moſt wanted.

Mr. Reynolds, the firſt introducer of this celebrated plant, has here revealed a method of deſtroying the *fly* in *common* turneps, which are frequently known to be irretrievably damaged thereby. The propoſed method is, to mix raddiſh-ſeed along with that of the turneps, in the proportion of one to ten or twelve. And as the raddiſh leaves are quick growers, and much coveted by the flies; they will entertain thoſe inſects till the other ſeed plants get out of their way.

How far Mr. R. may deem this a *new* diſcovery, we pretend not to ſay; but we can with truth affirm, that we have ſeen this very method practiſed, with the ſame view, of preſerving the young turneps from the depredations of the fly, ſeveral years ago, by an experienced gardener of our acquaintance,—who did not ſeem to look upon it in the light of a *ſecret*, nor of an *infallible* remedy; though it might be of *ſome* ſervice.—But farther, if the flies are very numerous, Mr. R. adviſes to run a light roller over the ground, while the dew is upon it, which (he ſays) will lick moſt of them up, without injuring the young plants, in the leaſt. By theſe *two* methods, he once ſaved all his own growth, in a fatal year, when there were ſcarce any field turneps beſides, in his neighbourhood, that eſcaped.

A genuine account of the tranſactions of the reſpectable ſociety for the encouragement of arts, manufactures, and commerce, has long been wiſhed for; but whether the preſent will altogether anſwer the expectations of the public, muſt be left to public determination.—For our own parts, we cannot help thinking that Mr. D. has made rather too great uſe of the *premium-books* of the ſociety; a large proportion of Art. III.

having already appeared in the ſaid books, and public advertiſements: though it muſt be allowed, that the author's *reaſonings* [which are all along added] upon the expediency, and ſuppoſed utility, of the ſeveral premiums, appear, in general, to be deduced from a laudable degree of knowledge, reſpecting the apparent advantage of moſt of the ſubjects treated of, to the community.—We could not avoid obſerving, however, a want of agreement, ſometimes, between the liſt of premiums and bounties, in Art. I. and the hiſtorical account thereof, in Art. III. For inſtance, at p. 19. a bounty of *twenty* guineas is ſaid to have been given (1767,) for a new method of preparing *Crayons*, but at p. 229, this *ſame bounty* is ſpoke of, as being only *ten* guineas.—Other marks of *hurry*, too, are elſewhere to be met with:—thus articles V, and VI. are (in the body of the book) *miſ*-numbered IV, and VII. and at p. 422, the year 1763, is put for 1768.

We are rather afraid that, from the countenance given by the ſociety to this work, Mr. D. ſhould be induced to practiſe ſomething like author-craft, by ſwelling it out with a quantity of *ſuperfluous* matter, looſely printed:—for what elſe can we call the mention of a very *inſignificant circumſtance*, (at p. 420.) that Mr. Reynold's letter, from Kent, was ſent—'*By Wingham Bag?*'—And probably moſt readers may think that the *card of compliments*, from the ſame perſon, attending a preſent of '*a bit of butter*' made from the milk of cows fed upon his turnep-rooted cabbage, might have been omitted, without much loſs;—eſpecially as the ſociety's opinion of the ſaid butter is not added.—We ſhould ſcarce have taken notice of theſe *minutiæ*, had it not been for our wiſhes that none ſuch may be permitted to appear in the future volumes of a work, that ſeems, upon the whole, well calculated to be of eſſential ſervice to the public.

The School for Rakes. a Comedy, as performed at Drury-Lane.

8vo. 1*s.* 6*d.* Becket.

THE ground-work of this comedy is the *Eugenie* of Monſ. *Beaumarchais*, a piece of great reputation upon the French ſtage. When the plan was firſt adopted, the author found great difficulty in adapting it to the Britiſh ſtage, for though M. *Beaumarchais* had laid the ſcene in England, the manners were Spaniſh; the undertaking would, for this reaſon, have been wholly relinquiſhed, if Mr. Garrick, who had ſuggeſted the deſign, had not aſſiſted in the execution.

This piece is not much calculated to excite laughter, but it produces higher pleaſure than laughter can give: the ſituations are intereſting, the characters, in general, well imagined and ſupported, the language eaſy and natural, and where it is neceſſary, pathetic; it is not without faults, ſome of which might eaſily have been removed: the principal character, a lady, the daughter of a baronet, is thrown into great diſtreſs at hearing that a nobleman to whom ſhe ſuppoſes herſelf privately married, without the leaſt degree of ſuſpicion that the marriage was fraudulent, was about to marry the daughter of an earl.

This diſtreſs is in the higheſt degree unnatural and abſurd: ſhe could have no evidence that ſuch an event was about to take place, equal to the proof that it was impoſſible.

If the private marriage had not been thought legal it would not have ſatisfied her delicacy; nothing but the contrary notion could alarm her fears, for though it was private there could be no difficulty in proving it, as her aunt was preſent.

To ſuppoſe her private marriage legal, and capable of undoubted proof, and to ſuppoſe that her huſband would marry a lady of the firſt rank, implies the groſſeſt ſtupidity and moſt childiſh ignorance. With what view could it be done? not to obtain a fortune, for none would accrue, the marriage being void in itſelf: ſuch a ſtep could only bring infamy and ruin upon him who took it, without the proſpect of advantage of any kind, except the clandeſtine enjoyment of beauty, which could no otherwiſe be obtained; but that was not the caſe, nor ſuppoſed to be ſo. If the author had made the lady, upon hearing the report of a ſecond marriage, and obſerving the care taken to conceal the firſt, conceive a ſuſpicion of fraud, her alarm would have had a rational cauſe, and the audience would have been intereſted for natural diſtreſs.

When the lady's father is acquainted that his daughter is married without his conſent, to a man of whom it was reported he was about to marry another, he juſtly treats the report as a fable; he alſo forgives his daughter for her breach of duty; but when he hears that the marriage was fraudulent, misfortune renders that rage inexorable which diſobedience could ſcarcely provoke: and though he had forgiven her indiſcretion, now he finds it attended with fatal conſequences, of which the poor girl had not the leaſt ſuſpicion, he abandons her to ruin, without either remorſe or pity.

The mixed drama has been generally condemned upon a ſuppoſition that grave and gay ſcenes ſucceeding each other, were neutralized like acids and alcalis by mixture, and produced the proper effect of neither.

This has been controverted with great force of reaſon, and the mind has been ſhewn to be capable of ſadneſs and mirth in very ſudden tranſitions; but there can be no apology for producing the ridiculous and the mournful in the ſame ſcene, for however the mind may be affected by each in a quick ſucceſſion, it cannot certainly be affected by each at once. Some of the moſt tender and pathetic ſentiments are uttered by the young lady, in the height of her diſtreſs, to her aunt, a ridiculous character, whoſe replies, which on another occaſion would move laughter, muſt on this, for that very reaſon, produce diſguſt in the tender and ſenſible; and wholly preclude that melting of the heart, which is ſo much more luxurious than merriment, in thoſe whom high ſpirits and a levity of temper render leſs ſuſceptible of pity.

The reader will judge how far the following dialogue is natural between a father and a child, concerning whom he has heard nothing ſince he forgave her falſe ſtep, but that irremediable misfortune has thrown her wholly upon his protection; he will judge alſo whether Mrs. Winifred's humourous abſurdity has not even here a bad effect.

SCENE. Mrs. Winifred the aunt, Sir William the father, Harriet the young lady. Sir William with a letter that has informed him his daughter's marriage (with lord Euſtace) is fraudulent.

‘ *Mrs. Win.* Pray, my lady, go firſt.

‘ *Sir Wm.* Where are theſe wretched, theſe unhappy women, that have brought ſhame and ſorrow on themſelves, and infamy on me?

‘ *Mrs. Win.* Hey day! What's the matter now? Harriet told me ſhe had juſt left you in a heavenly temper, what can have happened, to diſcompoſe you, ſince? but *Much Ado about Nothing*, is your play, from morning, 'till night.

‘ *Sir Wm.* Read that——*(Gives her a letter.)*

‘ *Mrs. Win.* A broken ſeal! What can be the contents?

‘ *Har.* Dear Sir, what is the matter?

‘ *Sir Wm.* Do not talk to me, unhappy girl! Lord Euſtace has deceived you——you are not his wife.

‘ *Har.* All gracious heaven! *(Sinks upon a couch.)*

‘ *Sir Wm.* Rage and madneſs! O women, women, what have you done!

‘ *Mrs. Win.* Vaſtly well, I think.

‘ *Sir Wm.* Do not provoke me.

‘ *Mrs. Win.* You are enough to provoke a ſaint yourſelf.—What is all this ſtuff, this letter, this forgery, this nonſenſe! He perſonate a parſon! I think I ſhould know a clergyman in any dreſs. I am not quite ſo eaſily impos'd upon, as you, Sir William.

‘ *Sir Wm.* I will not anſwer you——But thou, undutiful, unhappy girl! what canſt thou ſay?

‘ *Mrs. Win.* I wiſh you wou'd hear reaſon, and ſpare your reproaches, *Sir William.*

‘ *Har.* No—give them vent—I only fear to live, not die—Let looſe your rage, upon me: I implore it; I will endure it all.

‘ *Sir Wm.* You have deſerved it. Your own deceit has fallen upon your head; you are betray'd, diſhonour'd, and abandon'd, both by your villain huſband, and your wretched father.

‘ *Har.* O Sir! have pity on my anguiſh and deſpair.

‘ *Sir Wm.* I cannot bear your ſight——My being, life itſelf, is hateful to me.—*(To Mrs. Wm.)* This is your pride, your rage for quality!—You have undone my child, and I renounce you both!’

The cataſtrophe appears to have been brought about in a hurry, ſo that the change of conduct and ſentiment in the parties is not ſufficiently accounted for. Upon the whole, however, this performance has conſiderable merit, and juſtifies the favour with which the public received it *.

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* This comedy is ſuppoſed to have been written by Mrs. Griffith, well known to the public, by the letters between Henry and Frances.

MONTHLY CATALOGUE,

For FEBRUARY, 1769.

POETICAL.

Art. 16. *The Joys of Hymen, or, the Conjugal Directory: a Poem, in Three Books.* 8vo. 2s. D. Davis. 1768.

A Sort of tranſlation, or imitation, of the firſt three books of Quillet's CALLIPOEDIA. The verſification is not inferior to Row's tranſlation of the ſame poem.

Art. 17. *Love and Beauty. A Collection of Poems. Containing a Variety of the moſt approved Pieces of Poetry, on thoſe Subjects, written by the beſt Authors. To which are added, ſome choice Originals, with a ſuitable Dedication.* 8vo. 2s. 6d. Wilkie.

The literary gardens of Pope, Mallet, Akenſide, Thomſon, Collins, Shenſtone, &c. &c. have been plundered of their flowers to make up this love poeſie. As to the *originals*, if there are any, they are no distinguiſhed by the printer from thoſe which are confeſſedly borrowe from their reſpective Authors. Perhaps *Allen and Ella*, a fragment and *Laura's Complaint*, an elegy, by Dr. Marriot, are among the ne pieces alluded to in the title-page: but as we have no certain informatio on this head, we ſhall ſay no more concerning them.

Art. 18. *An Elegy on the Death of Mr. Bennet and Miſs Worſfiel* Written in 1768. 4to. 1s. Fletcher.

Mr. Bennet was a ſurgeon of S—h in Yorkſhire. Miſs Worſfield w an agreeable lady, of very conſiderable fortune, at the ſame place: th attachment to each other began in their infancy, and, when they we bo both about three and twenty, it was agreed that they ſhould marry: it was however thought adviſeable, as the young lady had never had the ſmall-pox, that ſhe ſhould be inoculated: the operation was performed by her lover, the effect was fatal, ſhe periſhed by the diſeaſe, and he died of grief.

Theſe incidents gave occaſion to the elegy before us, which, however, is by no means equal to the ſubject; what ſhould have given power to the poem, is mentioned only in an advertiſement prefixed, and the ſtanzas only lament the loſs of Bennet as a ſkilful ſurgeon and a good companion; they are no where poetry, in ſome places not Rhime, and in ſome not Engliſh.

In the following verſes the Author uſes *begun* for *began*, and *drank* for *drunk*:

Sudden, diſtemper'd hurricanes *begun*.
—— Ye hoary-headed men of lore
That oft have *drank* at wiſdom's hallow'd fount.

We find *liv'd*, placed as a rhime to *ſurviv'd*, and *two* coupled with *brow*. *Yes*. is put inſtead of *no*, in the following:

Yes, ye celeſtials, *not* with purer flame
Glow your immortal ſouls. ————

The following two ſtanzas, giving an account of the grief and opinions of Mr. Bennet, will perhaps do as little honour to his memory as his poet:

Not more amain the ſun from noon tide hour
Meaſures his journey to the bluſhing weſt,
Than Bennet when his fav'rite was no more
Struggled to follow, and to be at reſt.

Time was my Bennet held his life more dear,
And, ſpight of all that learned gownmen taught,
Deem'd no *hereafter* like the *preſent here*,
Nor of a happier heav'n could form a thought.

The oppoſing of *preſent here* to *hereafter*, is a new experiment in our language upon which the Author ſeems to value himſelf, for he has printed the words in capitals—' peace to all ſuch'—

Art. 19. *An Elegy written in Saint Bride's Church-yard, on Tueſday the 3d of January 1769. Humbly inſcribed to the Common Council of Farringdon-without.* Folio. 6d. Fry.

This, if poſſible, is a worſe imitation of Mr. Gray's celebrated ſtanzas than the elegy upon Bennet. It is indeed a parody too, but it is ſo deſpicable, that we think it not worth while even to exhibit a ſpecimen.

Art 20. *Je ne ſçai quoi*: or a Collection of Letters, Odes, &c. Never before publiſhed. By a Lady. 8vo. 5s. Sold by Wilkie. 1769.

Theſe miſcellaneous pieces were advertiſed under the name of Miſs Poyntz. *What* Miſs P. *is*, we have not learnt; but, from the *free* turn and ſpirit of her writings, it may not be difficult to gueſs. That ſhe is a wit, and a poet too, we are not inclined to diſpute; but we muſt enter our proteſt againſt the intolerable number of quotations which appear in almoſt every page of her book, and which are by no means *ſuitable* to the idea of *familiar* letters.—What there is of her own, is, indeed, very little, as to quantity: and yet it is poſſible ſome of her readers may think there is quite enough of it. We are not fond of cenſuring the productions of a female pen; but, in truth, that of Miſs P. is ſo extremely flippant, and ſo incorrect in point of language (not to inſiſt too much upon *ſentiment)* that we *cannot* recommend her work to gentlemen: and to the ladies we *dare not*, on account of the indelicacies with which it abounds.

DRAMATIC.

Art. 21. *Wit's Laſt Stake, a Farce.* As it is acted at Drury-Lane. 8vo. 1 s. Becket.

The author of this little piece is Mr. King the comedian, who, as he acknowledges in an advertiſement prefixed, has taken many of his materials from the *Legataire Univerſel* of Monſ. Regnard. It abounds in that ſpecies of *comic* humour, which thoſe who are habitually acquainted with the theatre are beſt qualified to produce.

An old fellow whom infirmity and diſeaſe have brought to the brink of the grave, ſuddenly takes it into his head, inſtead of making a will, to marry a young lady engaged to his nephew; and inſtead of giving him a fortune, reſolves to take away his miſtreſs: he falls into a fit however in the mean time, and for fear he ſhould die inteſtate, the nephew's valet, an arch fellow, undertakes to perſonate him, and make a will in his ſtead.

The mirth of theſe ſcenes ariſes from the ſituation of the nephew when the uncle declares his intention to marry, and when his valet takes advantage of the ſituation he is ſuffered to aſſume with a view to leave the old man's fortune to his maſter, to bequeath a very conſiderable legacy to himſelf, and to the girl he is going to marry.

The following extract will ſerve as a ſpecimen: *Linger* is the uncle, *Saville* the nephew, *Lucetta* a pert chambermaid.

‘ *Enter* LINGER.

‘ *Ling.* Ah, nephew! good morrow!

‘ *Sav.* Dear Sir, how do you find yourſelf? ſit down, Sir—Lucetta, draw forward the arm-chair, that my uncle may be more at his eaſe.

‘ *Ling.* So—ſo—ſo— *(ſits down)*

‘ *Sav.* I think, Sir, you look much better than when I ſaw you laſt —But, Sir, I really think you don't do yourſelf juſtice; your frame muſt be much weakened by your diſorder, and you neglect the proper applications to reſtore it.

‘ *Ling.* They are not to be had, nephew, without a conſiderable expence. Thoſe props for the conſtitution are very dear; and I think the building ſo crazy, it is hardly worth repairing—But, dear Charles, I'm glad you called; for I have ſome thoughts of ſettling my ſmall worldly matters—Have you ſent for the Proctors? *(to Lucetta)*

‘ *Luc.* Yes, Sir, and expect them here very ſoon.

‘ *Ling.* My good Charles, I ſhall take care of thee.

‘ *Sav.* I have no cauſe to doubt it, Sir.

‘ *Ling.* You know that I have relations, that—euh, euh— *(coughs)*

‘ *Luc.* Yes, in troth, a hopeful pack, and a comfortable number.

‘ *Ling.* Who watch my door as eagerly as the undertaker.

‘ *Sav.* I hope my uncle knows me too well to put me in the liſt.

‘ *Luc.* Heaven be praiſed! I ſhall ſee the harpies fitted for their avarice. Such a crew! hungry as wolves, and cunning as foxes. O, what raiſing of ſhoulders, and dropping of jaws there will be, whenever the will's produced, and the long expected ticket proves a blank. Never ſtir, Sir, but I think it wou'd be worth a trip from the other world to behold their diſappointment.

‘ *Ling.* May be ſo, Lucetta—But as I am not got there yet, I need not at preſent think about making the experiment. However I'll put my affairs in order, and have ſent for the Proctors to take my inſtructions.

‘ *Luc.* Sir, you act as a prudent man ought—

‘ *Ling.* Nephew, you have now and then ſeen our neighbour, Mrs. Watchly?

‘ *Sav.* Yes, Sir.

‘ *Ling.* And her daughter, Myra,—eugh, eugh—you have ſeen her too?

‘ *Sav.* Yes, Sir; and have been much pleas'd with her eaſe, affability, and amiable manners.

‘ *Ling.* Very amiable! I am glad, Charles, we think ſo near alike—for—I am going to marry her.’

The ſcene in which the valet becomes teſtator, is ſtill more comic; the part is performed by Mr. King, but no idea can be formed in the cloſet, of its effect in the repreſentation.

RELIGIOUS *and* CONTROVERSIAL.

ART. 22. *Two Sermons, preached before the Univerſity of Cambridge, in* 1768: *the one upon the* 30*th of Oct. being the Commemoration of Benefactors to the univerſity; the other on the* 20*th Nov. following.* By Sam. Hallifax, L L. D. Fellow of Trinity-Hall, and Arabic Profeſſor in the Univerſity of Cambridge. 4to. 1 s. Dodſley, &c.

It may ſeem remarkable that, in a ſeminary of learning, of ſuch conſideration as the Univerſity of Cambridge, a dignified Member of that learned body ſhould harangue his brethren in a ſtrain peculiarly adapted to the humiliation of *literary* pride. But, it may be ſaid, pride, of all kinds, ought to be humbled, and that no other ſpecies of it is ſo likely to be met with, or more proper for reprehenſion, at an Univerſity.—In another view, too, it may appear, that the learned Profeſſor has by no means choſen an unfit ſubject; as, indeed, he has ſufficiently ſhewn, in both of theſe Diſcourſes.

His text for both Sermons is taken from Eccleſ. i. 18. *In much wiſdom is much grief; and he that increaſeth knowledge increaſeth ſorrow.*—In the firſt Diſcourſe the Dr. points out the defects and uncertainty of human learning, and its inſufficiency, conſidered as a means of happineſs; and in the ſecond he deduces the expediency of learned men's ‘moderating their purſuits in this way, and turning ſome part of their attention to ſtudies more ſuited to our abilities, as well as more worthy of our pains; ſuch as may inſtruct us in the knowledge of our duty, or ſupply us with new motives to the practice of it; ſuch as may fill up the meaſure of our capacities, and gratify thoſe powers of enjoyment, which we cannot but feel, and to which all our other acquiſitions are evidently inadequate.'

The Preacher continues, 'He who is *the way, the truth, and the life*, has taught us a ſcience, that will employ all our care. He has not entertained us by unfolding to our view the myſteries of nature, or by detecting the ſubtleties of a falſe and ſpurious erudition; but he bids us deſcend into ourſelves, ſubdue our irregular affections, *learn* of him to be *meek and lowly in heart*, to forgive our enemies, to *overcome evil with good*, to get above the weakneſſes of envy, avarice, luſt, ambition, and make an eternal divorce from every paſſion and every ſtudy, that may divert us from our proper buſineſs, the fear of God, and keeping his commandments. Happy labour! and happy are the fruits that follow it! The man, who is buſied in ſuch occupations, enjoys a peace and ſerenity, unknown to the reſt of mortals; he beholds, as from an eminence, and not without compaſſion, the greater part of mankind miſtaking the true path of life, diſappointed in the gratification even of their own wiſhes, and complaining of ſatiety, want, and hollowneſs in all their enjoyments, for which the world can afford no cure; in this ſituation he ſuffers nothing from the importunities of hope, or the anguiſh of deſpair; the pomps and vanities of earthly grandeur fall into duſt before him, like Dagon in the preſence of the ark of God; and his mind, having felt the worth and majeſty of divine truths, deſpiſes thoſe barren and empty ſpeculations, from which it can extract only ſophiſtry and illuſion.

'But even when our ſtudies are confined to the moſt uſeful ſubjects, ſuch as are beſt adapted to our condition, and more immediately relate to life and conduct; ſtill there is danger leſt theſe ſhould not be attended with ſuitable effects upon our manners. Between knowledge and practice there is no neceſſary connection; and to the diſgrace of letters it has been obſerved, that many of the infirmities of human nature appear to be inflamed in the learned profeſſions, and that within the walls conſecrated to the ſervice of religion, have ſometimes been found perſons, as much enſlaved to the vices, and more addicted to the ſelfiſh and vindictive paſſions, than are to be met with among the common orders of mankind. Here therefore we ſhould place our *ſecond* care, and ſee whether, as we have advanced in ſcience, we have made a proportionable progreſs in the improvement of the heart, and the government of the affections. It was a juſt rebuke given by a Spartan to the philoſopher, who had waſted the greateſt part of his life in enquiries concerning the nature of virtue, when he aſked him, at what time he intended to begin to practiſe it. To what purpoſe have we conſumed ſo many days and years in ſtudy, if our knowledge has not taught us the knowledge of ourſelves, if it has left us in the ſame ſtate of moral ignorance as it found us, and has made us neither holier nor happier than we were before? To judge of the utility of our acquiſitions in ſcience, let us examine what habits and diſpoſitions they have produced in our minds. Shew me but the learning, that has been the means of leading a man to a ſenſe of his duty, that has helped him to calm and compoſe his paſſions, has filled him with pure and heavenly affections, *brought into captivity every thought to the obedience of Chriſt*, and rendered him ſuperior to the little purſuits and ſordid intereſts, which engroſs the generality of mankind; and I will pronounce ſuch learning, for ornament and for uſe, among the moſt valuable privileges of humanity: But if it inſpire us with nothing but vain and hurtful notions of our own abilities, if the head and not the heart be all that is affected by it, if it aſſiſt us only in becoming more ingenious in the refinements of ſelf-deceit, and in putting on the forms and appearances of virtue, whilſt we continue ſtrangers to the life and power of it; in a word, if it promote not the knowledge of the *one thing needful*, and have no tendency to make us better men or better Chriſtians than we might be without it; it is a learning that is not worth the name, to be conſidered at beſt but in the light of an amuſement, of little uſe and benefit to others, or to ourſelves, and what with God will ſerve but to double our guilt, and aggravate our condemnation.'

Dr. H. before he concludes, offers ſome remarks properly adapted to obviate an objection which might poſſibly ariſe from what he had been advancing; and to ſhew that he by no means intended to 'afford any encouragement to ignorance, or to detract from the merit of thoſe ſtudies which are proſecuted by the younger members of this place, with ſuch credit to themſelves, and ſuch advantage to the world.' He then takes leave of his learned auditory, with a brief eulogium on their late worthy Patron, the Duke of Newcaſtle, Chancellor of the Univerſity.

Art. 23. *An Enquiry into the Cauſe which obſtructed the Reformation, and hath hitherto prevented its Progreſs.* 8vo. 1 s. Becket and Co. 1768.

In this Enquiry, the Author illuſtrates the two following propoſitions:

Firſt, That a claim in the Chriſtian Clergy, to exerciſe rule or dominion over their brethren in matters of faith, is contrary to the expreſs command of the Divine Author of that religion, ſubverſive of all true religion, and the foundation on which the Popes of Rome, and their Prieſts, have built all their corrupt doctrines, &c.

Second, That the leading men in the Reformation, deviating from the principles they at firſt laid down as the foundation of the Reformation, (viz. that the ſcriptures ought to be the ſole rule and guide to every Chriſtian's faith) and returning to the anti-chriſtian principles of the Romiſh church, in impoſing human inventions and explanations,† as the word of God, have *obſtructed the Reformation, and retarded its progreſs.*

In his demonſtration of theſe two propoſitions, the Author not only condemns, with juſt ſeverity, the church of Rome for her impoſitions on the underſtandings of mankind; but he alſo, with equal freedom, attacks the heads of the reformed churches, for adopting the like principles and conduct. He is particularly warm in his reſentment of the preſumptuous aſſurance of thoſe '*eccleſiaſtical tyrants* who drew up the 39 Articles;' and is 'amazed,' that neither the names nor number of them are, with any certainty, handed down to poſterity.' He thinks it highly abſurd and criminal in them, who took the liberty (as they had a juſt right to do) of renouncing the opinions of their fore-fathers, and of condemning them for *their* innovations, &c. to get their own opinions and ſancies, by the aid of the civil power, enacted into law, in order to deprive their ſucceſſors from thinking and judging for themſelves! The requiring of ſubſcriptions to ſyſtems of human invention is alſo warmly exclaimed againſt; as tending to countenance falſhoods, ſtop all enquiry aſter truth, and prevent all further reformation from the abominable errors of the church of Rome.

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† The Athanaſian explanation of the Trinity is particularly alluded to.

Our Author alſo advances a third propoſition, viz.—'That the prophecies relative to the corruptions of the Chriſtian church, and the Man of Sin, or Anti-chriſt, are fulfilled in the Romiſh religion, and the Popes of Rome.' This he maintains by ſuch repreſentations of Popery, as are very common among Proteſtant writers. Annexed to this part of his performance, and as a concluſion to the whole, we have 'An Addreſs to the Gentlemen born in this free nation, and who profeſs the Romiſh religion;'—in which he pathetically exhorts them to rouſe, and ſhake off the fetters of Popery, by which their free-born minds have been too long held in ſlavery.

Art. 24. *Enthuſiaſm detected, defeated. With previous Conſiderations concerning Regeneration, the Omnipreſence of God, Divine Grace, &c.* By Samuel Roe, A. M. Vicar of Stotfield, in Bedfordſhire. 8vo. 5 s. Crowder, &c. 1768.

Mr. Roe is the greateſt Enthuſiaſt againſt Enthuſiaſm we ever met with. According to his repreſentations, the Methodiſts are the ſaddeſt wretches!—But we ſhould be equally culpable with Mr. Roe, were we to recite the railing accuſations which he brings againſt them.—Suffice it that we ſhew our Readers what manner of ſpirit this Writer is of, by laying before them his propoſal for preventing the farther growth of Methodiſm in the Britiſh dominions: Take it in his own words. 'I humbly propoſe to the legiſlative powers, when it ſhall ſeem meet, *Firſt*, to make an example of Tabernacle preachers, by enacting a law to CUT OUT THEIR TONGUES, who have been the incorrigible authors of ſo many miſchiefs and diſtractions throughout the Engliſh dominions: *And*, by the ſaid authority, to CUT OUT THE TONGUES of all Field-teachers, and preachers in houſes, barns, or ELSEWHERE, without apoſtolical ordination and legal authority, being approved and licenced, to enter upon that moſt ſacred truſt, &c.' p. 287.

Doubtleſs this is ſo mild, ſo meek, and benevolent, as well as ſo effectual a method of *ſilencing* Schiſmatics, that to be ſure, no good Chriſtian can have any objection to it. Yet, ſuch is the imperfection of all human devices! we foreſee an obſtacle that will ariſe, and render this promiſing ſcheme abortive. Like many other excellent plans, and ſalutary laws, it is apprehended, that this of Mr. Roe's will be totally fruſtrated, through the difficulty of carrying it into effect. The nation, alas! is ſo over-run with Diſſenters and Methodiſts, of one denomination or other, and their preachers are ſo numerous, that we ſhould deſpair of procuring hands enough to put the law in *execution*. Nay, it may even be queſtioned, whether one man could be met with in the three kingdoms, or even among the ſcalpers of America, who would be prevailed with to be TONGUE-CUTTER, *except the reverend Vicar of Stotſield:* And what could even *he* do alone, however zealous and active in the cauſe? Beſides, is he immortal?

Would not the tenure of his life, moreover, become very precarious, from the nature of his office, and the revengeful diſpoſition of mankind? And would it not be in vain to look for a ſucceſſor to ſuch an appointment, whenever the place ſhould be vacant; for where could we hope to find another *Samuel Roe?*

Art. 25. *Two Sermons on the Lord's Supper.* By Thomas Toller. 12mo. 1 s. Buckland.

In the *firſt* of theſe diſcourſes, the Author ſhews the obligations which Chriſtians are under to perpetuate the celebration of this ſacrament; and, in the *ſecond*, he recites and obviates the chief excuſes which are commonly urged for neglecting this ſacred inſtitution.—Though Mr. Toller has treated his ſubject with a proper degree of earneſtneſs; yet he has kept clear of all enthuſiaſm, and myſtery:—which, we have the ſatisfaction to ſee, is now become the general way of treating a ritual which hath formerly, through miſapprehenſion of its original deſign, given riſe to abundance of fanaticiſm and ſuperſtition.

Art. 26. *Animadverſions on an* Eſſay on religious Eſtabliſhments, *and on* Three Letters to the Author of the Confeſſional: *with Obſervations, ſhewing the Athanaſian Creed to be a truly Antichriſtian Roman Doctrine, the Foundation of Tranſubſtantiation,* &c. 8vo. 1 s. 6 d. Becket.

This ſenſible Animadverter joins the learned writer of the Confeſſional in earneſtly contending for a farther reformation of our religious eſtabliſhment, from that of the church of Rome. He has many juſt and lively remarks on the *orthodoxy* of the ingenious authors of the *Eſſay* and the *Letters* above mentioned. There is, indeed, no great novelty in his arguments; nevertheleſs we cannot but applaud the publication of his ſentiments, as we think the reaſonings of free and rational men cannot be too often repeated and impreſſed on the minds of thoſe who have not yet been able to caſt off the yoke of ſubſcriptions, creeds, and ſuch like impoſitions of human authority in matters of religion:—wherein all authority whatever, except that of heaven itſelf, is IMPOSITION indeed!

Art. 27. *A Warning againſt Popiſh Doctrines: or,* Obſervations on the Rev. Mr. Thomas Broughton's Defence of an inherent Immortality in Man; ſhewing it to be a Doctrine of human Invention, and adopted by the Romiſh Church, as the Foundation of her idolatrous Worſhip, and the true Root from which all the great Corruptions in the Chriſtian Church have ſprung, and diametrically oppoſite to the Chriſtian Religion, which teaches the Reſtoration of Life to Man, by Jeſus Chriſt. 8vo. 1 s. 6 d. Johnſon and Co.

This reply to Mr. Broughton's *Defence** was publiſhed in 1767; but, through ſome accident, did not fall into our hands till this month. It now ſeems to be ſomewhat out of time; more eſpecially as Mr. B. has ſince publiſhed his *Proſpect of Futurity*†: we ſhall therefore diſmiſs this Warning againſt Popiſh Doctrines; and the rather, as the Reader will ſee by the title, what ſide of the argument the Author has taken. His notion, that what is called the *human ſoul* conſtitutes a part of the *body*, is generated therewith, and dies with it; and that the grave, is the only receptacle or intermediate ſtate, where all the human race is to ſleep and reſt till the reſurrection and judgment;—is by no means ſingular: but how near this writer, or the reaſoners on the other ſide of the queſtion, are to the truth, and to the genuine ſenſe of the ſcriptures, to which both parties appeal, is not, we humbly apprehend, for mere mortals to pronounce. The point, however, has been zealouſly and learnedly diſcuſſed, within theſe few years; and we have occaſionally afforded room for the ſubject, in our Reviews:—ſo that few of our Readers, we believe, are ſtrangers to the principal publications to which this controverſy gave birth.

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* See Rev. Vol. xxxv. p. 245. † Rev. Vol. xxxix. p. 295.

Art. 28. *The Doctrine and Fellowſhip of Chriſt and his Apoſtles: or*, The Saint's Univerſal Licence and Warrant for ſocial Worſhip, in any Number, at any Time, and in any Place, &c. Being the Subſtance of *two* Diſcourſes lately preached at the Opening of a new Meeting-houſe at Hampſtead. By R. Elliot, A. B. formerly of Bennet College, Cambridge. 12mo. 6d. Dilly, &c.

Excellent, old, *orthodox* divinity; of the right Calviniſtical ſort!

Art. 29. *The Oxford Expulſion condemned, and the groſs Errors of the Oxonian refuted, in his Remarks on the Rev. Mr. Whitefield's Letter to the Rev. Dr. Durell, Vice-Chancellor of the Univerſity of Oxford.* By a real Member of the Church of England. 8vo. 1s. Crowder, &c.

A zealous, but not ill-written, defence of the Methodiſts.

Art. 30. *A Letter from Farmer Truſty, to his Landlord, Sir William Worthy, Bart. Patron of the Living of ——, in the County of ——; founded on real Matters of Fact. To which is annexed, an Evening's Converſation between four very good old Ladies, over a Game at Quadrille.* 8vo. 6d. Keith, &c.

Farmer Truſty draws the character of a country clergyman, under the name of *Parſon Swig*, as 'conſtantly drunk, three times a week, at leaſt, either at home, or at Squire Bounce's, or at the Red Lion;' and many a time, adds he, 'has a corpſe waited in the church-yard, for hours together, before he would come to bury it; and when the ſexton went to call him, if he was drinking, he would not ſtir till the jug was done: and if he was playing at cards with Madam Bounce, he muſt ſtay till the game was up: and his anſwer to John always was, "Pugh! what do you plague me now for—there's no danger of the corpſe catching cold!"

This reverend character ſeems deſigned in compliment to the regular clergy who preach morality; and, in contraſt to parſon Swig, the Farmer introduces the pious Mr. Trueman, who only preached 'Jeſus Chriſt, and him crucified:' but this gentleman was vaſtly diſliked by Squire Bounce, Sir Simon Gamble, Dr. Legal, &c. who ſtyled him a *Methodiſt*; and wanted the biſhop to turn him out of his living.—By this time the Reader perceives that this tract is purely calculated to recommend theſe ſame *Methodiſſes*, and to run down the clergy of the eſtabliſhed church: as though the former were all Mr. Truemans,—the latter, in general, no better than Parſon Swigs.—There is ſome humour in the Farmer's manner. The dialogue, annexed, is alſo intended to ſet off the Methodiſts to advantage, by the ridiculous manner in which the four card-playing ladies rail againſt enthuſiaſm.

MISCELLANEOUS.

Art. 31. *An Account of the Four Perſons found* ſtarved *to Death, at D------, in Hertfordſhire.* By one of the Jurymen on the Inquiſition taken on their Bodies. 4to. 1 s. Printed *for the Benefit of the ſurviving Child*; and ſold by Browne, in Fleetſtreet, and Davis, in Piccadilly.

Relates the horrid conſequences of a moſt ſcandalous inſtance of neglect, in the overſeers of the pariſh poor, at D——: where a man, his wife, and two of their children, were found miſerably ſtarved to death, in a wretched hut, (juſtly called a *poor* houſe) in January laſt. The third child, a boy of eleven years of age, was crawling on the floor, cramped and emaciated, amidſt the dead bodies of his father, mother, brother, and ſiſter. The worthy Author of this affecting narrative, had the goodneſs to remove him to his own houſe; and if any profits ariſe from the ſale of this pamphlet, he propoſes to apply them towards cloathing and placing him in ſome way to get his bread.—If, however, the circumſtances of this affair are really ſuch as they are here repreſented to have been, ſurely the public will think there is ſomething due to JUSTICE, as well as to COMPASSION!

Art. 32. *Les Tranſmigrations d'Hermés. The Tranſmigrations of Hermes, a Roman Philoſopher, in four Volumes.* By Madam de * *, the Author of Abaſſai. London. 12mo. 3 s. 6 d. Elmſley. 1768.

Of this work the firſt volume only is publiſhed, the other three are promiſed the beginning of the next winter. It appears, by a ſhort advertiſement prefixed, to be publiſhed by ſubſcription; ſubſcriptions are ſaid to be taken by Mr. Jones near Hungerford Market, in the Strand, and by the author; but neither the author's addreſs, nor the conditions of ſubſcribing are mentioned.

The author obſerves of the doctrine of the metempſychoſis, that it has been adopted by ſome philoſophers, and in ſome countries is a national opinion, and if it does not convince the underſtanding, it may, ſays ſhe, intereſt the paſſions. She has not endeavoured ſo much to eſtabliſh it as a ſyſtem, as to render it a vehicle for leſſons of humanity.

The fable is introduced with this reflection. 'That the ſoul is immortal, we have the concurrent teſtimony of reaſon and paſſion: ſhall we admit annihilation, ſays reaſon, with reſpect to the ſoul, when we deny it with reſpect to all other exiſtence? Can we ſuppoſe the moſt noble of all beings, to periſh, when we ſuppoſe ſubordinate exiſtences to continue? is that which can pervade infinitude finite? Of this conſcious being, ſays ſelf-love, will nothing remain! will that ſeparation of parts which deſtroys the form that inſtinct and habit have concurred to endear, diſſipate the divine breath that quickens it, and extinguiſh for ever that penetrating ray which diſcloſes the ſecrets of nature, that ſpark of intellectual fire which knows, compares, and eſtimates all things!' Impreſſed in an uncommon degree with theſe reflections, ſays this writer, I wandered out one morning in the ſpring, and came at length to the ſource of that river which the praiſes of Petrarch have placed above all other commendation. But the ſight of this place, which had ſo often inſpired me with a kind of poetic rapture, did not interrupt my meditations, and without paying my accuſtomed tribute to the naiad of the ſpring, I ſat down upon the moſſy turf that ſurrounded her grotto. The profuſion of beauty which nature ſcattered here with ſo laviſh a hand; theſe wonders in which ſhe ſeems at once to have imitated and ſurpaſſed the labours of art, are not now the objects of my attention: thoſe towering rocks, that with an awful majeſty conceal the ſacred ſource of thoſe waters, which within their bounds are ſo peaceful, and ſo impetuous when they ſwell beyond them, make no impreſſion even upon my ſenſes: neither my eye nor my ear is ſeduced by thoſe aſtoniſhing caſcades, which receive from the broken rays of reflected light, ſuch a variety of colours, and from the huge craggs which are piled one upon another, with a kind of rude ſymmetry, a ſolemn ſound which ſometimes ſooths, and ſometimes alarms the ſoul: the birds join their ſofter melody to theſe awful ſtrains in vain, and my eyes in vain trace theſe mountains in their decline, and ſee them ſink inſenſibly into the vaſt plain, which fertilized by the waters, bloſſoms in a thouſand flowers, and flouriſhes in eternal ſpring: neither the beauty, nor the magnificence of theſe objects attract my notice; it is their duration only that I conſider: they have exiſted from the beginning of time, and will continue to exiſt till time ſhall be no more.'

In a grotto among the rocks that have been thus deſcribed, ſhe meets with Hermes the philoſopher, who relates his tranſmigrations, and what befel him in the form of an ant, a bee, and a lion, three animals which are ſuppoſed moſt to reſemble man by their ſagacity and œconomy. The ſoul of Hermes is brought into a ſituation in each of theſe ſtages, that by intereſting the paſſions concur in the writer's principal deſign. The work is fanciful, ingenious and amuſing; and though many of the principles it contains may be queſtionable, and ſome erroneous, none are pernicious.

Art. 33. *An Appeal, &c.* By Coriat Junior. 12mo. 1 s. Johnſon, &c.

This pamphlet affords a ſtriking proof, that vanity, or the luſt of praiſe, is inſatiable. We have beſtowed great commendation on the Author,[*] but we have not, it ſeems, allotted him enough. Though we gave him (too partially, as ſome of our Readers think) the preference to Sterne, in certain reſpects, yet, becauſe in others, we entered an exception in favour of that admired ORIGINAL, Mr. Coriat has loſt a little of his good humour.—I am not well pleaſed, ſays he, with ſuch confuſed criticiſm, ſuch damning praiſe, as the following— "We do not think the preſent traveller (CORIAT JUNIOR) equal to YORICK, in any reſpect, *except in the ſolidity of his judgment, the chaſtity of his pen, and the moral caſt of his obſervations*"[†]

But the reſentment of this Gentleman is like that of a wayward child —pleas'd and peeviſh in the ſame breath; for, in the very next ſentence, after thus chewing and ejecting the foregoing paſſage from our Review, he immediately ſubjoins,—'That's enough! Gentlemen! CORIAT JUNIOR is *thoroughly ſatisfied*; and anſwers—you are heartily welcome to ſacrifice all the reſt to the *manes* of matchleſs YORICK.'

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[*] Review for Dec. 1768.

[†] Id. p. 435.

Now what can we ſay to ſuch a contradictory mortal, who is *not well pleaſed*, and yet *thoroughly ſatisfied*, at the ſame time, and with the ſame thing?—Dear Sir! have you not a monkey or a kitten to play with? Go—try to divert your ſpleen, and chaſe away this froward humour.

But the chagrin of this Writer is chiefly excited by his having been number'd among the imitators of Sterne. To prove, however, that this idea of his work is erroneous, he produces the teſtimony of his *Bookſellers*, his *Printer*, and his *Stationers*; from whoſe declarations it appears, that Mr. Coriat's Travels were in the preſs above half a year before Yorick's Sentimental Journey appeared; and that the former were actually printed off three or four months before the latter was publiſhed. But this ſtate of facts, we apprehend, will but ill ſupport our Author's claim to originality; which muſt depend upon internal evidence at laſt, however unwilling he may be to reſt his cauſe upon that iſſue.—Did not Mr. Sterne give the public very ample ſpecimens of his *peculiar manner of travelling*, in his later Volumes of Triſtram Shandy, publiſhed long enough before either the *Sentimental Journey*, or Mr. Coriat's performance? and will Meſſrs. Johnſon, Payne and Cadell, Bookſellers, Thomas Jones, Printer, and Wright and Gill, Stationers, anſwer for their Author's having never ſeen thoſe ſpecimens? And will they undertake to convince the public, whatever Critics and Reviewers may ſay to the contrary, that there are no marks of imitation of the *former Traveller*, in *another Traveller*?—The *laſt* point, indeed, they *may* perhaps diſpute with us; and poſſibly, too, they will be in the right: We do not pretend to infallibility:—"*But what the D— would this Coriat be at?*" (ſaid an arch acquaintance of our's, on peruſing his *Appeal*) "*he may make himſelf very eaſy about the* SIMILITUDE: *Who but your wiſe worſhips would ever have thought of it!*"

MEDICAL.

Art. 34. *Remarks on the Rev. Dr. Warner's full and plain Account of the Gout; wherein his Defects in the Cure of that Diſeaſe are pointed out and ſupplied.* 8vo. 1 s. Wilkie.

A ſatyrical attack upon the late Dr. Warner*, with whom our anonymous author is highly diſpleaſed, for his preſuming to write upon a diſeaſe which he declares incurable.—'God, ſays he, has, or he has not, placed in nature a remedy for the gout. If there be in nature a remedy, it becomes a reaſonable man to find it out; if not, then indeed, you may ſay the gout is the portion of this life in his conſtitution, as the common returns of appetite for his ſubſiſtence.

'But to propagate ſo melancholy a ſyſtem, becauſe you have found no cure, is the blind leading the blind, therefore you inculcate philoſophy to your pupils, to teach them to bear, like jack-aſſes, burthens they may eaſily throw off.'

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* Who was living when theſe remarks were publiſhed.

Our author however has been more happy in his reſearches and declares that he is poſſeſſed of this valuable medicine; 'the ſize of a barley grain of which, taken twice or thrice a year, or perhaps not ſo often, will always remove your pains, and add to your happineſs and life.'

Much is ſaid, about Moſes, Nature and Paracelſus; about occult medicine, and the ſilent effects of myſterious phyſic:—that true phyſic harmonizes with our nature, and joins with us as a part of ourſelves;—and that the cure of the gout is fully elucidated all over both the Teſtaments.

What then can a poor modern divine do againſt ſo enlightened, ſo ſpiritualized an antagoniſt?—ſeconded by Moſes, Nature, and Paracelſus, our champion boldly takes the field, and ranging from Geneſis to Revelations, amply maintains the *curability* of the gout.

'When I look, ſays he, into the Bible, I do not ſee but nature is coupled with divinity, from the beginning of Moſes to the end of the Revelation; for Moſes begins with the generation of the heavens, of the earth, of animals and man, and the revelation ends with the water of life, a very little of which I ſuppoſe would cure the gout.'—

'Moſes affirms, that the heavens, the earth, and all things thereon, were made out of the chaos, therefore all the variety of ſubſtances, forms, and qualities which are in heaven, in and on the earth and ſea, all taken together are but equal to the chaos, and the chaos was equal to them all. How many diverſe ſubſtances there was in the chaos, was the buſineſs of this author as a divine to enquire. Let him aſk, therefore, his own heart, whether Moſes could not cure the gout; let him determine, for I ſay he could, or he could not; if he could not, I ſay he was neither philoſopher nor prophet: I am ſure then you'll ſay he could, for notwithſtanding you paſs by his abſurdities, yet ſometimes I ſuppoſe you preach him a prophet, though perhaps no philoſopher.'—

'The gout is a diſeaſe, you ſay, cauſed by the retenſion of ſome matter, what matter you cannot ſay; but you ſay, it is one of all the matters, and it is immaterial which. I aſſure you the univerſe ſhould not tempt me to be ſo learned a ſcholar. Now if the principles of the univerſe are concerned in blood-making, both above and beneath, I ſhould have thought it would have concerned you as a learned divine, diſeaſed, to have looked into the library of Nature, and into the books of thoſe writers which had given us the hiſtory of Nature; and not into authors which did not follow Nature. You plainly ſee that the dogmatical profeſſors of phyſic cannot cure the gout. I ſhould have thought it would have been a ſufficient hint for you to have turned your back upon them, and have followed Moſes, Paracelſus, or Nature; as I did, who had a diſeaſe more troubleſome and fatal than you. But even ſuffering could not bring your learned ſpirit into the right road, though no good you found in the wrong. And ſo great is your infatuation, that you rail at quacks, and pretenders to cure the gout, when you are nothing but a pretender yourſelf.'

These wild, extravagant, ſerio-comic remarks, we apprehend to be the production of our old friend Mr. J. Cordwell, who lately publiſhed a *new ſyſtem of phyſic*, &c. [*] who may be heard of at Mr. Becket's near the turnpike, Pimblico; and who doubts not to convince the learned of the truth of his principles, and the ſick of the efficacy of his medicines.'

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[*] See the Review for October laſt, p. 315.

Art. 35. *Polypody. The ancient Doctrine of the Virtues of that Herb, tried and confirmed.* By John Hill, M. D. 8vo. 1 s. Baldwin.

The root of Polypody is here recommended as a mild and uſeful purgative—The beſt time for gathering the root is thus pointed out:

'The courſe of the growth of Polypody is this. The root lives long; in ſpring new leaves riſe up; and thoſe of the preceding year decay. There is no other part; for every leaf is itſelf a perfect plant, bearing its ſeeds upon its back; no other ſtalk ariſing.

'During the courſe of ſpring and ſummer, the great purpoſe of nature, the propagation of the plant, is carrying on in theſe leaves: they are growing in ſize, increaſing in firmneſs; and the little cluſters of their wonderful ſeeds are gradually forming, and growing to their due maturity. In all this time the body of the root is but a place of paſſage, through which the juices taken in by its fibres, make their way up to the ſtalks and leaves; no portion of it remaining there any time.

'The virtues of the plant are therefore at this ſeaſon ſcattered through the whole compaſs of its growths, and retained long no where. The leaves at this time poſſeſs as much as the root; but no part has the juice well concocted. Through the courſe of winter the matter is quite otherwiſe; the full grown leaves having done their office, and perfected the ſeeds for a new ſucceſſion, draw little more juices. In the mean time the fibres take in as much as uſual; and this, remaining in the body of the root, ſwells it; becomes well concocted in its ſubſtance; and by degrees ſurrounds and feeds the buds, which, in the enſuing ſummer, are to riſe into new leaves. The root at this time acquires twice its former thickneſs: it grows tender, and its juice, when broke, is ſaccharine, thick, and gummous.

'The taſte, the ſmell, and the ſubſtance of the root are altogether different now, from what they were in ſummer; its virtues, which depend on this condition of its juices, are alſo by many times greater. It was at this ſeaſon, and in this ſtate, the ancients gathered it; for they were philoſophers as well as phyſicians; and being dried in this ſtate, it will retain the virtues all the ſummer. We take it as old women chance to gather it: but it is worſe than chance; their ſeaſon of collecting herbs is ſummer, ſo that it is only in its pooreſt ſtate the preſent practice ever gets the root into uſe; and even this perhaps ten times watered upon the herbman's ſtall, and after that dried, and long kept, before it comes into the hands of his apothecary. The difference between the freſh root in its beſt ſeaſon, and this poor ſtate of it, may be eaſily conceived: nay, it may be certainly known; for the preſent month (Nov.) though not the very beſt, is yet a ſeaſon of its great virtue. One cannot doubt the veracity of thoſe who ſay from their own practice, that four, or even two ounces of Polypody are neceſſary for a doſe, as a laxative; but whoever is diſpoſed to try it now, will find two drams, the doſe of the ancients, given as they gave it, produce the expected effect.'

'Take an ounce of freſh Polypody root, chuſing ſuch parts of it as are covered with the protuberances for buds of the next year; bruiſe this in a marble mortar: ſlice thin an ounce and half of freſh root of white Beet; pour upon theſe a pint and quarter of water, boiling hot; cover it, and let it ſtand twenty-four hours, then ſtrain it off. A quarter of a pint of this clear liquor contains the infuſion of two drams of the root, and is the general doſe. It is to be taken well ſweetened with brown ſugar-candy, or honey. The laſt is preferable, and, for ſuch as chuſe it, is beſt put in with the ingredients on making the infuſion, allowing a table ſpoonful to each quarter of a pint of the liquor; if ſugar-candy be uſed, it is beſt added afterwards. In either caſe, as much of the ſweetening ſhould be allowed, as the palate will bear without diſguſt; for after many trials, to get the better of what is amiſs in the taſte of Polypody, the beſt way proves to be the increaſing its ſweetneſs.'

Art. 36. *A Method of curing the Jaundice and other Diſorders of the Liver, by the Herb Agrimony, taken in the Manner of Tea.* 8vo. 1 s. Baldwin.

It appears, that Dr. Hill is likewiſe the Author of this pamphlet.— In enumerating the different kinds and cauſes of the Jaundice, he ſays, ' An ague often leaves behind it a hard tumor in the liver. The evil will ſometimes fall on the ſame part; and beſides theſe it has been found ſubject to impoſthumes filled with a hard gelatinous matter. Any of theſe will cauſe a Jaundice; but of them all, the ſchirrous hardneſs breeds that which is moſt difficult to cure.'

' In all theſe ſtages, however, and under all theſe appearances, the greateſt dependence may be ſafely placed upon this celebrated herb.'

What!—Will the herb Agrimony cure a *ſchirrous liver?*—But when a man begins to promiſe, why ſhould he leave the matter ſhort?

Art. 37. *A Treatiſe on the Tooth-ach, containing full Directions for its Prevention and Cure.* 8vo. 6d. Wilkie.

This little treatiſe contains ſome plain and uſeful, but very common and well-known directions with reſpect to the tooth-ach.

Art. 38. *The Modern Practice of Phyſick in Fevers, Meaſles, Small-pox, and Venereal Diſorders; their Cauſes, Symptoms, and Methods of Cure; calculated in ſo conciſe and explicit a Manner, as to render it uſeful to every Family and Capacity: in which two Remedies are offered to the Publick, equally ſalutary for Scrophulous or Scorbutick Habits of Body, as Venereal Diſorders.* By A. M. Richardſon. 8vo. 1 s. Evans, &c.

The plain Engliſh of this very curious production is, that A. M. Richardſon is a moſt extraordinary clap-doctor, and that he prepares a *mixture* and *drop* infallible in every ſtage of the *lues venerea.*

Art. 39. *An Eſſay on Diſeaſes incidental to literary and ſedentary Perſons. With Rules for preventing their fatal Conſequences.* By S. A. Tiſſot, M. D. Profeſſor of Phyſic at Berne. Now firſt tranſlated into Engliſh. 12mo. 2 s. ſew'd. Dilly. 1768.

This work was firſt publiſhed in Latin, in the year 1766. A French tranſlation ſoon made its appearance, which Dr. Tiſſot condemns as imperfect and incorrect: and it is from this faulty tranſlation, that the preſent Engliſh tranſlation ſeems to have been made.

MATHEMATICAL.

Art. 40. *A new Theory of Comets; (Laws of Motion,) &c. Plainly ſhewing, that they are not ſolid, compact, fixed, and durable Bodies, like thoſe of the Planets: but that they are ſolar Meteors, or Exhalations of the ſame Nature with our Smoke, which flying to a certain Diſtance from the Sun, thicken, (or draw together) to ſuch a Maſs, that at laſt their own Gravity forces them back into its Blaze; where they no ſooner arrive but they take Fire, and are violently thrown off in right Lines through the Univerſe, till their own Flames have exhauſted their Subſtance.—The whole being freed from the abſurd Opinion, and Error of Sir Iſaac Newton upon this Subject. To which are added, ſeveral Debates on the above, with the Author's Anſwer: till at laſt this Theory now ſtands confirmed, beyond all Contradiction.* By Michael Woods, F. R. S. 8vo. 1s. Liverpool printed, and ſold by Nourſe in London. 1768.

There is little reaſon to be ſurpriſed at the contempt with which this Mr. Mich. Woods treats Sir Iſaac Newton, when the Reader is informed that he aſpires to the honour of being the author of a total new ſyſtem of the univerſe: to eſtabliſh which not only the great Newton but every one elſe is to give way, to a ſtrange compound of philoſophy, religion, and arrogance. It is the ſafeſt way not to encounter this gentleman's ſyſtem, leſt we ſhould incur ſome of thoſe polite charges of *falſity*, *atheiſm*, and *nonſenſe*, which he kindly beſtows on a gentleman* who dared to intimate his doubts concerning it, though his opinion appears to have been ſolicited. It is chiefly by ſuch kind of refutation that Mr. Woods has fortified his theory, which he ſays 'now ſtands confirmed beyond all contradiction.' Dr. Franklin's objections are anſwered rather more argumentatively, but with equal confidence. But take care friend Woods, for ſhould your opinions in any inſtance have reaſonable foundation, you may depend upon it, ſome perſon of *cooler* thought, and greater *modeſty*, will improve them, and obtain that name and reputation for them, you are ſo eager to ſnatch. If therefore you cannot break your own lofty ſpirit, ſo inconſiſtent with true ſcience, ſome other genius will certainly break your heart.

* See his reply to William Lerpinerie, Eſq; p. 40, of this pamphlet.

COMMERCIAL.

Art. 41. *A Letter to the Members of Great-Britain, and the Weſt-India Planters, recommending an Increaſe on Freight of Sugars, &c. from Jamaica, particularly, either by mutual Conſent, or Law, &c. &c.* 8vo. 1s. Griffin.

Beſides a recommendation of the increaſe of freightage of ſugars and rum from the Weſt-Indies, (which the Author ſays would prevent many failures, and preſerve many families from ruin) this pamphlet contains a propoſal for 'future prevention of ſuch rogues eſcaping juſtice as have heretofore done, by going to Jamaica, and other parts, with both ſhips and merchandiſe, and there remaining, in defiance of our preſent laws, and to the detriment of the owners and creditors: and a regulation for mortgaging of ſhips, for the accommodation of the one, and ſecurity of the other.'—Merchants, owners, and commanders of ſhips, are the beſt judges of this publication: the main contents of which are here reprinted from the *Public Ledger*. The Author is a bad writer, but we believe (as Sir Hugh Evans ſays) that " his meaning is *good*."

Art. 42. *The Farmer's Sure Guide, containing exact and uſeful Tables, ready caſt up, from One Penny to Ten Shillings the Buſhel. For the Uſe of Farmers, Bakers, Maltmen, and others, Dealers in Corn. To which are added, correct Tables, ſhewing the comparative Prices of Grain between the Wincheſter and the other Buſhels, that have been in Uſe in the different Markets.* By W. Clifford, of Bourton on the Water. 12mo. 1 s. Bladon.

May be of conſiderable ſervice to perſons of the ſeveral occupations mentioned in the title page:—but, unluckily, the very *firſt example*, inſerted at p. iv. to explain the uſe of the following tables, happens to be *wrong*.—The eſtabliſhment of one ſingle meaſure only, for the whole Kingdom, (a thing long wanted) would ſuperſede the neceſſity of all calculations of this ſort: which are, at beſt, but an imperfect remedy for an obvious evil, univerſally complained of.

POLITICAL.

Art. 43. *A Letter to the Inhabitants of the Ward of Farringdon-without, on the Choice of Mr. Wilkes for Alderman.* 8vo. 1 s. Gardner.

A vehement invective againſt Mr. Wilkes, whoſe *character* the Letter-writer repreſents as about fifty-thouſand times worſe than that of the devil. It was publiſhed at the time of his re-election for Farringdon-ward, with the view of perſuading the inhabitants not to confirm their former choice:—but it would not do. Among the reſt of his *diſſuaſives*, the Author has republiſh'd Kidgell's infamous narrative relating to the *Eſſay on Woman*; for which he is certainly more culpable than *Kidgell himſelf*; and *he* was univerſally pronounced more criminal than Wilkes, who never did *publiſh* the Eſſay: that *righteous* meaſure being reſerved for the reverend Narrator, and the writer of the preſent fruitleſs addreſs to the inhabitants of Farringdon-without.

Art. 44. *A North-Briton Extraordinary: written by a young Scotſman, now a Volunteer in the Corſican Service.* 8vo. 1 s. 6 d. *Corte*, printed; and ſold by all the Bookſellers in Europe. Advertiſed for Scot, in Chancery-Lane.

Some warm-headed patriot of the North, hath here, very injudiciouſly, in our opinion, drawn his vindictive pen, to retaliate on the Engliſh, thoſe aſperſions which have, of late years, been ſo ungenerouſly, not to ſay unjuſtly, caſt upon our brethren of Scotland, by certain violent factious ſpirits of the South: aſperſions, however, which ought only to have been regarded with diſdain, and ſilent contempt. This zealous writer hath, nevertheleſs, deemed otherwiſe. He thought there was much to be ſaid in defence of his injured nation; and much he hath ſaid for it. In a word, he makes it plainly apparent, that the Scots have been moſt unfairly attacked, and very injuriouſly traduced, by our literary Croats and Pandours. Yet we think he ſhews great want of temper and of judgment, in the manner of expreſſing his reſentment; for he has ſaid many things which would rather tend to aggravate and inflame the diſpute, than to accommodate the differences, and reconcile the jarring parties: though to accompliſh the latter, he tells us, was his only motive for publickly interpoſing his ſentiments on the ſubject.

Art. 45. *The Rights of the Colonies, and the Extent of the Legiſlative Authority of Great Britain briefly ſtated and conſidered.* 8vo. 6 d. Nourſe.

The great points of *repreſentation* and *taxation*, are here decided againſt the colonies, by a very ſenſible writer,—who holds 'That Conſtitutional rights cannot, from their very nature, have an exiſtence in any other ſoil, than that which gave them birth.' They ſpring, ſays he, 'from the genius of the conſtitutional power, and muſt be carefully watched under its immediate inſpection.' That power alone, then, he adds, can diſtribute ſuch of thoſe privileges as ſhe ſhall think proper, when ſhe ſuffers a ſubject to withdraw from under her eye, and to make ſettlements in diſtant countries:' and theſe, he concludes, may be more or leſs extenſive, as circumſtances may require, but muſt be derived from the ſame ſource.' In any other ſenſe, he deems 'a Coloniſt not a ſubject ſuffered to tranſplant himſelf for the benefit of his native country, but an unnatural rival, nurtured for her deſtruction.'—This author's ideas of coloniſation, however, will, we believe, be diſputed by our American brethren; the conſequence of his grand poſition being, they will ſay, obviouſly nothing leſs than SLAVERY: for if the coloniſts have not an inherent right to the privileges of the Mother Country, and yet are held in dependency on her, what better name can befit the ſtate in which this writer has left them? In this ſtyle ſome zealous advocates for the colonies have declaimed; but *declaiming* is not *reaſoning*.

Art 46. *Shall I go to War with my American Brethren? A Diſcourſe from Judges*, xx. 28. *Addreſſed to all concerned in determining that important Queſtion.* 8vo. 1 s. Kearſly.

A very ſenſible and pathetic diſſuaſive againſt violent meaſures with the colonies. Among other ſeaſonable arguments and obſervations, the author (who has choſen to give us his ſentiments in the form of a pulpit diſcourſe) reminds us, 'that no *victories* have ſuch irreſiſtible, happy, and abiding effects, as victories gained by clemency and condeſcenſion; that princes and ſtates have been taught this, by fatal experience; that the ten tribes would have remained faithful to the houſe of David, had Rehoboam hearkened to the counſel of the old men, *to be a ſervant unto the people that day, and ſpeak good words unto them, that they might be his ſervants forever, and to eaſe the yoke his father had put upon them*; that the WHOLESOME SEVERITIES of the Duke of Alva, loſt Spain the ſeven united provinces; and that, probably, King James II. lived to be convinced that the bloody weſtern aſſizes, inſtead of eſtabliſhing his authority, contributed to his ruin.' Inſtances of this ſort, if duly reflected upon, may, perhaps, prove the moſt powerful of all arguments;—eſpecially with people who are chiefly influenced by views which terminate in their own intereſt and advantage.

HERALDRY.

Art. 47. *The Peerage of England.* By Mr. Kimber. The ſecond Edition, *carefully corrected.* Small 12mo. 3 s. 6 d. Woodfall, &c. 1769.

The following paragraph, now firſt added to the preface, ſhews the author's opinion of the preſent edition of the work before us; which we therefore communicate to our readers.—' The candour and approbation with which the public have received this work, having rendered a ſecond edition neceſſary; the compiler has taken great care in its correction, ſo that he need make *no apology* for *any errors*, of which there were ſome few in the former edition, and *now* preſents it to the world as a *complete* and *correct* view of the peerage of England.' This is *ſaying* a great deal indeed;—but notwithſtanding all this boaſted care, we are ſorry to find that *ſome* miſtakes have crept, even, into the *preſent complete* edition.

For inſtance, in the account of the Earl of Strafford's family, at p. 100. we are told, that his Lordſhip married Lady Anne Campbell, [which is *right*,] ' *by whom he had a ſon, born September*, 27, 1766;'— [which is abſolutely *wrong*]—In the ſame page it is ſaid, that his Lordſhip's youngeſt ſiſter, ' Lady Henrietta, married, in 1744, to *James* Vernon, Eſq; *ſince created Lord Orwell, of Ireland.*'—Here is, unluckily, a *double* miſtake; for Lord Orwell's name happens to be *Francis*, and Lady Henrietta's huſband is, in fact, *Henry* Vernon, Eſq;

This edition, however, *has* received *ſome* improvements:—in particular, the plates are new; and the creſts, ſupporters, and mottos, are all *new* engraved, along with the arms of the ſeveral peers;—which was *not* the caſe *before*.

Art. 48. *A new Baronetage of England; or a genealogical and hiſtorical Account of the preſent Engliſh Baronets. To which is added, a complete Liſt of all the Perſons who have been advanced to this Dignity from the firſt Inſtitution of it; with the Dates of their ſeveral Patents, (according to the Order of their Creations) from the moſt authentic Materials.* In 3 Vols. Small 12mo. 10 s. 6 d. Almon, 1769.

The want of a new baronetage of England may ſufficiently appear, from the ſingle conſideration, that it is near thirty years ſince the laſt publication on this ſubject; during which time, numerous alterations muſt neceſſarily have happened, by deaths and other occurrences, as well as new creations. To ſupply theſe defects, and accommodate the public with a complete account of the ſtate of the baronetage to the preſent time, is the profeſſed deſign of this performance:—which, the author hopes (from the aſſiſtances, and valuable materials, furniſhed by ſome learned friends) may appear with greater advantages than any former work of the kind; though he candidly acknowledges that ſome errors may probably have ſlipt into it, notwithſtanding his utmoſt care to avoid them.—And that this is really the caſe, will appear from the latter end of his account of the family of *Dalſton*, vol. II. p. 7. where he ſays—' 4 *Bart.* Sir George—married Anne, daughter of George Huxley, Eſq; *which Lady died Auguſt* 15, 1764, and Sir George March 9, 1765, being ſucceeded by

' 5. *Bart.* Sir William, *his eldeſt ſon*, who is the *preſent Baronet.*'

This account we deem ſomewhat inaccurate, for the following reaſons,—

1. Becauſe, the late Sir George's Lady did *not die* at the time abovementioned; but is, in fact, *ſtill alive.*

2. Becauſe, the late Sir George was ſo far from leaving an *eldeſt ſon*, that he, really, left *no ſon at all.*

3. Becauſe, the preſent Sir *William* Dalſton is *not* a Baronet, (the title being *extinct*) but only a *Knight.*

Upon the whole, however, the work appears not unworthy the attention of thoſe who delight in family-hiſtory, and pedigrees; and will be found to contain more of that ſort of reading than could well be expected in ſo ſmall a compaſs.—The arms of the baronets are prefixed to the firſt volume, neatly engraved upon copper:—and the accounts of the families (which are given alphabetically) are, in general, we think, drawn up with a tolerable degree of accuracy;—though from works of this nature, miſtakes can never be abſolutely excluded.

Art. 49. *The Peerage of Ireland; a genealogical and hiſtorical Account of all the Peers of that Kingdom; their Deſcents, collateral Branches, Births, Marriages, and Iſſue. Collected from Parliament Rolls, Records, Family Documents, and the perſonal information of many noble Peers. Together with the paternal Coats of Arms, Creſts, Supporters, and Mottos, moſt elegantly engraved. Alſo, complete Liſts of the Baronets, extinct Peers, and chief Governors of Ireland. Some Account of the antient Kings*, &c. In 2 vols. 8vo. 10 s. Almon, 1768.

The number of years elapſed ſince the laſt publication of a complete Peerage of Ireland, [*by Lodge*,] the alterations which have happened in many noble families, and the ſeveral additions, of late, made to the nobility of that kingdom, afford an obvious reaſon for this new publication.—In order to ſhew how it is executed, the author tells us, in an advertiſement prefixed to the work, that 'no pains or expence have been ſpared to render it worthy of the approbation of the public.'—With this view, he adds, application was made to the noble Lords themſelves, many of whom were pleaſed 'to communicate their own accounts of their reſpective families;'—'By which means this work is [ſaid to be] enriched with a great number of valuable materials, authentic pedigrees, &c. never before printed.'—And, indeed, it expreſſly appears that the hiſtorical account of the Earl of Louth's family, in particular, was furniſhed by the preſent Earl; as may, probably, be the caſe, in many other inſtances,—though we muſt be allowed to ſay, that a good deal of the contents of the Iriſh Compendium, are ſtill retained in the preſent work;—wherein, too, we ſometimes meet with ſuch ſlips as would ſurprize one, if they were not pretty frequent in moſt treatiſes of this ſort;—thus, we are told, vol. II. p. 102, that the late Viſcount Galway 'married firſt, Lady Elizabeth, youngeſt daughter of John, the ſecond Duke of *Richmond*,'—Now, before we can well place this miſtake, wholly, to the account of the *printer*, we muſt ſuppoſe him to have been blind, not to have ſeen the difference, in the MS. betwixt Richmond, and *Rutland*;—for of the latter family the aforeſaid Lady undoubtedly was.—By this remark, however, we would not have it ſuppoſed, that we think the work before us leſs accurate than others, upon the ſame ſubject, which have preceded it: on the contrary, its being brought down to the year 1768, gives it a manifeſt ſuperiority, in a point, which moſt readers will think of conſequence.—We ſhall only add, that the plates appear to be well executed, upon a large ſcale; each octavo page containing no more than the arms of two peers.

BOTANY.

Art. 50. *Hortus Kewenſis. Siſtens Herbas exoticas, indigenaſque rariores, in Area Botanica Hortorum auguſtiſſimæ principiſſæ Cambriæ dotiſſæ, apud Kew, in comitatu Surreiano, cultas; methodo florali nova diſpoſitas. Auctore Johanne Hill, M. D.* 8vo. 5 s. Baldwin, 1768.

As this work, though curious, will afford but little entertainment, except to ſuch as delight in botannic reſearches; ſo neither can it well admit of any extracts; as being itſelf no more than a catalogue; we ſhall therefore only obſerve that the learned author has taken a great deal of pains in the enumeration, and ſyſtematical diſpoſition, of a vaſt variety of curious plants and herbs, cultivated in the gardens of his Royal Patroneſs, at Kew. Theſe he has ranged under forty different claſſes, or more, formed upon various diſtinctions to be found in the flowers or bloſſoms: and theſe ſeveral claſſes are again ſubdivided into numerous Orders, Genera, Tribes, Families, Troops, Cohorts and Partitions,—as they are ſometimes called.—At the end of the work is an alphabetical liſt of the trees and ſhrubs in Kew-gardens, but without any botannical diſtinctions; as the author has not yet compleated his method of claſſing them:—'*methodo ad huc inconſumma.*'

ADDITION to the POETICAL ARTICLES.

Art. 51. *The Navy Leeches: a Poem.* 4to. 1 s. 6 d. Richardſon and Urquhart.

Some injured *Tar*, as we ſuppoſe, complains of the hardſhips and wrongs ſuſtained by our honeſt mariners, through the arts and impoſitions of agents, &c. &c. And, (not out of character) this ſalt-water-poet has thought fit to expreſs his reſentment, in a ſtrange ſort of doggrel verſes, as rugged and rough as the bay of Biſcay.

Art. 52. *Stanzas, ſacred to Liberty. To which are added, The Farringdon Election, a Ballad.* By J. Pottinger. 4to. 1 s. Bingley.

A flaming advocate for 'Wilkes and Liberty,' gives vent to his zeal, in ſtrains which burn like wild-fire, inſtead of glowing with that ſteady and rational zeal which is kindled by a juſt ſenſe of the real intereſt and true happineſs of the community.

SERMONS.

I. Before the Governors of Addenbrook's Hoſpital, June 30, 1768, in Great St. Mary's, Cambridge. By Thomas Martyn, B. D. Fellow of Sidney College. Camb. Woodyer.

II. *The Chriſtian's Triumph.* Delivered to the Congregation aſſembled in Paul's Church, Taunton, at the Interment of the Rev. Mr. Will. Johnſon, Dec. 4, 1768. By John Peacock. *Buckland, &c.*

THE
MONTHLY REVIEW,
For MARCH, 1769.

Frederick and Pharamond, or the Conſolations of Human Life. By John Langhorne, D. D. Small 8vo. 2s. 6d. Becket. 1769.

THE conſolations here offered to the public are derived from two ſources, religion and philoſophy. The conſolations that, according to this Author, ariſe from religion, are theſe:

‘ *Fred.* We are now enquiring what are the rational conſolations of religion—Theſe ariſe firſt and principally from the idea it gives us of the Supreme Being. From the Revelation of the New Teſtament, which is and ought to be, excluſively, our guide, we are taught to look upon Him in the capacity of a benevolent and affectionate parent: we are inſtructed to addreſs Him as ſuch in our Prayers; and when we call upon Him, we are commanded to call Him OUR FATHER. This paternal character is intended to give us the moſt intelligible idea, we are capable of entertaining, concerning his diſpoſition towards us. The properties of a virtuous father occur to us. We find them to be conſideration, affection, and vigilance. The end of theſe qualities is our preſervation and happineſs. We apply theſe principles, in their utmoſt excellence, to our Supreme Parent. The qualities, which in man, we admire, under all the infirmities of his nature, we aſcribe to God, in a degree adequate to his perfection.

‘ *Phar.* This ſeems reaſonable; but what conſolations would you derive from hence?

‘ *Fred.* The greateſt of which the nature and the mind of man are capable. When I find myſelf under the patronage and tuition of a Being that is infinitely powerful; when I reflect that he is concerned for my preſervation and happineſs, much more than the moſt tender and moſt vigilant of earthly parents can be for their children, I feel a confidence and ſecurity that entirely poſſeſs my ſoul. My heart ſtandeth ſo faſt that it cannot ſhrink. I ſmile at the appearance of danger, diſtreſs, and pain; as a ſhepherd, who is ſheltered under a rock, beholds with indifference an approaching ſtorm. God is my Father, and God is Love. I am ſecure in his affection. *He created me with no other deſign than to make me happy, and his intentions cannot be vain.*

‘ *Phar.* He created you with a deſign to make you happy, and yet He permits you to be miſerable—How is that conſiſtent with the paternal character you aſcribe to Him? Surely, if He has the affection, He ſeems to want the vigilance you ſpeak of.

‘ *Fred.* From a falſe concluſion you have drawn a falſe inference—you ſay that Providence permits me to be miſerable, and from hence you arraign his paternal character—Is it neceſſary for me to repeat, what I told you before, that *the ſenſe of that paternal character preſerves me from miſery.*—

‘ *Phar.* Yet there are others who are miſerable; and they, too, have the ſame Immortal Being for their father.

‘ *Fred.* No: God is not the Father of the miſerable.

‘ *Phar.* You alarm me: He is an enemy to ſin; but I never underſtood that he was the foe of miſery.

‘ *Fred.* God is not, in effect, the father of the miſerable; becauſe they do not look upon, or conſider Him in that capacity. It is impoſſible that any one, who rightly reflects on the paternal capacity of God, ſhould be miſerable.

‘ *Phar.* Are pain and poverty, then, no evils?

‘ *Fred. They are ſuch only to thoſe who take not God for their father.*

‘ *Phar.* But you allow, that thoſe who do, may, nevertheleſs, be in poverty and pain.

‘ *Fred.* I allow it.

‘ *Phar.* Of what conſequence is it, then, whether they look upon God in the paternal capacity, or not; ſince they are equally expoſed to poverty and pain in either circumſtance?

‘ *Fred.* It is of the greateſt conſequence.

‘ *Phar.* I own I have my doubts—I am impatient till they are removed.

‘ *Fred.* You will acknowlege, that good and evil borrow their chief importance from the opinions we entertain of them.

‘ *Phar.* I acknowlege it—

‘ *Fred.* That thoſe things cannot poſſibly be bleſſings, which we do not believe and embrace as ſuch; and that, on the other hand, thoſe are really no evils, which we do not eſtimate in that light.

‘ *Phar.* All this is certain.

‘ *Fred.* Now, if we really look upon God in the character of a father, a father, though thoſe things which are called evils may happen to us, we ſhall not think them ſuch.

'*Phar.* I cannot enter into that diſtinction; for, though I ſhould both call God my father, and repoſe in him the moſt filial confidence, yet, if I ſuffered the diſtreſſes of pain, or poverty, I do not ſee how it would be poſſible for me not to think them evils.

'*Fred.* If you ſhould look upon God in the capacity of a parent, would you not aſcribe to him the properties of a good parent?

'*Phar.* Certainly.

'*Fred.* Is it not the property of a good parent to prevent every thing that is really pernicious from happening to his children, if it be in his power to prevent it?

'*Phar.* Without doubt.

'*Fred.* Is it not in the power of God to prevent every thing that is *really* pernicious from happening to us?

'*Phar.* It is not to be denied.

'*Fred.* You have granted, then, that God is your father; that of courſe he muſt be a good father; that it is the property of a good father to prevent every thing that is really evil from happening to his children, if it be in his power; that this muſt always be in the power of God.

'*Phar.* It ſeems, that I have made all theſe conceſſions; and I now apprehend what you would infer from them.

'*Fred.* This obvious concluſion; that God being our father, and being good and powerful, will not permit any *real* evil to happen to his children.

'*Phar.* I cannot object to any thing of this: I would rather perſuade myſelf that it is ſo.

'*Fred.* Yes, my Pharamond, this is the great fortreſs, the ſtrongeſt redoubt of the ſoul. While I am confident that the paternal care and affection of the Supreme Providence will ſuffer no *real* evil to befall me, I cannot conſider any thing that happens to me, under that denomination, as ſuch; and thus I reſt ſatisfied upon this ſimple principle.'

It is certainly a mournful taſk to detect the ſophiſtry of arguments offered as the conſolations of human life; but who can forbear to repreſs with contempt ſo groſs an impoſition upon the underſtanding, ſo cruel an inſult of miſery, as we have now extracted from this Author!

The ſum of his argument is this, God created man with no other deſign than to make him happy; the intentions of God cannot be vain, therefore man is happy. But man is liable to pain, ſickneſs, hunger and nakedneſs; granted, but he feels no infelicity from them if he conſiders God as his father: now every man has it in his power to conſider God as his father, therefore every man has it in his power to avoid miſery.

God created you, ſays Pharamond, with a deſign to make you happy, and yet he permits you to be miſerable. Frederick replies, 'from a falſe concluſion you have drawn a falſe inference. I muſt repeat what I told you before, *the ſenſe of God's paternal character preſerves me from miſery.*' But if it is impoſſible that he who rightly reflects upon the paternal character of God can ſuffer miſery, it is impoſſible that any man in this world can rightly reflect upon the paternal character of God. It is impoſſible to ſeparate miſery from the ſufferance of diſeaſe, pain, cold and hunger, from the infidelity of a wife, the diſobedience and ruin of children, or the unkindneſs of a friend. He that tells me he is as much at eaſe in theſe ſituations, as he is in the poſſeſſion of plenty, health and eaſe, of reciprocal affection, and filial duty, in conſequence of his reflecting rightly upon the paternal character of God, deſerves to be believed no more. If he is not as much at eaſe, the difference is miſery; and he that tells a man who is agonized with torture in the gout or ſtone, that God created him with no other deſign than to make him happy, that the intentions of God cannot be vain, *and therefore he is happy*, would deſerve to be treated not only with contempt, but indignation. The affected diſtinction of evil from evil, by the word *real*, is abſurd and ridiculous; what is not real evil, is not evil, and whatever is evil is really ſo. If he had ſaid that there are evils inſeparably connected with prepollent good, he would have had a meaning; but this would not have anſwered his purpoſe: when we ſuffer the amputation of a limb to preſerve life, the preſervation of life is ultimate and prepollent good, but the loſs of a limb is not leſs, in this Author's phraſe, a *real* evil. The Author has not endeavoured to conſole miſery by the hope of a future ſtate in which it will terminate in good: he has neglected the meal that he might make bread of a ſtone; or rather, like a juggler, appear to convert a ſtone into a loaf. But let us hear how this philoſopher accounts for the exiſtence of evil after he has denied that evil exiſts:

'*Phar.* How is it conſiſtent with the Divine Goodneſs to admit imperfection, and its conſequence, evil?

'*Fred.* As an advocate on the part of the Supreme Being, I needed not, indeed, have ſought the aid of collateral arguments—I might have come to the point at once, and aſſerted both the wiſdom and the goodneſs of Providence in the admiſſion of imperfection, by ſhewing you that, without it, there could have been no ſuch thing as virtue.

'*Phar.* How ſhould a ſtate of imperfection be neceſſary to the exiſtence of virtue?

'*Fred.* Becauſe virtue depends upon the poſſibility of acting wrong. Had man been created perfect, he could not have erred; he could not have acted wrong—Now if he could not have acted wrong, he would have had no merit in acting right; and the merit of acting right is virtue.

'*Phar.* Well, that, I think, is ſufficiently clear. Yet ſome, perhaps, might doubt whether the exiſtence of virtue itſelf were an equivalent for the admiſſion of imperfection, and its conſequence, evil.

'*Fred.* To cut off that doubt, the readieſt way is to weigh the advantages of the former againſt the diſadvantages of the latter. If virtue and its rewards will not more than counterbalance imperfection and its evils, the argument in its favour muſt be given up.'

An attempt to prove that it is conſiſtent with infinite wiſdom and goodneſs, to produce miſery as the means of producing virtue, is juſt as abſurd as an attempt to prove that it would be kind and prudent to produce ſickneſs, in order to adminiſter a medicine: virtue is good only as it is relative to happineſs; medicine is good only as it is relative to health. For ought that in this dark eſtate we can know to the contrary, it would have been better that we ſhould *neceſſarily* have acted right, and *neceſſarily* have been happy, than that rectitude ſhould have been rendered precarious, by propenſities within, and incitements from without, which united muſt often prevail, and that happineſs ſhould be ſacrificed merely to place man in a ſituation worſe than that of Tantalus, parched with thirſt, invited by water, and forbidden to drink under pain of death. As to imperfection and its evils, being more than counterbalanced by virtue and its rewards, if it cannot be proved that the Divine Being, who according to this Author created man merely that he might be happy, could not, conſiſtent with his perfections, give him happineſs otherwiſe than as reward, imperfection and its evils cannot be proved neceſſary to the happineſs that is ſuppoſed to accrue as a reward to virtue. Beſides, the miſeries and temptations of life only diſcover virtue, they do not produce it; the metal is the ſame before it is brought to the touchſtone, as afterwards; the touchſtone indeed diſcovers what was thought to be gold to be a baſer metal, but it was baſe metal before, and had no more intrinſic worth than afterwards. It cannot be denied that many men who have not committed crimes becauſe they were not tempted, would have committed crimes if they had been tempted: theſe men, it is true, are not to be puniſhed in virtue of crimes which they would have committed if they had been placed in other circumſtances, but the not being placed in other circumſtances was an unmerited advantage, which, if it was not incongruous to beſtow, it cannot be ſuppoſed to be incongruous to beſtow other advantages without merit.

For conſolation under the miſeries of life we muſt not vainly endeavour to account for their origin, or have recourſe to an idle ſophiſtry that eventually denies their exiſtence. We muſt look forward, with ſuch hope as we can ſupport by ſufficient evidence, to a better ſtate, where man, whether neceſſary or free, will be *ſecured* for ever from all ſufferance either by paſſion or by ſenſe, 'and, with ſweet reflection, will quaff immortality and joy.'

Dr. Langhorne has attempted to conſole mankind upon principles of philoſophy as well as religion, but, he does not appear to have ſucceeded better. He had before endeavoured to prove that God intended to make man happy, and that therefore he is ſo; he now endeavours to convince man that his exiſtence is worth nothing, and that therefore he ſhould receive what we call good and evil with equal indifference.

'*Fred.* It has been obſerved, that we ought to form our eſtimates of things in proportion to the value which nature ſeems to have ſet upon them.—And that the degree of importance, they appear to have with her, may be learnt from the duration ſhe has allowed them, and from the care ſhe has taken for their preſervation.

'*Phar.* This ſeems reaſonable; and—I ſhall freely own to you, that if we are to judge of the importance of man, in this ſyſtem, from the care that nature has taken for his preſervation, it will, in my opinion, be found very inconſiderable. For where is there ſo defenceleſs a creature? Where is there a being over whom death has ſo many advantages?

'*Fred.* Some of thoſe advantages nature has allowed, and we have contributed many more—You ſhould conſider, however, that though human beings may be liable to more than their proportion of natural infirmities, though their bodies are not of the ſame robuſt texture, nor armed with the ſame means of defence that other creatures enjoy, yet theſe defects are made up by a ſuperior portion of reaſon. This taught them to ſeek, in an aſſociated ſtate, that ſecurity, which, as individuals, they could not be ſaid to poſſeſs. Man is certainly thus in a more defenſible ſtate, than he would have been, if nature, inſtead of this privilege, had given him limbs ſufficient to grapple with the lion.

'*Phar.* That, in one ſenſe, is allowable. Yet I queſtion, whether the privilege you ſpeak of has not deſtroyed more of the human ſpecies, than would have fallen under the ſuperior ſtrength of ſavages, in a *reaſonable* conteſt for maſt and acorns.

' *Fred.* I know not how to deny it.

' *Phar.* Nay, the very Indians of North America will tell you, that when you brought the improvements of ſociety amongſt them, you opened many doors for death.

' *Fred.* Nothing more certain.

' *Phar.* What, then, is this boaſted privilege of reaſon?—Of reaſon in its moſt cultivated ſtate?—I am afraid this moral defence is but a ſorry alternative for natural proweſs, conſtitutional freedom, and firmneſs of body, and the uniform enjoyment of health and vigour.—This very *reaſon*, which, you ſay, nature has given us by way of armour and ſecurity,—what has it done? It has taught us to aſſociate, I own it, and brought home to us thoſe conſequences of ſociety we call the improvements and advantages of life.—But how miſtaken are we in our terms!—Theſe improvements of life are the advantages of death!—Who will have the hardineſs to affirm, that, in proportion as ſociety has been cultivated, human life has been lengthened, has been ſecured? The luxury, the corruption, conſequent on that cultivation, tell us a leſs pleaſing truth.

' *Fred.* You are arrived at the point in view, without giving me the trouble of conducting you.

' *Phar.* What point do you mean?

' *Fred.* That nature has taken but little care for the preſervation of human life; ſince reaſon, the only viſible means of defence ſhe has given us, has, in general, contributed rather to the deſtruction than to the ſecurity of our ſpecies.

' *Phar.* And what would you infer from this melancholy concluſion?

' *Fred.* This obvious truth, that as ſhe has taken but little care to preſerve theſe beings ſhe has given us, *they are of no great conſequence in her eſtimation.*

' *Phar.* Suppoſing that to be the caſe, it is not eaſy to ſee what conſolation ſo very mortifying a doctrine can afford.

' *Fred.* O, the greateſt imaginable!

' *Phar.* I am profoundly ignorant of this.

' *Fred.* Does not our beſt and trueſt wiſdom ariſe from the principles of nature?

' *Phar.* Certainly.

' *Fred.* Then we ſhall think moſt wiſely when we hold every object in the ſame eſtimation that ſhe appears to hold it.

' *Phar.* I underſtand you.—Upon this principle it is our wiſdom to ſet but little value on this life of ours, becauſe nature herſelf ſeems to have ſet but little upon it.

' *Fred.* That is what I would conclude.

' *Phar.* Alas! my friend, you may call it wiſdom, but the conſolation it ſhould bring is ſtill out of ſight.

'*Fred.* This kind of wiſdom renders it unneceſſary—It has ſomething more and better than conſolation to afford us—It places us above the want of it.

'*Phar.* It ſhews us our weakneſs and inſignificancy—

'*Fred.* And at the ſame time teaches us not to be anxious about that which is not worth our anxiety.'

To infer that exiſtence is of little value to me, eſpecially after I have learnt to avoid miſery, from the little care that has been taken by nature to preſerve it, is not fair, except that which principally needs to be proved be taken for granted, that the care of nature is inproportion to my intereſt. We are ſhamefully negligent of the exiſtence of brutes, which nature has put in our power; but does it follow that exiſtence is indifferent to them? If an emmet is not a gainer by exiſtence, it will be difficult to ſhew why it exiſts; yet nature, prodigal of life, has ſcattered emmets, and innumerable other ſenſitive beings, over the ſurface of the earth, where the foot of every paſſenger deſtroys them by thouſands. An angler ſpends day after day in deſtroying one animal by tormenting another, without ſo much as adverting to the miſery and deſtruction he produces; but does it follow from this negligence of man, or if you will of nature, that it is a matter of indifference to the fiſh whether it preſerves or loſes its exiſtence: to the worm whether it riots in the garden, or is impaled upon a hook? However, taking it for granted that we ought not to be anxious, becauſe exiſtence is not worth our anxiety, what is the comfort that ariſes from this conſideration? Let us apply it in a familiar inſtance, and exhibit a dialogue of our own:

Fred. So, Pharamond, you have converted your whole little fortune into paper; five thouſand pounds: and you are about to purchaſe an annuity for life.

Phar. Yes, it will make me very happy; I am even happy now by the anticipation of the plenty and independence I ſhall enjoy without labour or anxiety; but every pleaſure has its alloy.

Fred. Why, what's the matter?

Phar. I am ſo much afraid of thieves and fire ſince I have had this money in the houſe, that I have not enjoyed a quiet night ſince.

Fred. 'Shall we not think moſt wiſely when we hold every object in the ſame eſtimation that truth ſets upon it?'

Phar. Certainly.

Fred. It is wiſdom 'not to be anxious about that which is not worth our anxiety.'

Phar. Granted.

Fred. Bid adieu then to anxiety, and ſleep in peace.

Phar. What do you mean?

Fred. Your bills are forged, and not worth a groat. I tell you this for your conſolation.

Phar. 'It is not eaſy to ſee what conſolation ſo mortifying a truth can afford.'

Fred. 'It has ſomething more and better than conſolation to afford you—it places you above the want of it.'

Such are the philoſophical conſolations offered by this Author; 'let the peace that he has given us return to him again.'

The Journal of a Two Months Tour; with a View of promoting Religion among the Frontier Inhabitants of Penſylvania, and of introducing Chriſtianity among the Indians to the Weſtward of the Alegh-geny Mountains. To which are added, Remarks on the Language and Cuſtoms of ſome particular Tribes among the Indians, with a brief Account of the various Attempts that have been made to civilize and convert them, from the firſt Settlement of New England to this Day. By Charles Beatty, A. M. 8vo. 1 s. 6 d. Davenhill, &c. 1768.

IT is remarked, by this Author, that 'the converſion of the Indians in America is, undoubtedly, an object worthy of the greateſt attention, eſpecially as the chriſtianizing would be the moſt effectual way of civilizing them: for the ſcheme of leading the ſavages into a civil ſtate, previous to inſtructing them in the knowlege of chriſtianity, however plauſible it may have appeared to thoſe unacquainted with their cuſtoms and manners, yet hath been found (to the beſt of my knowlege) utterly impracticable; for their prejudices are as great againſt the laws and cuſtoms of civilized nations, as againſt chriſtianity itſelf; and therefore till ſuch time as they come to be ſolemnly impreſſed with a ſenſe of their miſerable heatheniſh ſtate, and acquainted with the nature of the glorious goſpel of Jeſus Chriſt, and the immenſe advantages accruing thereby to their precious and immortal ſouls, they will pay little regard to the arguments made uſe of in favour of a civil ſtate, which they look upon as a ſtate of bondage and downright ſlavery.—The accounts we have had hitherto of the ſucceſs of the goſpel among them, make this obſervation concerning them, abundantly evident; for as ſoon as any of them became true converts to chriſtianity, they then, but not till then, began to ſee the neceſſity and benefit of a civil government.'

In purſuance of theſe ideas, our Author, accompanied by the Rev. Mr. Duffield, undertook a journey to the inhabitants on the frontiers of Penſylvania, and the Indians that lie beyond them, at the appointment of the ſynod of New-York and Philadelphia. 'Our errand, ſays Mr. Beattie, to the *former*, was to examine what aſſiſtance might be thought neceſſary to be given them, in order to promote their religious intereſts, immediately after their emerging out of the diſtreſſes occaſioned by the late deſolating war: and, by viſiting the latter, we were to try if they diſcovered any favourable diſpoſition for attending to the goſpel and the miniſtrations of it.

'The important nature of our miſſion, the many difficulties that occurred to us in its execution, and the ſucceſs with which divine providence, in ſome meaſure, bleſſed us, are ſo many concurrent obligations on us, to preſent our Journal to the eye of the public, as we humbly apprehend the welfare, both of civil and religious ſociety, is not a little intereſted in the concerns of both.'

They began their journey on the 12th of Auguſt, 1766, accompanied by one Joſeph Peepy, a chriſtian Indian, who ſerved as interpreter. They travelled about 450 miles weſt of Philadelphia, preached among the Delaware Indians, had ſeveral talks with them on the ſubject of religion, and returned highly ſatisfied with the reception they met with among theſe unenlightened ſavages, who appeared to be very candidly diſpoſed* to liſten to what our miſſionaries had to ſay to them, on the ſubject of Chriſtianity. On the whole, our Author thinks that a tolerable foundation is already laid for the converſion of theſe poor heathens, as he ſtyles them; but he judiciouſly obſerves, that much will depend on the characters and conduct of the labourers who may be ſent to cultivate this vineyard. 'I would only beg leave, ſays he, to ſubjoin my earneſt and moſt importunate wiſhes; that whoever hereafter may be ſtirred up, and employed in the great work of evangelizing the Indians, may, like their forementioned worthy predeceſſors, approve themſelves able miniſters of the New Teſtament, be truly pious, and exemplary chriſtians, holy in all manner of converſation and godlineſs.—Otherwiſe, I am well perſuaded, that the beſt preaching will be ſo far from having any ſalutary influence upon the Indians, that they will rather become more hardened in their native heatheniſm, by the vitious and unholy lives of ſuch as attempt to proſelyte them to the religion of Jeſus, but yet exhibit in their temper and conduct, nothing of the purity of the goſpel, or diſpoſition and practice of its divine author.'

This journal, though chiefly of a religious caſt, is enlivened with many agreeable notes and circumſtances, relating to the manners &c. of theſe Indians; who, from certain ſimilar cuſtoms, and ſome traditions among them, our Author conjectures to be the deſcendants of the ten tribes of Iſrael:—which, however, is not a new idea; the ſame thing having been ſuggeſted with regard to the natives of other parts of America.

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* And this notwithſtanding their diſlike of the *Moravians*, who, we are told, had been among theſe Indians, but had, by ſome means, diſguſted them.

Dialogues between a Pilgrim, Adam, Noah, and Cleophas; containing the Hiſtory of the Bible, and of the Jews, till the final Deſtruction of the Temple of Jeruſalem. With which are connected, in a Chronological Order, the moſt remarkable Events of Prophane Hiſtory: interſperſed with Anſwers to Objections, Illuſtrations of Difficulties, and practical Reflections: the whole in a plain and entertaining Manner; being adapted for Schools, and the middling Claſs of People, with a Liſt of the Authors from whom the Materials have been collected. Now firſt tranſlated from the thirteenth Edition of the original Dutch. 8vo. 5 s. ſewed. Becket and Co. 1769.

FROM a curſory view of this title, it might perhaps be imagined that the author had brought Adam, Noah, and Cleophas together, and conſequently that theſe dialogues were dialogues of the dead: this however is not the caſe; they are the dialogues of a pilgrim with theſe different perſons ſeparately, in different ages of the world. The pilgrim, however, is the ſame, and is ſuppoſed to live from the time of Adam to the year of our Lord 108, about three thouſand years. The firſt dialogue is between this pilgrim and Adam, when Adam was in the laſt year of his age, and is ſuppoſed to contain the hiſtory of mankind for the firſt nine hundred and thirty years after the creation. This muſt neceſſarily be extracted from the books of Moſes, and, unfortunately, the firſt obſervation that occurs is, that to thoſe who know the Moſaic hiſtory this dialogue is unneceſſary, and by thoſe who do not, it cannot be underſtood.

The trees of Knowledge and Life, are mentioned as already known, as well as the prohibition which was the rule and teſt of obedience. ‘ The ſerpent, ſays Adam, brought my *poor wife* to believe that we ſhould be like God himſelf, and that his only *ſcope*, in forbidding us to eat of *the tree*, was to prevent our being ſo.’ This is the firſt mention of diſobedience by eating the fruit of a tree, and can be underſtood only by thoſe who have read the book of Geneſis, of which this dialogue is offered as an amplification.

The manner in which this author mentions the tree of life is curious as well for ſentiment as expreſſion:

‘ *Pilgrim.* I ſhould have thought, father, that after the ſentence of death was pronounced againſt you, and all theſe calamities were coming on, you ſhould have immediately haſtened to the tree of life, and eat of it; thus you and we ſhould have been delivered from death.

'*Adam.* That we ſhould have readily done, had not the wiſdom of God prevented us; but it would only have proved our utter ruin.

'*Pilgrim.* How ſo, pray?

'*Adam.* Had we, of *our own heads*, ſeized on that tree, and made ourſelves immortal, our caſe would have been no better than Lucifer's, and we had become quite paſt repentance and converſion: the greater our gift, the more criminal is it to rebel againſt God. Wherefore God, in his wiſdom, obſerving our raſhneſs, ſpread over us the wings of his mercy; and, that we might not, by our own conceit and temerity, corrupt ourſelves more than we had, by eating of the tree of knowledge, he turned us out of Paradiſe.'

This is not the light in which the fact is repreſented by the author of Geneſis; nor does it appear how immortality could have precluded repentance, except by making it unneceſſary. If eating of the tree would have made our firſt parents, and their progeny happy as well as immortal, it would have been indifferent whether they were penitent or not: if it would have left them wretched, they would have had the ſame motives to propitiate the Being who could give them felicity. But, ſays this author, the greater the gift, the more criminal it is to rebel againſt God: yet it may be aſked whether, ſuppoſing immortality thus acquired to be a *gift*, the acquiſition of it could render a fact that was already committed more criminal? if it be ſaid that it would render ſubſequent offences more criminal than the paſt, it may be replied that neither can this be true, becauſe as death is ſuppoſed to have come into the world by ſin, Adam muſt be ſuppoſed to have held immortality as a conditional gift at leaſt, before the firſt offence was committed. Beſides it is not true that ſuperior phyſical gifts increaſe the turpitude of moral wrong: we may as rationally ſuppoſe theft to be a greater crime in a ſtrong man than in a weak one, as ſuppoſe it greater in a Being exempt from death, than in a Being ſubject to die. Adam tells the pilgrim, among other things, that the crime committed by eating the forbidden fruit was puniſhed by evil propenſities in his ſoul. The author profeſſes to anſwer objections and illuſtrate difficulties, but though we ſhould think it ſtrange to puniſh a thief, by infuſing a greater inclination to ſteal, with a view to bring him into more imminent danger of the gallows, he has not endeavoured to account for a ſimilar conduct which he has imputed to providence.

But as this author has left undone thoſe things which he ought to have done, ſo has he done thoſe things which he ought not to have done. He has debaſed the plain ſimple account of the firſt events that is given in the Bible, by abſurd amplification and childiſh conceits: of this the following account of Cain and Abel is an inſtance.

'*Adam.* Not long after our being turned out of Paradiſe, my wife was delivered of two ſons at different times; the name of the firſt was Cain, and the ſecond was called Abel. The former, being a well-made comely child, of him we had great hopes; the younger was of a more tender frame, with ſomething ſoft in his countenance, that we made no great account of him. The elder, as he grew up, betook himſelf to tillage, in which he ſhewed great induſtry and laborious application. The younger, being of a quiet diſpoſition, anſwerable to his look, choſe a ſhepherd's life. He was virtuouſly inclined; not an unbecoming word ever came from his lips; withal he was ſo courteous, mild, and good-natured, as if, by tending lambs, he had imbibed their nature. The former unhappily began to envy his brother's endearing qualities, and to bear him a diſlike, perceiving that his innocent deportment gained our affections, but chiefly when he ſaw that God had more pleaſure in his brother than in him, his offering being rejected. His indignation betrayed itſelf on all occaſions. From his childhood he had ſhewed himſelf of a hot, abrupt temper; but now his animoſity appeared plainly in all his carriage and behaviour; no dutiful ſalutations to us; and his brother could not get a friendly word from him.'

Becauſe there are no more than four perſons mentioned in Geneſis, till after Cain killed Abel, this author ſuppoſes that when there were only four perſons in the world one of them was an huſbandman and one of them a ſhepherd: but he might as well have ſuppoſed one of them a watchmaker and the other a millwright; the employments of the huſbandman and the ſhepherd are relative to a numerous community, and civil life. None of the uncivilized nations now ſubſiſting can be ſuppoſed to be in a ruder ſtate than mankind for the firſt century after the creation, and among them there is ſcarce any ſuch thing as tillage or keeping of ſheep, much leſs any life devoted to either of theſe employments as an occupation.

Cain is ſaid to have built a city, and this author ſeems to ſuppoſe it to have been like thoſe of Holland or England, for he ſays there were carpenters, maſons, ſtone-cutters, and other handicraftſmen in it, who lived by their trades. He talks alſo of the preaching of ſermons as if it was as familiar a practice in the beginning of the third age of the world as it is now. 'When I was about two hundred and thirty-five years old,' ſays Adam, 'Seth and ſome others began to *preach* in the name of God, ſhewing forth his wonderful *dealings* with *the children of wiſdom, power, and goodneſs.*'

The author takes for granted, without the leaſt warrant, and indeed contrary to the general tenor of the Old Teſtament, that polygamy was prohibited by revelation in the early ages, and takes occaſion from its being recorded of Lamech that he had two wives, to accuſe him of having firſt violated the ordinance of God: he is indeed very unfortunate with reſpect to Lamech, for having told us that he not only ſlew Cain, but immediately after an innocent young man, he within a few pages makes Adam declare that of all his children and children's children *not one was dead* except poor Abel.

Of this author's talent at the pathetic, the reader may judge from the following account of the fall.

'*Adam.* My *poor wife* having been ſtaggered by the artifices of the ſerpent, and ſtrongly deſiring to taſte the fruit; as, to be ſure, nothing could be more *ſightly* than the tree, ſhe yielded to the tempter and ate.

'*Pilgrim.* Sad eating!

'*Adam.* Then come ſhe running to me, with the *cajoleries* which the ſerpent uſed to her; and I, blinded by love, and *bewildered with deſpair* at what ſhe had done, yielded to her inſinuations. I followed her wretched example.

'*Pilgrim.* What happened then?

'*Adam.* Immediately our eyes were open, and we perceived ourſelves to be naked. Beſides, every thing appeared quite altered; the little birds became ſhy; the beaſts ſeemed to put on a kind of wildneſs; ſome, lowring, turned their backs on us; others threatened us; great numbers withdrew from their obedience; ſo that we had but few left about us. The charming ſun ſeemed alſo to hide its head; the weather began to grow cold; in ſhort, both the elements and the creatures ſeemed to reproach our fooliſh and ungrateful diſobedience towards ſo good a Creator.

'*Pilgrim.* What a loſs, in ſo ſhort a time!

'*Adam.* Theſe were the leaſt parts of our miſery; there is one thing—Oh! oh!

'*Pilgrim.* For God's ſake, father, forbear ſuch great grief, and relate to me what it is that goes ſo near your heart.

'*Adam.* Oh! that raviſhing look!

'*Pilgrim.* Of your deluded wife?

'*Adam.* No, no! the auguſt, the glorious appearance of God, whom every morning we uſed to praiſe, who uſed to be all our ſolace and joy, now ſtruck us with affright; and his voice, once the ſweeteſt muſic to us, became terrifying as thunder.

'*Pilgrim.* Woeful change!'

How ridiculous does this mode of narration render one of moſt important events that ever happened!

The principles of this author may be gueſſed by what follows:

‘ *Pilgrim.* Can man, by cloſely attending to God and himſelf, attain to ſuch a ſublimity of virtue, as to be ever aſcending in *a confidence on God*, and never once more *turn back to ſin?*

‘ *Adam.* Unqueſtionably, *if he firmly believes in God*; for by *faith* we pleaſe God and overcome the world.’

Here we have the doctrines of *aſſurance*, of *perfection*, and of *faith*, not only aſſerted, but carried back to Adam: here we plainly diſcover that the author is an honeſt *Hernhutter*, who notwithſtanding his attempt to diffuſe the light of grace over the obſcurity of reaſon, has confounded the old and the new covenant, and made what he calls chriſtianity as old as the creation.

It is preſumed that the reader will not regret our cloſing the account of this work without proceeding to the pilgrim's conferences with Noah and Cleophas. We cannot, however, but obſerve that the facts are uniformly related, ſo as rather to encreaſe than obviate any difficulties that attend them, and the ſame negligence or ſtupidity which ſuffered the author to make Adam declare, that none of his progeny were dead except Abel, juſt after he had given an account of the murder of Cain, and another, by Lamech, has produced a like inconſiſtency in the beginning of the next chapter: in p. 33. Noah declares that he was *five hundred years old* when his *firſt child* was born; and in p. 38, he ſays that he was in his *one hundred and eightieth* year when he warned mankind of their danger, and that about *twenty years afterwards* his *three ſons* were born, Shem, Ham and Japhet.

There is ſurely a degree of inſolence, extremely offenſive, in obtruding upon mankind the haſty effuſions of careleſs ignorance, under the name of *inſtruction*, and pretending ‘ that they are adapted for ſchools.’

Obſervations on a late State of the Nation: concluded. See our laſt, p. 149.

WE are now arrived at our Author's judicious and well-written account of the Rockingham adminiſtration, which he defends with a maſterly energy, againſt the heavy cenſures caſt upon it by the writer of the State of the Nation. This is a diſtinguiſhed part of our Obſervator's performance; it is penned with more temper than ſome of the preceding diviſions of the work; the language, too, is more chaſte and elegant; and the reaſoning is not leſs forcible and convincing.

He begins by ſtating the general condition of public affairs, and the diſpoſition of the minds of the people, at the time when the remarkable change happened in the miniſtry, in 1765; and this he does in order to give his readers a more diſtinct view of miniſterial plans and meaſures, then purſued, than (as he believes) ‘can be derived from the peruſal of thoſe partial repreſentations contained in the State of the Nation, and the other writings of thoſe who have continued, for now, near three years, in the undiſturbed poſſeſſion of the preſs.’—This *review* is a very intereſting one; and therefore we ſhall pay greater attention to it, than we uſually afford to thoſe common party-pamphlets miſcalled *political*; and which under that denomination, for want of a more generally accepted term, we uſually confine within the narrow limits of our *Catalogue*.

On the reſignation of the Earl of Bute, our affairs, it is obſerved, were ‘delivered into the hands of three miniſters of his recommendation; Mr. Grenville, the Earl of Egremont, and the Earl of Halifax. This arrangement, notwithſtanding the retirement of Lord Bute, announced to the publick a continuance of the ſame meaſures; nor was there more reaſon to expect a change from the death of the Earl of Egremont. The Earl of Sandwich ſupplied his place. The Duke of Bedford, and the gentlemen who act in that connexion, and whoſe general character and politics were ſufficiently underſtood, added to the ſtrength of the miniſtry, without making any alteration in their plan of conduct. Such was the conſtitution of the miniſtry which was changed in 1765.’

As to their politics, the principles of the peace of Paris, ſays our Author, ‘governed in foreign affairs. In domeſtic, the ſame ſcheme prevailed, of contradicting the opinions, and diſgracing moſt of the perſons, who had been countenanced and employed in the late reign. The inclinations of the people were little attended to; and a *diſpoſition to the uſe of forcible methods ran through the whole tenour of adminiſtration.* The nation in general was uneaſy and diſſatisfied. Sober men ſaw cauſes for it in the conſtitution of the miniſtry, and the conduct of the miniſters. The miniſters, who have uſually a ſhort method on ſuch occaſions, attributed their unpopularity wholly to the efforts of faction. However this might be, the licentiouſneſs and tumults of the common people, and the contempt of government, of which our author ſo often and ſo bitterly complains, as owing to the miſmanagement of the ſubſequent adminiſtrations, had at no time riſen to a greater or a more dangerous height. The meaſures taken to ſuppreſs that ſpirit, were as violent and licentious as the ſpirit itſelf; injudicious, precipitate, and ſome of them illegal. Inſtead of allaying, they tended infinitely to inflame the diſtemper; and whoever will be at the leaſt pains to examine, will find thoſe meaſures, not only the cauſes of the tumults which then prevailed, but the real ſources of almoſt all the diſorders which have ariſen ſince that time: more intent on making a victim to party, than an example of juſtice, they blundered in the method of purſuing their vengeance. By this means a diſcovery was made of many practices, common indeed in the office of ſecretary of ſtate, but wholly repugnant to our laws, and the genius of the Engliſh conſtitution. One of the worſt of theſe was, the wanton and indiſcriminate ſeizure of papers, even in caſes where the ſafety of the ſtate was not pretended in juſtification of ſo harſh a proceeding. The temper of the miniſtry had excited a jealouſy, which made the people more than commonly vigilant, concerning every power which was exerciſed by government. The abuſe, however ſanctioned by cuſtom, was evident; but the miniſtry, inſtead of reſting in a prudent inactivity, or (what would have been ſtill more prudent) taking the lead, in quieting the minds of the people, and aſcertaining the law upon thoſe delicate points, made uſe of the whole influence of government to prevent a parliamentary reſolution againſt the practices of office. And leſt the colourable reaſons, offered in argument againſt this parliamentary procedure, ſhould be miſtaken for the real motives of their conduct, all the advantage of privilege, all the arts and fineſſes of pleading, and great ſums of public money, were laviſhed, to prevent any deciſion upon thoſe practices in the courts of juſtice. In the mean time, in order to weaken, ſince they could not immediately deſtroy, the liberty of the preſs, the privilege of parliament was voted away in all accuſations for a ſeditious libel. The freedom of debate in parliament itſelf was no leſs menaced. Officers of the army, of long and meritorious ſervice, and of ſmall fortunes, were choſen as victims for a ſingle vote; by an exertion of miniſterial power, which had been very rarely uſed, and which is extremely unjuſt, as depriving men not only of a place, but a profeſſion, and is indeed of the moſt pernicious example both in a civil and a military light.

‘ Whilſt all things were managed at home with ſuch a ſpirit of diſorderly deſpotiſm; abroad there was a proportionable abatement of all ſpirit. Some of our moſt juſt and valuable claims were in a manner abandoned. This indeed ſeemed not very inconſiſtent conduct in the miniſters who had made the treaty of Paris. With regard to our domeſtic affairs, there was no want of induſtry; but there was a great deficiency of temper, and judgment, and manly comprehenſion of the public intereſt. The nation certainly wanted relief, and government attempted to adminiſter it. Two ways were principally choſen for this great purpoſe. The firſt by regulation; the ſecond by new funds of revenue. Agreeably to this plan, a new naval eſtabliſhment was formed at a good deal of expence, and to little effect, to aid in the collection of the cuſtoms. Regulation was added to regulation; and the ſtricteſt and moſt unreſerved orders were given, for a prevention of all contraband trade here, and in every part of America. A teazing cuſtom-houſe, and a multiplicity of perplexing regulations, ever have, and ever will appear, the maſter-piece of finance to people of narrow views; as a paper againſt ſmuggling, and the importation of French finery, never fails of furniſhing a very popular column in a news-paper.

‘ The greateſt part of theſe regulations were made for America; and they fell ſo indiſcriminately on all ſorts of contraband, or ſuppoſed contraband, that ſome of the moſt valuable branches of trade were driven violently from our ports; which cauſed an univerſal conſternation throughout the colonies. Every part of the trade was infinitely diſtreſſed by them. Men of war now for the firſt time, armed with regular commiſſions of cuſtom-houſe officers, inveſted the coaſts, and gave to the collection of revenue the air of hoſtile contribution. About the ſame time that theſe regulations ſeemed to threaten the deſtruction of the only trade from whence the plantations derived any ſpecie, an act was made, putting a ſtop to the future emiſſion of paper currency, which uſed to ſupply its place among them. Hand in hand with this went another act for obliging the colonies to provide quarters for ſoldiers. Inſtantly followed another law, for levying throughout all America new port duties, upon a vaſt variety of commodities of their conſumption, and ſome of which lay heavy upon objects neceſſary for their trade and fiſhery. Immediately upon the heels of theſe, and amidſt the uneaſineſs and confuſion produced by a crowd of new impoſitions and regulations, ſome good, ſome evil, ſome doubtful, all crude and ill-conſidered, came another act, for impoſing an univerſal ſtamp-duty on the colonies; and this was declared to be little more than an experiment, and a foundation of future revenue. To render theſe proceedings the more irritating to the colonies, the principal argument uſed in favour of their ability to pay ſuch duties, was the liberality of the grants of their aſſemblies during the late war. Never could any argument be more inſulting and mortifying to a people habituated to the granting of their own money.’

The principal ſource of the miſunderſtanding at preſent unhappily ſubſiſting between Great Britain and her colonies, is ſo well known to our Readers, that we ſhall ſpare ourſelves the trouble of reciting his ſummary account of that unfortunate, and, we fear, irreparably miſtaken meaſure, the ſtamp-act. The neceſſity of repealing that act, is here fairly ſtated, and the repeal itſelf, in our apprehenſion, fully vindicated. The following general reflections on the policy of this country with reſpect to America, are replete with good ſenſe, and ſolid judgment:

‘Whoever, ſays the Obſerver, goes about to reaſon on any part of the policy of this country with regard to America, upon the mere abſtract principles of government, or even upon thoſe of our own ancient conſtitution, will be often miſled. Thoſe who reſort for arguments to the moſt reſpectable authorities, antient or modern, or reſt upon the cleareſt maxims, drawn from the experience of other ſtates and empires, will be liable to the greateſt errors imaginable. The object is wholly new in the world. It is ſingular: it is grown up to this magnitude and importance within the memory of man; nothing in hiſtory is parallel to it. All the reaſonings about it, that are likely to be at all ſolid, muſt be drawn from its actual circumſtances. In this new ſyſtem, a principle of commerce, of artificial commerce, muſt predominate. This commerce muſt be ſecured by a multitude of reſtraints very alien from the ſpirit of liberty; and a powerful authority muſt reſide in the principal ſtate, in order to enforce them. But the people who are to be the objects of theſe reſtraints are deſcendants of Engliſhmen; and of an high and free ſpirit. To hold over them a government made up of nothing but reſtraints, and penalties, and taxes in the granting of which they can have no ſhare, will neither be wiſe, nor long practicable. People muſt be governed in a manner agreeable to their temper and diſpoſition; and men of free character and ſpirit muſt be ruled with, at leaſt, ſome condeſcenſion to this ſpirit and this character. The Britiſh coloniſt muſt ſee ſomething which will diſtinguiſh him from the coloniſts of other nations. Thoſe reaſonings, which infer from the many reſtraints under which we have already laid America, to our right to lay it under ſtill more, and indeed under all manner of reſtraints, are concluſive; concluſive as to right; but the very reverſe as to policy and practice. We ought rather to infer from our having laid the colonies under many reſtraints, that it is reaſonable to compenſate them by every indulgence that can by any means be reconciled to our intereſt. We have a great empire to rule, compoſed of a vaſt maſs of heterogeneous governments, all more or leſs free and popular in their forms, all to be kept in peace, and kept out of conſpiracy, with one another, all to be held in ſubordination to this country; while the ſpirit of an extenſive and intricate trading intereſt pervades the whole, always qualifying, and often controlling, every general idea of conſtitution and government. It is a great and difficult object; and I wiſh we may poſſeſs wiſdom and temper enough to govern it as we ought.’

Our Author relates a ſingular fact, with which he, not unreaſonably, ſuppoſes his readers will be ſtruck, as he has been, viz. ‘In the year 1704, but ſixty-five years ago, the whole trade with our plantations was but a few thouſand pounds more in the export article, and a third leſs in the import, than that which we now carry on with the ſingle iſland of Jamaica:

	Exports.	Imports.
Total Engliſh plantations in 1704,	483.265	814.491
Jamaica, 1767, —	467.681	1.243.742

'From the ſame information I find that our dealing with moſt of the European nations is but little encreaſed; theſe nations have been pretty much at a ſtand ſince that time; and we have rivals in their trade. This colony-intercourſe is a new world of commerce in a manner created; it ſtands upon principles of its own; principles hardly worth endangering for any little conſideration of extorted revenue.'

Having ſhewn the principles on which the ſtamp-act was repealed, and that it produced all the good effect that was expected from it, he takes notice of the manner in which America has been again thrown into diſorder, by our return, under a ſucceeding adminiſtration, to the ſyſtem of 1764, for raiſing a revenue upon the colonies; in conſequence of which ſuch diſcontents have ariſen there, and ſuch meaſures have been taken here, [we muſt add] as afford but a melancholy proſpect to thoſe who have the real intereſt and welfare of the Britiſh empire at heart.—And our Author expreſſes his apprehenſion, that 'never will this nation and the colonies fall back upon their true center of gravity, and natural point of repoſe, until the ideas of 1766 are reſumed, and ſteadily purſued.'

Our Obſerver now comes to another great ſubject of the *State*-writer's accuſation, the famous *regulations* relative to the trade, &c. of the colonies, made by the ſame adminiſtration under which the ſtamp-act was repealed; and theſe he defends with the utmoſt plainneſs and preciſion, chiefly on the popular principle of making *trade* the primary object, and treating *revenue* but as a very ſubordinate conſideration.—He next comes to the attack made on that adminiſtration, by the author of *The State, &c.* for their alledged neglect of our claims on foreign powers, viz. the Manilla ranſom, the Canada bills, and the Ruſſian treaty. This charge he conſiders as the moſt aſtoniſhing inſtance ever given by any man, of an intrepid effrontery; and in the courſe of his inveſtigation of theſe points, he ſeems to have fairly turned the tables on the author, and his friends: particularly in the affair of the Manilla ranſom, which he ſhews to have ſuffered *more* under the *preceding* adminiſtration than under that of Lord R. and to have been ſo neglected by the favourites of the *State*-writer, as to appear to have been little leſs than *tacitly abandoned*. With reſpect to the Canada bills, and the treaty with Ruſſia, he alſo endeavours to make it apparent that the author of the State of the Nation has juſt 'complained enough' (as he elſewhere expreſſes it) 'to ſhew that he is in an ill humour,—not that his adverſaries have done amiſs;'—and that 'he is ſo eager to attack others, that he provides but indifferently for his own defence.'

Towards the cloſe of his obſervations, our Author has ſome well-written ſtrictures, founded on the deſcription given by the writer of *The State*, *&c.* of a proper adminiſtration, under the name of *men of ability and virtue.* His ſenſible and pointed animadverſions on this *idea* lead him, in the end, to a very candid and comfortable reflection, which we ſhall extract for the conſolation of ſuch of our Readers as may be too ready to deſpair of the national ſalvation:

'If men, ſays he, come to government with right diſpoſitions, they have not that unfavourable ſubject which this author repreſents to work upon. Our circumſtances are indeed critical; but then they are the critical circumſtances of a ſtrong and mighty nation. If corruption and meanneſs are greatly ſpread, they are not ſpread univerſally. Many public men are hitherto examples of public ſpirit, and integrity. Whole parties, as far as large bodies can be uniform, have preſerved character. However they may be deceived in ſome particulars, I know of no ſet of men amongſt us, which does not contain perſons, on whom the nation, in a difficult exigence, may well value itſelf. Private life, which is the nurſery of the commonwealth, is yet in general pure, and on the whole diſpoſed to virtue; and the people at large want neither generoſity nor ſpirit. No ſmall part of that very luxury, which is ſo much the ſubject of the author's declamation, but which, in moſt parts of life, by being well balanced and diffuſed, is only decency and convenience, has perhaps as many, or more, good than evil conſequences attending it. It certainly excites induſtry, nouriſhes emulation, and inſpires ſome ſenſe of perſonal value into all ranks of people. What we want is, to eſtabliſh more fully an opinion of uniformity, and conſiſtency of character, in the leading men of the ſtate; ſuch as will reſtore ſome confidence to profeſſion and appearance, ſuch as will fix ſubordination upon eſteem. Without this, all ſchemes are begun at the wrong end. All who join in them are liable to their conſequences. All men who, under whatever pretext, take a part in the formation, or the ſupport of ſyſtems conſtructed in ſuch a manner, as muſt, in their nature, diſable them from the execution of their duty, have made themſelves guilty of all the preſent diſtraction, and of the future ruin, which they may bring upon their country.

'It is a ſerious affair, this ſtudied diſunion in government. In caſes where union is moſt conſulted in the conſtitution of a miniſtry, and where perſons are beſt diſpoſed to promote it, differences, from the various ideas of men, will ariſe; and, from their paſſions, will often ferment into violent heats, ſo as greatly to diſorder all public buſineſs. What muſt be the conſequence, when the very diſtemper is made the baſis of the conſtitution; and the original weakneſs of human nature is ſtill further enfeebled by art and contrivance? It muſt ſubvert government from the very foundation. It turns our public councils into the moſt miſchievous cabals; where the conſideration is not how the nation's buſineſs ſhall be carried on, but how thoſe who ought to carry it on ſhall circumvent each other. In ſuch a ſtate of things, no order, uniformity, dignity, or effect, can appear in our proceedings either at home or abroad. Nor will it make much difference, whether ſome of the conſtituent parts of ſuch an adminiſtration are men of virtue and ability, or not; ſuppoſing it poſſible that ſuch men, with their eyes open, ſhould chooſe to make a part in ſuch a body.

'The effects of all human contrivances are in the hand of Providence. I do not like to anſwer, as our author ſo readily does, for the event of any ſpeculation. But ſure the nature of our diſorders, if any thing, muſt indicate the proper remedy. Men who act ſteadily on the principles I have ſtated, may in all events be very ſerviceable to their country; in one caſe, by furniſhing (if their ſovereign ſhould be ſo adviſed) an adminiſtration formed upon ideas very different from thoſe which have for ſome time been unfortunately faſhionable. But, if this ſhould not be the caſe, they may be ſtill ſerviceable; for the example of a large body of men, ſteadily ſacrificing ambition to principle, can never be without uſe. It will certainly be prolific, and draw others to an imitation. *Vera gloria radices agit, atque etiam propagatur.*'

We muſt now cloſe our very imperfect review of a performance which certainly deſerves a more ample detail than our narrow limits would admit of.—The principal points, however, in debate, between this ingenious author and his very conſiderable antagoniſt, we have briefly intimated to our Readers; and to this we thought ourſelves indiſpenſibly obliged, in juſtice to both ſides of the queſtion, as we gave ſo large an account of the *State of the Nation*, in our Review for November laſt.—As to thoſe more concluſive parts of the controverſy that depend upon *figures* (the calculations, eſtimates, extracts of the cuſtomhouſe books, &c.) they were not to be *abſtracted*, and we could not poſſibly make room for them at large, without departing too far from that cuſtomary regard to *variety* which, perhaps, more than any other ſort of merit, renders a periodical pamphlet acceptable to the generality of readers.

An Eſſay on the Natural Hiſtory of Guiana, in South America. Containing a Deſcription of many curious Productions in the Animal and Vegetable Syſtems of that Country. Together with an Account of the Religion, Manners, and Cuſtoms of ſeveral Tribes of its Indian Inhabitants. Interſperſed with a Variety of literary and medical

dical Obſervations. In ſeveral Letters from a Gentleman of the medical Faculty, during his Reſidence in that Country. 8vo. 6s. Becket. 1769.

MR. Bancroft, the ingenious author of the work before us, has very properly entitled it An *Eſſay* on the Natural Hiſtory of Guiana: for a tolerably compleat natural hiſtory of a country, ſo extenſive, ſo various, and ſo little known, would have formed a very large work. The world however is indebted to our Author for this ſingle volume; as every faithful collection of this kind, is a valuable addition to one of the moſt uſeful and entertaining branches of philoſophy.

‘ Guiana was firſt diſcovered by Chriſtopher Columbus, in the year 1498. It is ſituated between the ſeventh degree of north, and the fifth degree of ſouth latitude, and between the fifty-third and ſixtieth degrees of longitude weſt from London. It is bounded on the north and eaſt by the Atlantic Ocean, on the weſt by the great river of Oronoque, on the ſouth by the river of the Amazons, and on the ſouth-weſt by the river Negro. The communication of this river with the two former, which was originally believed, and afterwards univerſally denied, on ſtrength of mere conjecture, is now ſufficiently demonſtrated; and Guiana, which by the river of the Amazons, is divided from Brazil, by the river Oronoque, from Terra Firma, and by the Negro, from the kingdom of Peru, is by this communication converted into an iſland, the largeſt which has been hitherto diſcovered.

‘ The ſea-coaſt from the mouth of the river Oronoque to that of the Amazons, is near three hundred leagues in length, running from Cape Barimer near the Oronoque, to the river Demerary, which is upwards of twenty leagues, in a courſe nearly eaſt ſouth eaſt; and from thence to Cape Orange, near the river Oyapock, with ſome variation ſouth eaſt by eaſt; from thence to the iſland of Maraca, and the North Cape, it ſhapes nearly ſouth by eaſt half eaſt, continuing from thence to the river of Amazons, in a courſe nearly ſouth.

‘ Several revolutions have happened in the property of Guiana, ſince its diſcovery; but it is now divided between the Spaniards, Dutch, French, and Portugueſe; the Spaniards, however, have no other poſſeſſions in this country, except their ſettlements, on the eaſtern ſide of the river Oronoque, near the confines of its limits, and therefore, can hardly be included, among the proprietors of Guiana.’

Before we proceed farther with our account of this work, we muſt obſerve, that our Author's deſcriptions and obſervations extend only to the vegetable and animal kingdoms; and to thoſe parts of Guiana which include the Dutch ſettlements. He thus deſcribes

The Soil and Climate:

‘ The land in Dutch Guiana, for the diſtance of near fifty miles from the ſea, is every where flat and level, without a ſingle hill; and ſo low, that during the rainy ſeaſons, it is uſually covered with water, near two feet in height. This, however, has produced an effect ſimilar to that of the prolific inundations of the Nile, and rendered the ſoil more fertile than that of any other part of the globe; inſomuch, that the ſoil on the ſurface of the earth, for twelve inches in depth, is a ſtratum of perfect manure, and as ſuch, has been tranſported to the iſland of Barbadoes; but the wood-ants, which are here very numerous, committed ſuch ravages in the veſſel, that a repetition of that project has not been attempted.

' But to convey an adequate idea of the ſoil on which I am writing, I can only tell you, that in Eſſequebo it has produced thirty crops of rattoon canes, ſucceſſively, without replanting; whereas, in the Weſt India iſlands, more than two is never expected. I have inſtanced Eſſequebo, not becauſe its ſoil is more fertile than that of this river, or Berbice, but becauſe no ſettlements have been made on the lower parts of theſe rivers, until very lately, the Dutch having before cultivated the more elevated, but leſs valuable lands, farther up theſe rivers, while that adjacent to the ſea, was by them neglected, on account of thoſe ſuperundations, which are the ſource of this redundant fertility; which is even ſomewhat diſadvantageous, and proves, that even the greateſt bleſſings, may be diſpenſed to exceſs; as the inhabitants near the ſea, are under the neceſſity, of recurring to various expedients, for diminiſhing the exceſſive fertility of the ſoil, which they uſually effect, by ſticking it with plantin trees, for two or three years, and afterwards planting it with canes, which even, after this precaution, are uſually too robuſt, and luxuriant to make ſugar with advantage, and are therefore, during the firſt and ſecond crop, converted into rum, which, until the late Act of the Britiſh parliament, for prohibiting the entry of foreign rum into her American colonies, was uſually ſold to New-England traders, in payment for their commodities, but has ſince been ſent to the coaſt of Africa, for the purchaſe of ſlaves,

' The timber, with which the land adjacent to the ſea is covered, is chiefly ſmall and low, conſiſting moſtly of Manicoles, which are a ſmall ſpecies of Palm, and Troelies, which are a leaf near thirty feet in length, ſerving for the thatch of houſes; theſe, however, at the edges of current water, are intermixed with large Mangroves, which I ſhall hereafter deſcribe.

' The ſoil in the inland elevated part of the country, though fertile, is leſs durable: it is, however, cloathed with lofty ever verdant foreſts, affording the moſt valuable ſpecies of timber, either for ſolidity, weight, duration, or ornament. In this part of the country, there are ſeveral ridges of ſandy hills, but no elevations, that can deſerve the name of mountains, between the ſea-coaſt of the Dutch part of Guiana, and the river of the Amazons; a Dutch ſurgeon, more than twenty years ſince, having obtained from the governor of Eſſequebo, ſeveral Indians, to conduct him into the interior part of the country, in queſt of new diſcoveries, with whom he aſcended the river of Eſſequebo, three hundred miles from the ſea, near its ſource, and from thence tranſporting his canoe by creeks and rivulets, and when theſe were wanting, by land, he at length fell in with a branch of the river Blanco, by which he deſcended into the Negro, and from thence to the river of the Amazons, without diſcovering any conſiderable mountain, in all this courſe. Here the Indians left him, and returned, as he thought proper to fix his reſidence among the Portugueſe. This is probably the ſame perſon, that Monſieur de la Condamine ſaw, in deſcending the river of the Amazons in 1743, whom he names Nicolas Hortſman, and ſays he mounted the river of Eſſequebo, in 1740, in queſt of the Golden Lake of Parima.

' But though the Dutch territories are deſtitute of mountains, thoſe of France are not, as there is a conſiderable ridge of them, about thirty miles from the ſea, on the continent oppoſite the iſland of Cayenne, and a ſtill larger ridge near three hundred miles farther within the country, extending from eaſt to weſt, according to the reports of the Indians, for they were never viſited except by the aboriginal natives.

' Beſides the large rivers which I have enumerated, there are an innumerable number of large and ſmall creeks, many of which are navigable for veſſels of ſome burthen for many leagues; and but few countries can boaſt of ſuperior advantages in navigation.

' Notwithſtanding the proximity of Guiana to the Equator, there is no country between the Tropics which enjoys a more regular and uniform temperature of climate. The conſtant regularity of the trade-winds during the day, and of the land breezes, which ſucceed in the evening, joined to the quick return, and invariable length of the nights, with their refreſhing dews, render the heat ſo far from being exceſſive, that it is ſeldom diſagreeable, eſpecially to the white inhabitants, who, except a very few, are unexpoſed to the rays of the ſun near mid-day. And ſurprizing as it may appear, I can nevertheleſs aſſure you, that the heat is here leſs than in the iſland of Barbadoes, which is eſteemed the moſt temperate and ſalubrious of all the tropical iſlands. Here we are not ſubject to thoſe particular ſeaſons for crops and harveſt, to which the inhabitants of all the Weſt-India iſlands are confined; every part of the year being proper both for planting and gathering, and in every part of the year bloſſoms, together with ripe and unripe fruit, appear on the ſame trees. Revolving years afford nothing but a perpetual uninterrupted ſummer.

" Stern winter ſmiles on that auſpicious clime,
" The fields are florid with unfading prime;
" From the bleak Pole no winds inclement blow,
" Mould the round hail, or flake the fleecy ſnow." Pope.

' The only diviſion of ſeaſons in Guiana is into rainy and dry; of each of theſe there are annually two, of about three months duration each. The rainy ſeaſons depend on the approaches of the ſun towards the tropics of Cancer and Capricorn. In the month of May, when that luminary arrives within ten or twelve degrees from the tropic of Cancer, the ſhowers begin, and gradually increaſe, both in frequency and the term of their duration, until the month of June, when the rains become inceſſant, accompanied with violent and frequent thunder, and thus continue until the beginning of July, when they gradually decreaſe with the Sun's retrograde motion towards the Equator, and by the beginning of Auguſt intirely ceaſe. The ſame gradation is obſerved as the Sun approaches the Tropic of Capricorn; but as we, in this part of Guiana, are ſituated at a greater diſtance from that, than from the Tropic of Cancer, ſo the rains at that ſeaſon are here leſs violent, and of ſhorter duration; beſides, they are unaccompanied with thunder, which, from whatever cauſe it may happen, is never heard here during thoſe months which conſtitute winter in Europe.

' The term of each dry ſeaſon is during ſix or ſeven weeks before, and as many after, the vernal and autumnal equinoxes. During the continuance of theſe ſeaſons, there is ſeldom a drop of rain; the air is clear and ſerene, and plentiful dews ſupply the abſence of rain. Theſe ſeaſons, however, are much more unhealthy than the rainy, becauſe the water, which inundates all the uncultivated land adjacent to the ſea-coaſt, during the wet ſeaſon, and which then preſerves an inceſſant fluctuation, ſtagnates and corrupts during thoſe months in which the rains intermit, by which the atmoſphere becomes replete with noxious particles, frequently generating putrid fevers. But of theſe, and the other diſeaſes of the country, I ſhall be more particular hereafter.'

After this account of the ſoil and climate, our Author begins with

The Vegetable Kingdom.

No particular order or ſyſtem is here adopted: thoſe productions which more immediately require the aid of cultivation, are firſt deſcribed; our Author then proceeds to the ſurrounding foreſts, where nature, he ſays, ſports in her primæval rudeneſs; and here he ſelects ſuch ſubjects, as from their uncommon properties, are more particularly worthy of attention.

The following are ſpecimens of this part of the work:

'The Cotton Trees are of ſeveral ſpecies, but have all a near reſemblance to each other. They conſiſt of ſeveral ſmall ſhrubs ariſing from one common root, and growing to about eight feet in height. The leaves of each ſpecies, though they differ in ſize, are indented. The flowers conſiſt of five large yellow petals. Their piſtils are covered on the top with farina fœcundans, of a yellow colour, which when mature falls into, and impregnates the ſubjacent matrix. When the petals fall off, a capſular pod ariſes, ſurrounded by three triangular leaves. The pod is ſomewhat conic, and divided into ſeveral bells, each containing a lock of cotton, intermixed with ſmall blackiſh ſeeds. Theſe trees bear after nine months growth, and produce two crops annually, each crop amounting to near a pound. The crops of cotton, however, in this country, are ſomewhat precarious, and are frequently damaged by the early commencement and long duration of the rainy ſeaſons.'—

'The Caſſava ſhrub is about four feet in height, knotted, and covered with an aſh-coloured bark. Within it is pithy. Near the top, it divides into ſeveral ſhort, ſmall, green branches; from theſe ariſe reddiſh footſtalks, about ſix inches in length, ſupporting large digitated leaves. The root is white, ſoft, and farinaceous, of a cylindrical form, near a foot in length, and five or ſix inches in circumference. This root is grated on large copper graters, into coarſe meal, from which its juice is ſeparated by expreſſion. This meal is then put on large plates of iron, placed over a ſlow fire, and is formed into circular cakes of different magnitude, and from one to four lines in thickneſs; on theſe plates it is baked, until the ſurface becomes brown, and will then keep ſweet, and wholeſome, for many months. But notwithſtanding this is the uſual bread every where on this coaſt, yet every part of the root from which it is made, is a ſpeedy and fatal poiſon, of the cold kind, cauſing, when internally taken, violent ſpaſms, a tumefaction of the abdomen, and a ſpeedy ceſſation of all the vital functions. The aqueous part is expreſſed, not becauſe it is more poiſonous than the farinaceous ſubſtance, but to facilitate the baking. By the inattention of the ſlaves, this juice, when expreſſed, is frequently drank by the ſheep, hogs, and poultry, on the plantations, which ever proves fatal to them: yet the animals thus poiſoned, are always eaten by the inhabitants. Yet this iſon, fatal as it is in its crude ſtate, is rendered perfectly innocent and oleſome by fire. Thus the meal, by baking, is rendered innoxious and nutritious; and the poiſonous juice of the root, when expreſſed, is, by the Indians and white inhabitants, boiled with veniſon, pepper, &c. and thus affords an agreeable ſalubrious ſoup. The beſt antidotes that have hitherto been diſcovered againſt the poiſonous effects of the Caſſava, in its crude ſtate, are red pepper and rum, taken immediately. The Sweet Caſſava differs from this only by being innocent, and having a tough ligneous fibre running longitudinally through the root.'—

'The Arnotta, or Roucou Shrub, is a woody plant, diverging into ſeveral branches, uſually about nine feet in height, covered with long, narrow, pointed, green leaves, diſpoſed on the branches in alternate order. The middle and tranſverſe ribs, to theſe leaves, are of a red colour. The flowers are pentapetalous, and of a blueiſh yellow colour. The petals incloſe ſeveral ſtamina, crowned with apices, of a purple colour: from the middle of theſe ariſes a ſtyle, which contains the embryo of a ſucceeding, echinated, conic pod, which is divided into ſeveral longitudinal cavities, that are filled with ſmall ſeeds, which, when ripe, are covered with a beautiful crimſon pulp. The Roucou is moſtly cultivated by the Indians, and its ſeeds macerated in the juice of lemons, in which the gum of the Manna Tree has been diſſolved, yields the celebrated Indian Pigment, or Crimſon Paint, with which the natives adorn their bodies.'

With reſpect to the ſpontaneous vegetable productions of Guiana, our Author obſerves no other order but that of their magnitude. The Cabbage Tree therefore, which crowns the foreſts, is the firſt in order.

The Cabbage Tree.—' Its trunk, which ariſes from innumerable ſmall long roots, is about ſeven feet in circumference, and uſually one hundred and twenty feet in height; being ſtreight, erect, and regularly tapering from the root to the ſummit, and entirely deſtitute of branches, until it is near one hundred feet from the earth, at which place the bark changes from a light grey to a deep green colour. Near the top ariſe numerous green branches, about twenty feet in length, diverging on all ſides, and extending in an horizontal direction. To theſe, on two oppoſite ſides, are compactly diſpoſed numerous pennated leaves, about two feet and an half in length, and between two and three inches in width, and terminating in a point. Theſe leaves diminiſh in length the nearer they are diſpoſed to the ends of the branches. The flower, if it may be ſo called, ariſes in that part of the trunk where the aſh-coloured bark joins the green, and at its firſt appearance is a green huſky ſpatha, twenty inches in length, and four in breadth; its inſide being full of alternate protuberating knobs, incloſed in ſmall ſtringy filaments: from theſe are produced a great number of ſmall oval nuts, in ſize reſembling unhuſked coffee-berries. Theſe nuts contain each the rudiments of a future tree. At the very ſummit of the trunk is found the cabbage, incloſed in a green huſky tegument, which being exfoliated, the cabbage appears in long, thin, white, tender flakes, or ſtrata, reſembling the kernel of an almond in taſte. The trunk of the tree is of a ſtrong ligneous ſubſtance, but, like all of the Palm ſpecies, to which it belongs, has an internal longitudinal cavity, containing a pithy ſubſtance.'—

'The Launa Tree grows about fifty feet in height, being compoſed of numerous branches, which are covered with a ſmooth grey bark, having leaves of a dark green colour, and a long oval form, being narroweſt near the foot-ſtalk; theſe are ſomewhat rough on the ſurface, and diſpoſed in pairs. The flowers are white, and of the tetrapetalous kind; theſe are ſucceeded by an oval fruit, in ſize equal to a Liſbon lemon, covered with a rough, greyiſh green ſkin. The internal ſubſtance of the fruit reſembles that of an apple, both in colour and conſiſtence; except that it is ſomewhat harder. The juice of this fruit, after being a little time expoſed to the air, changes from a whitiſh to a beautiful deep bluiſh purple colour, and the internal ſubſtance of the fruit being bruiſed and macerated in water, affords the paint ſo delightful to the Indians, and which in colour nearly reſembles Indigo. With this they ornament their bodies, by drawing a variety of figures, agreeable to the ſuggeſtions of a wanton ruſtic fancy. Theſe figures, when thus drawn on the ſkin, are perfectly indelible for the term of nine or ten days, by any art hitherto diſcovered. When that time is elapſed, they uſually begin to diſappear, and are ſoon after inviſible. From this fruit, a beautiful ink is likewiſe made, which, however, in a ſhort time, becomes inviſible, and is therefore capable of ſerving many fraudulent purpoſes; for which reaſon, its uſe is prohibited, under the ſevereſt penalties.'—

'Nibbees (as they are termed both by the Indians and White Inhabitants) are a ſpecies of ligneous cordage, of great length and of different magnitude, from half an inch diameter to eighteen inches circumference: theſe are what the Spaniards call Bejucos. They are extremely numerous in the interior and more elevated part of the country, where they are ſeen mounting to the tops of the higheſt trees, deſtitute both of leaves and branches, from thence deſcending to the earth, again taking root, and remounting the next tree; thus communicating from tree to tree to a great diſtance, in oblique, horizontal, and perpendicular directions, like the rigging of a ſhip, and ſometimes entwining themſelves with each other, and then ſurrounding the trunks of the contiguous trees in ſpiral aſcending circles, and killing them by mere compreſſion; whilſt ſome inſert their tendrils into the bark of other trees, and deſtroy them, by robbing them of their nouriſhment. The larger kind of theſe Nibbees are frequently uſed for mooring veſſels of burthen to the ſhore; whilſt the ſmaller are ſplit into ſmall ligaments, by the Indians, and applied to many uſeful purpoſes, particularly that of tying the thatch of houſes. Theſe Nibbees are, however, of various kinds and properties: thoſe which are round are generally harmleſs; but thoſe which are either flat, angular, or chanelled into longitudinal grooves, are uſually poiſons of the moſt deleterious kind. To this rule, however, there are ſome exceptions. The Woorara, which is the principal ingredient in the compoſition of the fatal Indian arrow poiſon of that name, is of the flat ſpecies. The poiſon of ſeveral of theſe Nibbees is ſo active and fatal, that many of the Indians are afraid even to cut them.'—

'Troolies are, perhaps, the largeſt leaves that have been hitherto diſcovered in any part of the world. Each leaf is ſupported by a ſingle ſtem, which ariſes immediately from the root, and becomes the middle rib to the leaf, running through its whole length. Theſe ſtems are hard and ſtrong, being near the root about three inches in circumference, and gradually tapering from thence to the end. Each leaf is from twenty to thirty feet in length, and from two to three feet in breadth. The fibres are ſtrong, and cloſely connected from one end to the other, without any ſections or diviſions. Ten or a dozen of theſe leaves uſually grow in a cluſter, from a cluſter of ſmall fibrous roots; from the center of the leaves ariſes a ſhort ſtem, ſupporting a cluſter of yellowiſh white flowers, from which are produced a great number of large globular nuts, which conſiſt of a rough, brown, external tegument, and a thick, hard, black ſhell, containing a hard kernel in its cavity, to which there is a paſſage by a ſmall circular hole; when the kernel is extracted, without breaking the ſhell, it reſembles a ſmall hand grenade, for which it might be a tolerable ſuccedaneum, on account of the weight, thickneſs, and hardneſs of the ſhell. The Troolies grow here in great plenty, and are a very valuable production, ſerving, with little trouble, to cover the roofs of houſes in a very advantageous manner, as they will effectually exclude the moſt violent rains, and laſt for many years.'

The Animal Kingdom.

The various ſubjects of this kingdom are divided into three claſſes, viz. the Terrene, Marine, and Amphibious. Theſe, agreeable to the method of Ray, are ranged according to their moſt obvious qualities. Thoſe of the human ſpecies, with their religion, manners, and cuſtoms, are ſeparately conſidered, and not claſſed with monkeys, according to Linnæus.

From this kingdom we ſhall ſelect the deſcriptions of the Humming-bird, Fire fly, and Torporific Eel.

'Humming Birds in Guiana are extremely numerous, ſmall, and various. They ſupport themſelves in a ſteady poſition cloſe to the flowers, without alighting, by the motion of their wings, which is ſo very rapid as to be almoſt inviſible: in this poſition they inſert their tongues, conſiſting each of two fine fleſhy threads, into the cavity of a flower, and ſuck the honey: during this time, the quick motions of their wings makes a humming noiſe, like that of a bee. They are the moſt beautiful of the winged creation, and by much the ſmalleſt of the feathered tribe, ſome of them not exceeding fifty grains in weight. Their neſts are extremely ſmall and curious, and are commonly built on the twigs of fruit trees, by the female, the male procuring the materials, of which cotton is the principal. The female lays two eggs at a time, which are clear, white, almoſt tranſparent, and of the ſize of a pea. Both male and female alternately aſſiſt each other in the work of incubation, which laſts the ſpace of twelve days. Their whole food ſeems to conſiſt only of honey dew and the juice of flowers.'—

Fire Flies, a kind of animal and living phoſphorus, are thus deſcribed:

'Among the Flies of Guiana, there are two ſpecies of Fire Flies. The largeſt is more than an inch in length, having a very large head, connected with the body by a joint of a particular ſtructure, with which, at ſome times, it makes a loud knock, particularly when laid on its back. The Fly has two feelers, or horns, two wings, and ſix legs. Under its belly is a circular patch, which, in the dark, ſhines like a candle; and on each ſide of the head, near the eyes, is a prominent, globular, luminous body, in ſize about one third larger than a muſtard-ſeed. Each of theſe bodies is like a living ſtar, emitting a bright, and not ſmall light, ſince two or three of theſe animals, put into a glaſs veſſel, afford light ſufficient to read, without difficulty, if placed cloſe to the book. When the Fly is dead, theſe bodies ſtill afford conſiderable light, though it is leſs vivid than before; and if bruiſed, and rubbed over the hands or face, they become luminous in the dark, like a board ſmeared with Engliſh Phoſphorus. They have a reddiſh brown, or cheſnut colour, and live in rotten trees in the day, but are always abroad in the night.

'The other kind are not more than half as large as the former, and their light proceeds from under their wings, and is ſeen only when they are elevated, like ſparks of fire, appearing and diſappearing at every ſecond. Of theſe the air is full in the night, though they are never ſeen in the day. They are common not only in the ſouthern but northern parts of America, during the ſummer.'

Pere du Tertre very gravely informs us, that the poorer Popiſh clergy, when they want candles or oil, catch one of theſe flies, by the light of which they are able to read their matins as eaſily as if they had a lamp.

The Torpedo of Reaumur; the Gymnotus of the river of Surinam; and the Torporific Eel of our Author; have been conſidered as poſſeſſed of very ſingular electrical powers. The reality of this particular ſpecies of animal electricity has been called in queſtion: but Mr. Bancroft's account of the Torporific Eel appears to determine the point:

'Some years ſince (ſays he) the celebrated Monſ de Reaumur communicated to the Royal Academy of Sciences at Paris, a paper, in which he undertook to demonſtrate, that the ſhock of the torpedo was the effect of a ſtroke given with great quickneſs to the limb that touched it, by muſcles of a peculiar ſtructure. To this hypotheſis all Europe have yielded an implicit aſſent, and M. de Reaumur has hitherto enjoyed the honour of having developed the latent cauſe of this myſterious effect. But if we may be allowed to ſuppoſe, what is undoubtedly true, that the ſhock of the Torpedo, and that of the Torporific Eel, are both communicated in a ſimilar manner, and by ſimilar means, it will be no ways difficult to demonſtrate, that the whole of M. de Reaumur's pretended diſcovery is a perfect non-entity. You may, perhaps, think it an act of preſumption in me, to diſpute the authority of a man, whoſe literary merit is ſo univerſally acknowledged; but I am convinced, that an implicit faith, in whatever is honoured with the ſanction of a great name, has proved a fruitful ſource of error in philoſophical reſearches; and whilſt I have ſenſe and faculties of my own, am reſolved to uſe them with that freedom for which they were given. Humanity is ever expoſed to deception, and the charms of novelty may perhaps have precipitated M. de Reaumur into an error. But to demonſtrate, beyond the poſſibility of miſtake, that the ſhock of the Torporific Eel is not the *immediate* effect of *muſcular motion*, I need only deſire you to conſider the following particulars, viz.

'1. The Torporific Eel, caught by a hook, violently ſhocks the perſon holding the line.

'2. The ſame Eel, touched with an iron rod, held in the hand of a perſon, whoſe other hand is joined to that of another, &c. communicates a violent ſhock to ten or a dozen perſons thus joining hands, in a manner exactly ſimilar to that of an electric machine.

'3. A perſon holding his finger in the water, at the diſtance of eight or ten feet from the fiſh, receives a violent ſhock, at the inſtant the fiſh is touched by another perſon.

'4. This Eel, when enraged, upon elevating its head juſt above the ſurface of the water, if the hand of a perſon is within five or ſix inches therefrom, frequently communicates an unexpected ſhock, without being touched

'5. No ſhock is perceived by holding the hand in the water, near the fiſh, when it is neither diſpleaſed nor touched.

'6. This Eel is eat by the Indians when dead; and,

'7. The ſhock is more violent when the fiſh is highly enraged.

'From theſe particulars it is apparent, that the ſhock is produced by an emiſſion of torporific, or electric particles.

'That their emiſſion is voluntary, depending on the will of the animal, who emits them for his defence, either when touched or enraged.

'That the exiſtence of theſe particles depends on that of the Eel, and terminates with its life. And

'That they are equally emitted from every part of the body.

'From whence it is ſelf-evident, that either the mechaniſm and properties of the Torpedo and thoſe of the Torporific Eel are widely different, or that Monſ. de Reaumur has amuſed the world with an imaginary hypotheſis: and, from my own obſervations, as well as the information which I have been able to obtain on this ſubject, I am diſpoſed to embrace the latter inference.'

Our Author next conſiders the human ſpecies, and gives an account of the Carribees, Accawaws, Worrows and Arrowanks, which conſtitute the four Indian nations in Dutch Guiana: *but of theſe in our next.*

CONCLUSION of our Account of the Fourth Volume of MEMOIRS of the ROYAL ACADEMY of SURGERY at *Paris*, begun in our *Appendix* to the Thirty-eighth Volume, and continued in the Review for October laſt, p. 249, & ſeq.

CERTAIN unforeſeen interruptions have prevented us from giving ſo early an account, as we intended, of the remainder of this valuable work. The ſame cauſes have retarded the conſideration of the remaining memoirs of the Royal Academy of Sciences at Paris, and of thoſe contained in the memoirs of the academy at Berlin, which we formerly promiſed, and which we ſhall, without delay, preſent to our readers in the ſubſequent numbers of this work.

MEMOIR XVIII. *On the inflammatory Quincy.* By Monſieur Recolin.

Whether the ſubject of this memoir falls properly under the intire management of the ſurgeon, as M. Recolin takes for granted that it does; or whether, in the treatment of it, he may not, with much more propriety, be conſidered as acting only in his miniſterial capacity, as an aſſiſtant to, and under the direction of the phyſician, is a matter which we ſhall not pretend to determine. The author of this memoir, however, in claiming it as a chirurgical diſorder, may be thought to make only juſt repriſals for the inroads formerly committed by the doctors of the faculty on the undoubted province of the ſurgeon. The exact limits between the two profeſſions, conſidering one of them as confined to the treatment of *internal*, and the other to that of *external* diſorders, appear indeed, in certain caſes, as vague and undefined as thoſe of the Portugueſe and Spaniſh claims, in the new world, in the ſixteenth century: when Pope Alexander VI. fraught with the ſame geographical knowledge which illuminated his predeceſſor Zacchary, in the caſe of the Antipodes, gave the property of all diſcoveries made by ſailing eaſtwards, to the former; and that of thoſe made by ſailing to the weſt, to the latter. The adventurers, at laſt, met and croſſed each other. Thus our medical and chirurgical claimants, like them, following contrary courſes, meet and joſtle each other, in the human throat; where we ſhall not undertake to ſettle the *line of demarcation*, but ſhall leave them to parcel and portion out this part of the *human microcoſm* between them; content, ourſelves, to profit quietly by the diſcoveries made by either party.

In the beginning of this memoir, M. Recolin takes ſome pains to ſhew the ill effects ariſing from bleeding in the foot, with a view of removing the obſtruction and tumour in the throat, on the principle of revulſion. He attributes to this practice a conſiderable power of relieving the obſtructed and tumefied parts; but at the ſame time affirms that it frequently produces a more fatal diſorder, by effecting a ſudden tranſlation of the morbific cauſe to the liver and the lungs. The manner in which this tranſlation is produced, he explains by conſidering the ſituation of the large veſſels, and the effects which this particular, local evacuation muſt have on their contained fluids; and he endeavours to prove, by authorities antient and modern, (which are eaſily to be had, in great numbers, on either ſide of a diſputable point in phyſic) as well as by ſome particular obſervations of his own, that ſuch a fatal *metaſtaſis* has been the conſequence of this particular evacuation. We do not obſerve however that any of the authors quoted by M. Recolin ſpeak of a tranſlation of this kind, as being cauſed by bleeding in the foot, except Mr. Bertrandi; who in the third volume of theſe memoirs endeavoured to prove ſuch a tranſlation having taken place, from wounds of the head to the liver, in conſequence of this operation; which ſhould therefore, according to Mr. R. be uſed with great circumſpection, as well as phlebotomy in general; from too frequent a repetition of which he adviſes us, contrary to the general practice of his countrymen, to refrain, whenever

ever it appears that a reſolution of the tumour is not likely to be effected by it; as many, he obſerves, have periſhed by exceſſive bleedings, who might have been ſaved by a ſuppuration of the tumour. We have indeed ourſelves ſeen inſtances, in the practice of our author's countrymen, in which nothing but the warm bath ſeemed wanting to make this a truly NERONIAN *operation.*

XIX. *Memoir on Bronchotomy, or opening the wind-pipe,* by Monſieur Louis.

The intention of this memoir is to recommend to practitioners, and to familiarize to them and the public, in general, the operation mentioned in the title of it. It is certainly ſome diſgrace to modern ſurgery that, amidſt all its improvements, it has not ſufficiently attended to, or rather has almoſt intirely neglected, this ſimple, eaſy and ſafe operation; the efficacy of which muſt appear ſelf-evident, in ſome caſes, and the probability of its ſaving the patient ſufficiently great, in others, not only to *juſtify*, but to *require* the performance of it. It was originally propoſed by Aſclepiades, that great reſtorer and reformer of medicine at Rome, in the days of Pompey, to whom the author of this memoir affirms the art has perhaps greater obligations than to any one who either preceded or followed him. By the bye, Mr. Louis has, we think, by this eulogium, made him a full, if not more than ſufficient, compenſation for the ſevere and indignant manner, in which we have obſerved Pliny expreſſing himſelf towards this bold innovator. *Id ſolum poſſumus indignari,* ſays he, *unum hominem, e leviſſimà gente,—vectigalis ſui cauſâ, repente* [*] *leges ſalutis humano generi dediſſe; quas tamen poſtea* abrogavere *multi.* Lib. 26. cap. 3. The *ſalutary law* of Aſclepiades (to carry on Pliny's alluſion) which is the ſubject of this memoir, ſeems however to have been *abrogated* as ſoon as it was *enacted.* Celſus, it is obſerved, never once mentions it; and Galen but ſlightly. Cœlius Aurelianus, on the contrary, in a quotation given us by the Author, treats it as a *raſh and romantic invention*, and as never having been executed by any one. He declines ſpeaking more concerning it, for the preſent, leſt he ſhould not have room ſufficient to contain his condemnation, at large, of ſo *flagitious an enormity.* His words are ſtrong: NE TANTUM SCELUS *anguſtâ oratione damnemus.* We cannot help being ſtruck with the very remarkable contraſt obſervable between this declaration and that of Caſſerius, the diſciple of *Fabricius ab aquapendente,* as quoted by the author, in the following memoir. Caſſerius conſiders thoſe who either indiſcriminately condemn the operation of Bronchotomy, or neglect the proper occaſions of performing it, as *inhuman, ignorant, daſtardly, and even as ſo many manſlayers: pro inhumanis, inexpertis, formidoloſiſque, imo tanquam pro* HOMICIDIS, *habendi.*—A proper retort, we think, this HOMICIDIS, for the TANTUM SCELUS of the old Numidian! It is well theſe two foul-mouthed doctors were not cotemporaries! had they been ſo, Cœlius Aurelianus could have done no leſs than cut Caſſerius's *throat* for ſuch an appellation.

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[*] Pliny alludes to Aſclepiades having ſuddenly quitted the employment of a rhetorician at Rome, to take up the more lucrative profeſſion of a phyſician; in which he appears principally to have ſhone, both in conſequence of his never having been confined in thoſe trammels which fettered the ſects then exiſting, as by his genius, and the extreme ſimplicity of his practice; in which he diſcarded the whole trumpery of the ſhops, and ſubſtituted in its room, friction, exerciſe, occaſional abſtinence, and above all a moderate and exhilerating proportion of the right true Falernian.

We cannot follow our author in the account which he gives us of the opinions of the antients, poſterior to Cœlius Aurelianus, on this ſubject, nor in his own obſervations upon them; nor can we accompany him regularly through the more ample, curious, and inſtructive hiſtorical detail which he gives us of the opinions and practices of the more modern writers on this operation. We ſhall, however, ſelect a few particulars. We have already mentioned Caſſerius very ſtrongly expreſſing his approbation of it, which was probably founded on the inſtructions of his maſter, *Fabr. ab aquapendente,* whoſe obſervations upon this head, though he had never practiſed the operation himſelf, are very judicious. When the danger of this operation was objected to Severinus—*and can there be a greater,* ſaid he, ſomewhat bluntly, *than chooking?* When Ranchin, profeſſor at Montpelier, in anſwer to the queſtion, *when* it is proper to perform this operation, ſays that the urgency of the caſe muſt determine that point, he adds that it is not adviſeable *in talibus retardare:* a precept, the excellency of which, Mr. Louis thinks, fully atones for its bad latinity: and yet the celebrated Riverius, his ſucceſſor, ſpeaks of it with a diffidence which appears to have no other or better foundation than the fear of blame, which may be incurred by the operator, on its failure.—A pretty conſideration, this, for a man, who (to uſe an expreſſion which we recollect from Pliny, and which is ſtrikingly applicable to this caſe) is *vitæ neciſq; noſtræ imperator!* Among the more modern writers, though ſome have practiſed this operation, and ſtrongly recommended it, there are others of equal credit who, though they have approved it, have yet expreſſed their approbation in too faint and languid a manner, to produce a thorough conviction of the propriety and neceſſity of it. M. Louis endeavours to repair this neglect, and with great ſolidity of reaſoning, and a warmth becoming the importance of the ſubject, to enforce the practice of this operation. He confines however the performance of it to the latent ſpecies of inflammatory quinſy, which does not ſhew itſelf by any external appearances in the neck and throat, but has its ſeat in the internal muſcles and coats of the *Larynx*, where, by contracting the aperture of the *glottis*, it renders the voice acute, the breathing quick and laborious, and ſuddenly produces ſymptoms of ſtrangulation. In this preſſing caſe, the operation is not, according to M. Louis, to be deferred till the patient is *in extremis*, and in danger of inſtant ſuffocation. Inſtead of being the laſt, it ought, he affirms, to be one of the firſt remedies adminiſtered; in order thereby to prevent the obſtruction which the blood meets with in its courſe through the lungs, which is every moment increaſing, in conſequence of the obſtructed reſpiration. This organ is, according to him, the firſt part which ſuffers in conſequence of the diſeaſe: and though he does not deny the poſſibility of a *metaſtaſis*, or tranſlation of the morbific cauſe from the throat to the lungs, in an inflammatory quinſy, yet he appears to be ſtrongly of opinion that the ſuffocative peripneumony, attending that diſorder, is moſt generally produced by the accumulation and ſtagnation of the blood in that organ, brought on by its not receiving a ſufficient quantity of air for the due exerciſe of its functions, in conſequence of the conſtriction of the *larynx*.

With regard to the inconveniences and dangers of this operation, M. Louis eſtimates them as inferior even to thoſe attending bleeding; whether we conſider it with regard to the manner of performing it; the parts which are divided, or the conſequence of ſuch diviſion. But will not this be thought going rather too far? Here are indeed no tendons, membranous expanſions, or large arteries, which may be punctured, as in bleeding: but Bronchotomy is not without its inconveniences and even dangers, which may be thought, at leaſt, equal to thoſe attending the other operation. However eaſily wounds of the Bronchia have been known to be cured, when they have been inflicted either through accident, malice, or deſpair, or by the ſalutary hand of the ſurgeon; they will not perhaps appear quite ſo ſimple and exempt from accidents as thoſe made by the lancet at the bend of the arm. In the caſe mentioned by M. Louis, for inſtance, and related at large in the firſt tome of theſe memoirs, where the operation was performed by M. Virgili, the blood trickling down the inſide of the bronchia, from the ſmall wounded veſſels, might have proved extremely troubleſome, perhaps fatal to the patient, under the management of a leſs injudicious and intrepid operator: and it may perhaps be doubted whether the canula left in the wound after the introduction of the *particular trocart*, invented by M. Bauchot,

chot, here deſcribed, and which M. Louis very juſtly recommends, will, as he ſuppoſes, by its compreſſion, always prevent ſuch an accident. Nevertheleſs, we do not mean to ſay that this, or any other accident, which has been hitherto known to attend this operation, ought to have the leaſt weight to deter us from the performance of it, in thoſe momentous caſes, in which it may be thought proper or neceſſary, and in which he recommends it.

XX. *Second Memoir on* Bronchotomy, *when performed for the extraction of foreign bodies lodged in the windpipe*, by M. Louis.

Whatever may be thought of the propriety or neceſſity of having recourſe to the operation of bronchotomy, in the caſes treated of in the preceding article; particularly with regard to the very early performance of it recommended by M. Louis; little doubt can remain, with any reader of this memoir, of the abſolute neceſſity of recurring to it, under certain circumſtances, in the caſes ſpecified in the title of it: i. e. when a foreign body, either of too compact a texture to be diſſolved by the natural humours, or broken by the motions of the parts, or too large to be expectorated or thrown up whole, has unfortunately ſlipped into the *larynx*; and when there are certain, or even probable ſigns to indicate the part where it is lodged: ſuppoſing always this laſt not to be below the place where the operation can be performed. Almoſt all the caſes related by practitioners on this ſubject, contain little more than a mournful detail of the circumſtances of the accident, and of its ſymptoms, almoſt conſtantly followed by an account of the ſudden, or, if not ſudden, ſtill more miſerable death of the patient; whoſe relief has very ſeldom been attempted in the rational, ſpeedy, and probably effectual manner, recommended in this memoir; either through an abſolute miſtake in the nature of the caſe, or through that horror with which the public in general, and even practitioners themſelves, have been accuſtomed to conſider this operation. The author begins this memoir with the hiſtory of a caſe, in which he was concerned (but in which his advice, unhappily, was not taken) which throws a great deal of light upon this ſubject. We ſhall give a ſomewhat circumſtantial, though abridged account of it; both as the relation may prove inſtructive to practitioners who may not have an opportunity of ſeeing the original; and as, at the ſame time, it may prove exemplary to others, who may unfortunately become either immediately or mediately intereſted in the ſubject of it, either as patients or their relatives; without whoſe un-conditional conſent, no cautious ſurgeon will chooſe to undertake the operation recommended in it.

A girl aged ſeven years, playing with French beans, threw one into her mouth, and thought ſhe had ſwallowed it. She was immediately ſeized with a difficulty of breathing, and a fatiguing and convulſive cough. Several ſurgeons, who were ſucceſſively called in, attempted to extract, or to puſh the foreign body into the ſtomach, and uſed various other means, on a ſuppoſition that it was lodged in the *Oeſophagus*. Two days had been ſpent in theſe trials, when M. Louis was conſulted. The inefficacy of the preceeding attempts, and the facility with which the patient ſwallowed, appeared to him *negative* proofs that the bean was not in the *Oeſophagus*; while the difficulty and rattling in the patient's breathing, and the ſituation of the part to which ſhe pointed, as the ſeat of the diſorder, (viz. the *trachea*, or windpipe, in the middle ſpace between the *larynx* and the *ſternum*) furniſhed him with *poſitive* indications that the bean was lodged in the windpipe. After having explained to the parents the nature, and convinced them of the neceſſity and ſafety, of the operation, and deſired that no time might be loſt in calling in ſome of his brethren to be preſent at it, he retired to prepare every thing for performing it. On his return, he found the whole body diſpoſed to conteſt his opinion of the nature of the diſorder, and conſequently to refuſe their approbation of the operation propoſed. They denied that a body ſo large as a French bean could poſſibly ſlip into the windpipe. M. Louis however convinced them of the poſſibility of ſuch an accident, by relating ſeveral facts of that kind, which were known to him. The child had been, for ſome little time paſt, as ſhe had likewiſe been before, at intervals, ſomewhat eaſier. M. Louis very plauſibly accounts for this deceitful calm, which often preſents in caſes of this nature, and which, in the preſent inſtance, appears to have miſled ſome of the gentlemen concerned in this conſultation; who deemed it totally inconſiſtent with the exiſtence of a foreign body in ſo ſenſible a part as the *trachea*; the ſymptoms cauſed by which, they thought, muſt neceſſarily be as permanent as the irritating cauſe which produced them.

As this ſeeming calm may very eſſentially and fatally miſlead future practitioners, by inducing them to form erroneous ideas concerning the nature of the caſe, as happened in the preſent inſtance, we ſhall ſtop here to obſerve that M. Louis attributes theſe intervals to a change of place in the foreign body. He affirms that the *trachea* is not equally ſenſible with the *glottis*; which laſt, when irritated by the ſmalleſt crumb of bread, or a drop of the blandeſt fluid, produces a moſt violent cough, which continues till the irritating cauſe is expelled or removed: whereas a much larger body, by its preſence in the *trachea*, excites rather an uneaſy than a painful ſenſation, by obſtructing the paſſage of the air into the lungs. By this obſtruction a ſlight degree of cough is produced, by which M. Louis ſuppoſes the foreign body to be thrown againſt the very tender and irritable lips of the *glottis*, where it cauſes a cough of the convulſive or ſuffocative kind; which however ceaſes, on the body's dropping into its former ſituation in the *trachea*. To this explication we ſhall take the liberty to add, that various inſtances in the animal œconomy may be given, where, the irritating cauſe ſtill exiſting, and in the ſame place, the ſpaſms occaſioned by it are followed by greater or leſs intervals of eaſe; apparently owing to that leſſened ſenſibility of the nerves, by which their violent and unnatural exertions are almoſt conſtantly ſucceeded. After all, whatever may be thought of either of theſe explications, it is certainly of uſe to extend the knowledge of the fact; which is inconteſtably proved in the preſent caſe, as well as in ſeveral others recited by the author. *Sufficit ſi*, quid fiat, *intelligamus*, (ſays Cicero) *etiamſi* quomodo quidque fiat, *ignoremus*.—But to return to the caſe:

The parents, whoſe reſolution had been ſtaggered by the conteſt between M. Louis and his aſſociates, were in the moſt agoniſing perplexity and diſtreſs, on being told by the latter, that their child might die under the very operation, which M. Louis had repreſented to them as productive only of a ſimple wound, unattended with danger. He knew and acknowledged the poſſibility of ſuch an event, and endeavoured to convince them that, were it even to happen, it would be the conſequence of the diſorder, and could neither be cauſed nor accelerated by the operation propoſed by him. They could not comprehend his reaſonings and diſtinctions; nor could he give them the aſſurances which they repeatedly required of him, as previous to the operation, that their child ſhould not die during the performance of it. He was obliged therefore to take his leave, after refuſing his conſent, in his turn, to the adminiſtration of two grains of tartar emetic, which, he judged, could have no other effect than that of fatiguing the patient. They were however given, and produced the effect which he had foretold, and no other. In ſhort, the child died, ſuffocated, three compleat days after the accident.

On the day following, the operation was performed on the dead ſubject, in the preſence of a large company. On making a longitudinal inciſion through three rings of the *trachea*, the bean immediately preſented itſelf, and was eaſily extracted with a ſmall forceps; and the parents had the regret of perceiving that they had loſt a favourite child, through their own irreſolution and timidity; founded indeed on their deference to the opinion of the majority, ſome of whom our author characteriſes as practitioners of reputation; but who ſeem, in this caſe, not to have paid a proper regard to indications ſufficiently ſitive to have authoriſed a more dangerous operation than that ich he propoſed.

We ſhall take the liberty to obſerve, on this occaſion, that, though M. Louis prudently declined undertaking the operation, under the conditions propoſed, and againſt the unanimous opinion of all his brethren preſent; yet we are rather ſurprized that he ſhould not, in ſo intereſting a caſe, have endeavoured to obtain leave of performing it, *as ſoon as* the patient was *allowed* to be dead. Neither his own credit, nor that of the operation could have poſſibly ſuffered, on his failing to reſtore a *reputed, dead perſon* to life, by its means: at the ſame time, might there not be a poſſibility that the organs ſubſervient to the vital functions might not have been ſo irremediably diſordered, but that, by making a paſſage through the *trachea*, and removing the obſtruction; or, if that was not ſufficient, by blowing air into the lungs, or by other means, the motion of the heart and lungs, ſo lately ſtopped, might have been renewed, and the patient reſtored, as it were, to life?

Having dwelt ſo very long on this intereſting memoir, we ſhall only further obſerve, that the reaſonings in it are confirmed and illuſtrated by twenty-ſeven caſes and obſervations, furniſhed by authors, or communicated by members and correſpondents of the academy. Two of theſe caſes, unhappily, reſemble the preceding, almoſt in every circumſtance; particularly, in their fatal termination, juſtly to be attributed, as in the above-recited caſe, to the oppoſition of the perſons called in to be preſent at an operation, which, M. Louis obſerves, has been ſucceſsful whenever it has been performed. The inſtances, however, of its ſucceſs, which are known, unfortunately amount but to three.

XXI. *Memoir on the Operation of trepanning the* Sternum, by M. de la Martiniere.

It was natural for practitioners, who very early ſaw the utility and neceſſity of trepanning the *cranium*, in order to remedy the diſorders cauſed by fractures of that part, and particularly, with a view of giving vent to extravaſated blood or other matters contained within it, to apply the operation, by a very obvious analogy, and for ſimilar purpoſes, to the *ſternum*. This operation was accordingly propoſed and executed by Galen; but has perhaps, as M. de la Martiniere obſerves, been too much neglected in our days. The author conſiders and ſpecifies the caſes in which it ought to be performed; which are, fractures of that bone, attended with depreſſion; collections of matter, or extravaſated fluids behind the bone, produced by fractures or other injuries done to the part, or ariſing from internal cauſes; and *caries* of the bone itſelf. Under each of theſe heads, he gives us ſeveral inſtructive caſes, which have either fallen under his own care, or have been communicated to the academy; from all which the great utility of this operation, in the caſes above recited, is rendered exceedingly evident. Under the laſt head, he relates at large the very brilliant cure of a *caries* of the *ſternum*, performed by Galen, who boldly removed the vitiated parts of the bone; and thereby expoſed to view the patient's heart, ſeen through the upper part of the pericardium, which had been injured by the ſuppuration. A cure of a ſtill more extenſive *caries* of the *ſternum*, by M. Ferrand, is likewiſe related, in which near half that bone, with its appendix, together with the cartilages, and near three inches of the boney ſubſtance of the 6th and 7th of the true ribs, were removed, by means of the trepan, a ſmall ſaw, and other means; and the patient was, by theſe bold operations, ſnatched from the jaws of imminent death. This very extraordinary caſe evinces with what ſafety very great liberties may be taken with the *ſternum* and ribs, notwithſtanding their vicinity to the heart, &c. This is followed by a caſe equally ſtriking, which however did not terminate ſo happily. A Sardinian who had been ineffectually treated for the venereal diſeaſe in ſeveral hoſpitals, particularly at London and in Malta, was received into the hoſpital at Bicetre in Aug. 1765. On the ſeparation of an eſchar made by the application of a cauſtic to a conſiderable tumour in the *ſternum*, a very large portion of that bone was found to be intirely deſtroyed, as well as of the ribs annexed to it, by the violence and long continuance of the diſorder; and the motions of the heart contained in its *pericardium* were plainly perceived. The weak ſtate and bad habit of the patient, who was then under a courſe of mercurial frictions, deterred M. Colon, ſurgeon of the Bicétre, from performing the neceſſary operations, for the removal of the cariated parts; in the neighbourhood of which collections of matter were formed, which fell into the cavity of the cheſt, and killed the patient. Towards the concluſion of this memoir the Author relates, pretty much at large, the remarkable caſe, given us by Harvey, of a young gentleman, the Son of Lord Viſcount Montgomery, 'the cone, or ſubſtance of whoſe heart,' as Harvey expreſſes it, was viſible, and might be handled through a large fiſtula, or 'wide gap' (the conſequence of an injury received while he was an infant) the internal ſurface of which had long been ſkinned over, and into which he could introduce his thumb and three fingers, and feel the heart alternately moving in its *ſyſtole* and *diaſtole*, without any inconvenience to, or even being felt by the patient; as Charles I. who had the curioſity 'to handle this ſtrange and ſingular accident,' experienced: the young gentleman, at the ſame time, enjoying perfect health, 'and ready for any journey or exerciſe, living a pleaſant and ſecure life:' defending only the part from accidents, by wearing a plate over it. We refer the reader, who may wiſh to ſee Harvey's account at large of this remarkable *phenomenon*, to his *anatomical exercitations on generation, exercit.* 52.

XXII. *Memoir on the Luxation of the ribs*, by Monſieur Buffet.

The luxation of the ribs, which has not even been mentioned by ſome of the principal ſyſtematic writers, and the reality of which has been doubted by others, is here inconteſtably eſtabliſhed, on anatomical reaſoning, and on the authority of a caſe which fell under the inſpection of the ingenious author of this memoir; who obſerves that thoſe who have treated profeſſedly on this ſubject have ſpoken in ſuch a manner concerning it, as to tempt one to believe that none of them had ever actually obſerved ſuch a caſe, and had rather ſpoken from imagination than from experience; as the precepts given by them for the reduction are either abſolutely uſeleſs, inſufficient or impracticable. We meet indeed with too many inſtances of this kind, in the works of ſyſtematical writers, where the *reveries* of one man are handed down to us, from one faithful copyiſt to another, and preſent themſelves to the unguarded reader, as the fruits of the united experience of all. We have not room to exemplify this obſervation in the preſent inſtance, nor can we give the author's accurate and minute deſcription of the articulation of the ribs with the *vertebræ*, nor even an abſtract of the caſe which gave occaſion to this memoir. We ſhall only obſerve that the reſult of the author's obſervation and experience on this ſubject is that only the four or five loweſt of the true ribs, and the two or three firſt of the falſe ribs can be diſplaced, and that theſe, from their ſituation and connections, cannot poſſibly be diſlocated either upwards or downwards, as has been ſuppoſed, but only inwards; that the luxation cannot be conſiderable; that it is to be diſcovered by the motion of the *whole rib*, under the preſſure of the fingers; which motion, however, is moſt diſtinctly perceived at its poſterior extremity, and is accompanied with a noiſe ſenſibly proceeding from the ſeat of the articulation; and that the reduction is to be effected ſolely by the application of compreſſes, placed in a certain manner and ſecured by the bandage commonly called the *quadriga*. By this ſingle *manœuvre*, we are told, the luxated extremity of the bone is, at the ſame time, both reduced and retained.

XXIII. *A new Method of preventing and curing crookedneſs of the Spine*, by Monſieur le Vacher.

The author of this memoir endeavours to ſhew that the methods hitherto employed to prevent this deformity, as well as the bad conſequences ariſing from the unnatural flexure of the *vertebræ*, with regard to the general health of the patient, which is in many caſes greatly affected by it, are in general inefficacious; that the compreſſion of the protuberant part, by which a cure has been hitherto generally attempted, is, in many caſes, impracticable, in others, inſupportably painful, and, in all caſes whatever, inadequate to the end propoſed. He endeavours to prove that nothing but a gradual and conſtant *extenſion* of the ſpine can effectually prevent, ſtop the progreſs of, or remove its curvature. To anſwer theſe intentions, he has contrived a piece of machinery, ſufficiently complex, as he himſelf owns, but whoſe action is ſimply that of extending the vertebral column, to any deſired degree. We muſt refer thoſe more particularly intereſted in this ſubject to the peruſal of the memoir itſelf; in which a minute deſcription of the complicated apparatus is illuſtrated by a plate: only obſerving that this propoſed extenſion of the ſpine is not a mere ſpeculative project of the author. The machine here deſcribed has been executed, and is, we are told, daily employed by the inventor, with conſtant ſucceſs. The cures which he has performed on ſubjects under 12 or 13 years of age have been ſo numerous, that he does not undertake to ſpecify them; but contents himſelf with naming ſeveral members of the academy, who have been witneſſes to many of them. In perſons above that age, this machine is ſaid to have ſtopped the progreſs of the diſorder, and even to have diminiſhed the deformity. Inſtances are likewiſe given of ſeveral dangerous diſorders, cauſed by an exceſſive diſtortion of the *vertebræ*, in two ſubjects aged 15, effectually removed by the uſe of it. We ſhould not forget to mention that it may be worn without any interruption of the exerciſes proper to young people, and without diſturbing the reſt of thoſe, who are obliged to wear it in the night, as well as in the day.

XXIV. *Memoir on the fracture of the Neck of the* Humerus, by Monſieur Moſcati.

XXV. *A collection of obſervations on the ſame ſubject, by different Academicians.*

After eſtabliſhing that the *Anchyloſis*, or immobility of the joint, which is frequently the conſequence of a fracture near an articulation, does not proceed merely from the inaction of the muſcles during the time of the cure, nor from the inſpiſſation or hardening of the *ſynovia* of the joint, M. Moſcati, in the firſt of theſe memoirs, endeavours to ſhew that this accident ariſes from the matter of the *callus*, extending itſelf towards, and inſinuating itſelf into, the cavity of the articulation; in conſequence of the difficulty of preſerving the extremities of the fractured bone on a level with each other, and of effecting an equable compreſſion on every part of the circumference; by which alone its eſcape can be effectually prevented. The author ſhews that theſe intentions cannot be anſwered either by the 18 tailed bandage, or the *ſpica*, uſually employed in fractures of the neck of the *humerus*, on account of the obliquity of their convolutions. He propoſes, in their ſtead, a certain number of thick, longitudinal compreſſes of linen and pledges of tow, applied in ſuch a manner, as to extend, by their breadth, from the clavicle to the ſhoulder-blade, ſo as intirely to cover the head and neck of the ſhoulder bone; and which, being firſt moiſtened with whites of eggs, become accurately moulded, as it were, to the ſhape of the part which they cover; and being there ſecured by the turns of a ſingle-headed roller, and becoming dry in two or three hours, form a hard and unyielding caſe, which preſerves the fractured parts in their proper ſituation. Two inſtances are given of the ſucceſsful uſe of this method; and, at the time of reading this memoir, a ſubject was produced, on whom the author had recently applied this bandage, which appears to have met with the approbation of the academy. In the ſecond paper, of which we have given the title above, another, but ſeemingly inferior, method of anſwering the ſame intentions, is indicated by M. Le Dran, who recites a caſe in which it was ſucceſsfully employed. On the whole, though it is obſerved that, on a conſideration of the nature and ſituation of this particular articulation, as well as from the teſtimony of experience, an *anchyloſis* is not greatly to be apprehended, in fractures of the neck of the *humerus*; yet this obſervation does not invalidate the utility of M. Moſcati's bandage, with regard to its power of immoveably retaining the fractured parts in that ſituation, in which they have been placed by a proper reduction.

XXVI. *Memoir on the Fracture of the neck of the thigh Bone*, by M. Sabatier.

In this memoir, M. Sabatier complains that authors have not attended to, or ſufficiently deſcribed the ſigns which diſtinguiſh this injury from a luxation of the thigh bone, for which, accordingly, it has often been miſtaken; that the methods of cure propoſed by them, are, for the moſt part, inſufficient or dangerous; and that they have been totally ſilent with regard to its conſequences. He gives us therefore the reſult of his own experience, and of that of others, on all theſe heads. The moſt ſingular obſervation made by the Author, with regard to the diagnoſtick of this diſorder, is that, in which he ſhews that the neck of the thigh bone may frequently be broken, without any diſplacing of the parts, or ſhortening of the limb; and thereby miſlead the operator to conſider the diſorder merely as a contuſion; till, on ſome accidental motion of the patient, the great *trochanter* ſlips upwards, over the *os ileum*, and thereby ſhews the true nature of the caſe.

This very important obſervation is founded on a caſe which fell under the author's care, and has ſince been confirmed by others,

others. M. Sabatier was called to a perſon, who had fallen, from the height of ſix feet, on the great *trochanter*. The thigh, though very much contuſed and ſwelled, was of the natural length, and the foot likewiſe in a natural poſition, and there were, accordingly, no reaſons to ſuſpect either a fracture or a diſlocation. The pain, fever and other ſymptoms continuing, M. Sabatier deſired that M. Faget ſhould be called in on the fourth day, who did not perceive that the bone had been injured, but, together with the author, attributed thoſe ſymptoms to the violence of the contuſion. The latter, however, a few days afterwards, obſerved the thigh ſenſibly becoming ſhorter, at the very time he was handling it. Meſſrs. Louis and Foubert, being afterwards conſulted, were convinced of the reality of the fracture in the neck of the *femur*, which was happily reduced, and the patient cured: a ſlight halt in his gait only remaining.

A ſecond inſtance is given, in which, after a fall upon the ſame part, the natural length and direction of the limb were obſerved, and continued even till the twenty ſecond day after the accident, when on moving the patient in bed, without proper precautions, the exiſtence of a fracture at the neck of the bone (which the Author, inſtructed by the preceeding caſe, had ſuſpected, and had treated the patient accordingly) was made evident, by the ſudden ſhortening of the limb; in conſequence of the riſing of the *femur* over the *os ileum*, and by the turning of the knee and foot outwards; an appearance, which conſtantly attends this laſt mentioned ſituation of the bone, and which may be obſerved, though in a leſs degree, where the two parts of the bone continue in their natural poſition, after the fracture.

We omit mentioning ſome other caſes of a ſimilar nature; as theſe are ſufficient to put the ſurgeon on his guard, in this not eaſily diſtinguiſhable ſpecies of fracture, and to induce him to ſecure the limb in a proper poſition, whenever the ſymptoms afford the leaſt room to ſuſpect that it may be broken. Indeed the neceſſity of the utmoſt circumſpection, in caſes of this nature, is moſt ſtrongly evinced by inſtances, given in this memoir, of perſons having even walked, without halting, immediately after a fracture of this kind.

This memoir terminates the volume; on which we have been the more copious, both on account of its great merit and utility, and as the language, in which it is written, though pretty generally, is not univerſally, underſtood by thoſe more peculiarly intereſted in the ſubjects treated in it. The regular analyſis which we have given of all the memoirs contained in it may, at leaſt, furniſh uſeful hints to practitioners, and ſome part of it prove not totally un-amuſing to our other readers.

Not to repeat our former approbation of this work, which may, in ſome meaſure, be juſtified from the ſpecimens we have given of its contents, we ſhall only add that it is ſuch an one as might be expected from a body of men enlightened by ſcience, actuated by emulation, by a ſpirit of inquiry and obſervation, and animated by public diſtinctions and encouragements.—All excellent requiſites for the ſpeedy extenſion of knowlege, and which appear happily to have concurred in the production of the very valuable papers now and formerly publiſhed by the members of this truly laudable academic inſtitution.

Tales, tranſlated from the Perſian of Inatulla, of Delhi. In two volumes, 12mo. 6 s. Becket. 1768.

THESE tales are tranſlated by the ingenious Alexander Dow, Eſquire, tranſlator of the Hiſtory of Indoſtan, lately publiſhed, and author of Zingis a tragedy, of great poetical merit, which was this winter repreſented at the theatre in Drury-Lane *.

The tranſlator ſays that he choſe his author more from *accident* than *deſign*; he ſhould perhaps rather have ſaid that he did not chuſe him at all, for he immediately adds, that Inatulla was put into his hands when he was learning the Perſian language, rather on account of his metaphorical expreſſions, and variety of diction, than for his reputation as a writer in the Eaſt; Metaphorical expreſſions and variety of diction might juſtly give Inatulla, the preference to a better author, when the Perſian language was to be learned, but not when a Perſian work was to be tranſlated. Mr. Dow has however exhibited this piece chiefly as a curioſity; as a genuine ſpecimen of oriental compoſition, original and new: and as ſuch it is a valuable acquiſition to Engliſh literature. The tranſlator ſays, ' he has made his verſion literal, and taken ſome liberties with the Engliſh language in bending it to the Perſian idiom, that he might preſerve the characteriſtic manner of the original, and ſhow what the oriental *ſtyle* really is.' In conſequence of this idea and determination, he has not only rendered his Engliſh equally metaphorical and figurative with the Perſic, which is certainly right, but he has rendered the Perſic metaphors and figures by a literal tranſlation, which perhaps is ſometimes wrong. Every country that has a literal language peculiar to itſelf, has alſo in a certain degree a peculiar metaphorical language: he that tranſlates the literal language only, tranſlates it by halves. Both idiom and metaphor, at leaſt as far as metaphor is proverbial and phraſeological, muſt be tranſlated before any juſt idea can be conveyed of the ſtyle. Our own language may be written in different ſtyles correſponding to the different ſtyles of other languages, but it muſt ſtill be Engliſh. What ſhould we think of an attempt to give us an idea of the French ſtyle, by tranſlating *il fait beau temps*, by—*it makes fine time*, inſtead of *it is fine weather?* and—*on lui a donné ſon ſac & ſes quilles*, by—*they have given him his ſack and his pins*, inſtead of tranſlating the metaphor into another, and ſaying *they have ſent him packing*, or, giving the literal ſenſe, *they have diſmiſſed him from their ſervice?* The tranſlation of a language, by the mere ſubſtitution of correſponding words, can no more exhibit a juſt picture of it, than the repreſentation of a face with one whiſker and half a beard, would exhibit a juſt picture of the manner in which the people of Aſia wear the hair that grows upon the face.

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* See Review for January.

The Perſian ſtyle appears in this tranſlation juſt as it would appear to a perſon who could read Perſic enough to pick out the ſenſe, and ſubſtitute a mental tranſlation in his mind for the original as he reads it, but by no means as it would appear to one who ſhould read the Perſic with a familiar knowledge of the idiom, and a reliſh of its proſody.

Mr. Dow obſerves that Inatulla uſes the pompous diction peculiar to the Eaſt even in his moſt familiar and ludicrous tales, and therefore as a tranſlator he found it neceſſary to reduce his author's ideas into common language: but it is to be regretted that this ſenſe of impropriety in a ſervile adherence to the original did not carry him further, or that it carried him ſo far: if it had led him to tranſlate metaphor and idiom by metaphor and idiom, it would have had a good effect; but by inducing him to mix low and coarſe phraſes with ſwelling epithets and bold figures, it has produced a diſcordant and ridiculous mixture like embroidery and ſackcloth.

Inatulla, as we learn from Mr. Dow's preface, was not the author of all the tales in this little work: he formed the radical ſtory, and engrafted little tales, as epiſodes, upon it, which he took from the writings of the Bramins; 'and it is to be wiſhed, ſays Mr. Dow, that he had retained the ſimplicity of thought and language which is peculiar to the compoſitions of thoſe philoſophers.' It is however of ſome conſequence to the cauſe of literature to obſerve, that an affected love of ſimplicity is generally the artifice of a frigid and ſteril mind, which hopes to avoid the diſgrace of imbecility by depreciating powers that it does not poſſeſs, and that the genius who can complicate without confuſion, and diverſify without incongruity, will always give pleaſure and acquire praiſe, which the grovellers in ſimplicity can never deſerve or beſtow.

There is no reaſon, however, to impute to Mr. Dow a criminal partiality to ſimplicity on account of the preference he gives to the tales that Inatulla has taken from the Bramins; they are full of figure, imagination, event, and prodigy: the thought and expreſſion do not appear more ſimple in this part of the work than in others; let the reader judge how far they are ſimple in the following deſcription of the impatience of a lady in the abſence of her lover.

'If the foot of ſeparation advanced an uncommon ſtep in the way of worldly buſineſs, the *bitter* gall of ſorrow was poured from the cup of anxiety, and the roſes of her cheeks were *deſtroyed* in a torrent of tears. *In ſhort* the love of this happy pair was become the ſong of the virgins, and the *chime* of unwearied Fame.'

This paſſage cannot be cenſured for frigid ſimplicity, but it is certainly exceptionable in other particulars; the epithet *bitter*, applied to *gall*, is redundant and abſurd; the word *deſtroyed* applied to a roſe overflowed by a torrent, is inelegant; the phraſe *in ſhort*, intrudes upon this ſentence like Punch upon the heroes of a puppet-ſhew, and the word *chime* degrades Fame to a green bird in a cage of bells.

It is remarkable, and perhaps on this ſide of the ocean may be thought ſtrange, that the tales of the Bramins are not ludicrous only, but indecent.

In the preface of Inatulla to the reader there is an uncommon luxuriance of poetical imagery, which, except in a few inſtances, is neither local nor idiomatic; the language, however, here as well as every where elſe, is overloaded with epithets, which give it neither force nor beauty; the tranſlator's periods are not happily turned, nor has he, in other reſpects, always ranged his words to advantage. The harmony of proſe is eſſentially different from that of verſe, yet the general attempt to make proſe harmonious has been by introducing ſome of the peculiarities of verſe, which always has a bad effect; it is ſufficient to deſtroy the harmony of the period as proſe, and not ſufficient to give it any part of the harmony peculiar to verſe. Mr. Dow, to render his proſe poetical, has frequently placed the adjective after the ſubſtantive; but this, though it is an order that belongs to poetry, does not carry poetic beauty into proſe.

'There, ſays he, in the perſon of Inatulla, I beheld the painter of the year diſplaying his variegated fancies on his leafy tablets, and with the pencil of power, dipped in the ætherial bow, writing the leſſons of *wiſdom divine* on the fair forehead of blooming nature.' Divine wiſdom would have been more pleaſing to the ear, and if inſtead of writing a *leſſon* upon the *forehead*, it had been written in the *book* of nature, the metaphor would have been tranſlated as well as the words.—— He goes on thus: ‘ There the roſy finger’d ſpring, by the liquid mirrour of a chryſtalline pool, was attiring her fair daughters in *ſeven-fold* ornaments, while the love-whiſpering breezes ſtole kiſſes as they paſſed, and fanned their glowing beauties.’ A very trifling alteration would have made this paragraph more pleaſing without rendering it leſs faithful to the original, except perhaps in the literal verſion *ſeven-fold*, which a transfuſion of the ſpirit of the author, and a reſemblance of his ſtile required *not* to be literal. It might have been written thus:

There the roſy fingered ſpring attired her lovely daughters with a profuſion of ornament; her mirrour was the liquid chryſtal of a tranſlucent lake; and the breezes, that fanned their glowing beauties, whiſpered love, and ſtole kiſſes as they paſt.

The ſame experiment may eaſily be made upon the following deſcription.

‘ Tremulous on the *bladed* graſs *ſhone bright* the pearly drops, like an *aſſembly* of ſparkling ſtars, *dancing* on the plains of the Zodiac; vocal was every bending ſpray, every reed was inſpired, each warbling throat ſeemed to emulate the melodious voice of the bird * of a thouſand ſongs.’

By lopping off a few barren epithets we ſhall have both more flowers and fruit.

The dew, in tremulous drops, ſparkled upon the graſs, like ſtars in the plains of the Zodiac; every ſpray was vocal, every reed inſpired, and the humbleſt warbler of the grove ſeemed to emulate the melodious bird of a thouſand ſongs.

If a tranſlation produces ſenſations which the original does not, it is certainly unfaithful; Inatulla cannot be ſuppoſed to have diſguſted a Perſian reader, yet who among us can read without diſguſt, of *perfume* raviſhed from the *navel* of a flower, or the *blood of the liver* poured forth to obtain the ore of poetry?

The plan of this work, in ſome degree, reſembles that of the Arabian Night’s Entertainment, which conſiſts of ſtories that were told to divert a tyrant from the cruel purpoſe of marrying and putting to death a freſh lady every day.

Jehander, the ſon of a king of Indoſtan, eminent in every natural and acquired excellence, had a favourite whoſe name was Sadit. Sadit deſerved the confidence of his prince, but was envied by the other lords of the court, particularly Budbucht; who, when the prince was hunting with his favourite contrived to decoy them to the den of a tyger: a beaſt of ſuch ſtrength, that he could cruſh the head of a buffalo with one ſtroke of his paw, and bear him like a kid to his den. The tyger attacked them, and the favourite was killed in the defence of Jehander, who at laſt ſlew the tyger.

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* The nightingale.

Sometime afterwards, as the prince was riding out, he alighted, and ſat down to reſt himſelf under a cinnamon tree; he ſaw at a little diſtance a youth carreſſing a parrot, and going towards them the parrot flew to him, perched upon his ſhoulder and carreſſed him. He bought the bird at a great price of the youth, who however ſold it with much reluctance; and having carried it home, gave it to Mherpirwir his favourite miſtreſs. Mherpirwir who was yet more vain than beautiful, aſked the prince, if he thought there was upon the earth another work of the creator equal to herſelf? the prince, ſhocked at her vanity, made no anſwer; and the parrot fell a laughing: the lady was diſconconcerted, and the prince was about to retire; but the parrot, fearing her reſentment, cried out, ‘ O Jehander! leave not thy unfortunate friend Sadit to the revenge of a woman.’

The parrot is then requeſted to relate his adventures, and he complies, to the following effect:

When my ſoul was diſmiſſed from the body of Sadit, it entered into that of a parrot. I choſe a mate, we built a neſt, but juſt as a brood was hatched, all the young were devoured by a ſerpent. We flew to a diſtant country, and alighted in a delicious garden which we found belonged to the emperor of China. Here my mate was caught in a ſnare, but preſerved by the beautiful Gulzara, the emperor's daughter: we retired together to a ſhade in the garden, and overheard a converſation between the princeſs and Commladeve her favourite companion.

Commladeve told the princeſs that ſhe was deſcended from the Rajas of Chitor *; that when ſhe was nine years old ſhe had been contracted to Ammarſein, heir of the powerful kingdom of Golconda, but that four years afterwards, the Mahometans invaded her country, carried her father into captivity, and placed her in the ſeraglio of their viſir. She deſcribed him as old and ugly: and having avoided his embraces by ſwooning at his appearance, one of her female attendants undertook her deliverance. This ſhe effected by relating her caſe to Mherpirwir, who told it to Jehander.

Jehander recollected that he had releaſed the lady and puniſhed the viſir, but requeſted the parrot to continue the ſtory related by Commladive, that he might know how ſhe got as far as China. Commladive, ſaid the parrot, told the lovely Gulzara, that chuſing to continue at your court, Mherpirwir became jealous of her, and had her ſeized in the night, and put into the hands of a Mogul merchant, who carried her to China, and ſold her as a ſlave to Gulzara.

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* Now a province in the Decan.

Gulzara, ſaid the parrot, pitied her fair companion, expreſſed herſelf in flattering terms of you, who had behaved with ſuch compaſſion and generoſity, and as to myſelf having ſoon after loſt my mate by the claws of a cat, I flew into this country, and alighting on a fig-tree, I was juſt taken in a net by a boy when you came up, and, pleaſed with my carreſſes, bought me.

The account, given of Gulzara by the parrot, ſeized the imagination of Jehander, and he became inamoured of the image his fancy had formed of that beauty. That he might, however, be certain whether ſhe was really as lovely as the image in his mind, he ſent Benezire, a celebrated painter, in the diſguiſe of a merchant to China, with a great variety of coſtly merchandiſe; hoping that, being introduced by their means into the palace, he might contrive to take her picture.

Benezire ſucceeded; the picture was brought to Jehander; his love encreaſed to phrenzy; and after medicine had been tried in vain, it was propoſed that every night and every day a freſh picture of the ingratitude and inconſtancy of women ſhould be preſented to his mind, with ſuch extraordinary circumſtances, as might firſt engage his attention, and at length reſtore his reaſon.

Here many of the little tales, ſaid to have been taken from the Bramins are introduced; but they did not anſwer the purpoſe for which they were told. The prince being ſtill diſtracted for Gulzara, ſhe was formally demanded in marriage: but as in the Eaſt one king giving his daughter to another is the greateſt mark of ſubjection, and demanded only by conquerors, the propoſition was refuſed, and the young prince ſet out for China to try his fortune in perſon, accompanied only by the parrot, which ſat perched on his ſhoulder.

The travellers were at length ſtopped by a great river; the parrot was diſpatched to make diſcoveries, and at length finds a hermit in his cell at a great diſtance on the banks of the river. The hermit directs him to fetch the prince. The prince after much labour reaches the cell, and the hermit tells him that four things are neceſſary to ſucceſs;—that every buſineſs of importance ſhould be well conſidered before it is undertaken,—that a weak enemy ſhould not be deſpiſed,—that a guard ſhould be kept over the tongue,—and that the breaſt ſhould be armed with fortitude. To illuſtrate each of theſe principles a ſtory is told, and in this part the work of Inatulla has a general reſemblance to the well known ſtory of the ſeven wiſe maſters of Rome.

The next morning the hermit diſmiſſed his gueſt with a benediction. He told him that he ſhould very ſoon find three brothers violently quarrelling about their inheritance, which, as a puniſhment of their ingratitude, ſhould be transferred to him;

then tying a bandage over his eyes, and ſprinking him with the water of power, he was ſeized with a ſudden trance. When he recovered, he miſſed his beloved parrot, and found himſelf in a publick road, where he ſaw three men fighting. The moment they perceived him, they appealed to him as the arbitrator of their difference. He perceived a leathern purſe, a beggar's diſh, and a pair of old ſlippers; and ſoon learned that theſe were the father's bequeſt to his children. On expreſſing his wonder that they ſhould be thought worth a conteſt, the brothers told him that the purſe poſſeſſed the quality of being always filled with gold by a Genii, in compliance with the wiſh of the poſſeſſor; the diſh, of being conſtantly repleniſhed with ſuch food as was deſired; and the ſlippers, of tranſporting him who wore them whitherſoever he would. Jehander aſtoniſhed at their folly and diſcontent, and preſuming upon his right to the whole legacy, in conſequence of the hermit's prediction, determined to remove the cauſe of diſcontent; with this view he propoſed to place himſelf on the ſpot where the things lay, to ſhoot three arrows in three different directions, and told the brothers that upon his giving a ſignal they ſhould ſet out, and whoever returned firſt with an arrow, ſhould have the firſt choice. They conſented, the arrows were ſhot, the ſignal given, and the brothers ran: in the mean time Jehander put on the ſlippers, and taking up the purſe and diſh, wiſhed himſelf in the metropolis of China, the reſidence of his adorable Gulzara.

Whether he afterwards eſpouſed her, or what became of Sadit the parrot, we are not told, the ſtory ends abruptly with the departure of Jehander from the contending brothers.

It is remarkable that an artifice to diſcover a thief, well known among us, is to be found with very little variation in theſe tales. When any thing is ſtolen, and the thief muſt be one of a certain number, but it cannot be determined which, a caſe that frequently happens in a family where there are many ſervants, a cock is put under a black kettle, and the parties are ſent alone, one by one, into the room, and directed to lay their hand upon the kettle: it is pretended that when the hand of the perſon that is guilty ſhall touch the kettle, the cock will crow; and it may eaſily be diſcovered whether they all touch the kettle by the colley which will cleave to the hand in the contact. Thoſe who are conſcious of innocence touch the kettle with a good will, but the party that is conſcious of guilt, dreading the ſagacity of the cock, and being alone, returns without touching the kettle: not reflecting that it may be known by the hand whether it has been touched or not. Thus the thief is diſcovered by having a clean hand, inſtead of being detected by the crowing of the cock.

Inatulla ſays, that Jehander, to diſcover which of ſeveral ſervants had ſtolen a jewel, ordered a book to be rubbed with *bing*, the inſpiſſated juice of a plant like aſſafœtida, but ſtronger; and then ſent the parties one by one alone into the room, ordering them to ſwear to their innocence aloud, at the ſame time touching the book, and pretending that if they touched the book while they ſwore, and ſwore falſely, they would for ever loſe the uſe of their arm. When they came out, their hands were examined, when all except one ſmelt of the *bing*; the guilty perſon fearing the loſs of a limb had not touched the book, and was thus detected.

It is alſo remarkable that laying the hand upon a book ſhould be directed in the taking an oath, in a country where it could not be ſuppoſed to be borrowed from Chriſtians, and from which Chriſtians could not be ſuppoſed to borrow it.

Among the ſtories told to Jehander of the infidelity of women, there is the following, which is ſo nearly the ſame with a tale of Boccace, that one is certainly taken from the other, or both from the ſame original.

'Mabooba, the wife of a learned Bramin, in the evening, laying hold of her huſband by the arm, ſaid, "Come, my dear, let us walk into the garden." As this loving couple went hand in hand, they advanced to a fair tree, loaded with almonds; when Mabooba beheld them, ſhe gave way to the longing of deſire, entreated her huſband to bend his back, for that ſhe was reſolved to pluck them with her own hands. The huſband having remonſtrated awhile againſt it, was conſtrained to give way to her humour; he bent his back to the precious burthen, ſhe ſcrambled like a monkey into the tree, and began to devour the fruit. But before ſhe had gratified her palate ſhe turned down her eyes, and thus addreſſed her aſtoniſhed huſband.

"Ha! baſe fornicator! what are you doing with that harlot?"

"Harlot!—The woman is mad," replied the huſband, looking round; "by heaven there is not a living ſoul near me:"

"Ha! wretch! do you think to deceive my eyes? Is it not ſufficient that I wink at your private intrigues, without making me the eye-witneſs of my own diſhonour? This is impudence ſurpaſſing belief; but my nails are yet left to tear out the ſtrumpet's eyes."

With that ſhe haſtened down the tree, and, ſaluting her huſband with a blow on the ear, exclaimed againſt the injury he had done her.

The huſband ſeized her hands, imagined ſhe was certainly mad, proteſting his own innocence; but when her fury was a little abated, this reverend doctor, began by degrees to change his opinion, and to form an hypotheſis concerning this ſtrange deception; reaſoning to this effect:

"I have often, my dear, doubted the truth of the Bedant* philoſophy, which teaches that nothing is real, but now I am fully convinced.—Yes, we ourſelves, and all that we behold around us, are nothing but mere deluſions—No, nothing but the creatures of imagination, which amuſe the mind with ſhadows, and ſtamp them with the ſemblance of truth."

After many learned arguments were advanced, in favour of this doctrine, Mabooba became a convert, and ſealed her forgiveneſs with a kiſs. In the mean time ſhe recollected her almonds, and begged of him to mount the tree, for that her longings was yet very violent.

'The philoſopher immediately complied, and while he was buſy in pulling the fruit, her paramour leaped from behind a hedge. He ſeized upon the innocent Mabooba, like a ravenous kite that darts upon and takes poſſeſſion of a neſt that trembles on high between two taper branches of a cypreſs.

'The huſband perceived the robbery, began to load Mabooba with names of reproach, to which ſhe only replied in his own words—"Nothing is real, my dear; all that we behold around us are nothing but vain deluſions, nothing but the creatures of imagination, which amuſe the mind with ſhadows, and ſtamp them with the ſemblance of truth. Why ſhould you therefore be in a paſſion, ſeeing this is but a world of deluſion? or who knows but that may be an enchanted tree?"

'The philoſopher, ſomething dubious of his own doctrine, leaped down and broke his leg; but the Bramin had finiſhed his job, and left the lady to convince her huſband of her virtue by the power of his own arguments. It was, however, obſerved, that he was never after a ſtickler for the viſionary philoſophy of the Bedant.'

There is ſomething like this in Chaucer's tale, which Mr. Pope has moderniſed, called January and May, but in Boccace the reſemblance is throughout, except that the appearances are referred to a power of deluſion in the tree, inſtead of the viſionary philoſophy of the Bedant.

We find alſo among the Perſians the notion that the nightingale ſings with her breaſt againſt a thorn. After the paſſionate exclamation of a lady in great diſtreſs, the author adds, 'Thus on the thorn of ſorrow, like the nightingale, ſhe mourned her tale.'

There are many other incidents and paſſages, which ſhew that there has been a communication of ſentiment between Aſia and Europe, not generally known.

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* A book among the Hindoos, which teaches this philoſophy.

Conſidering the profuſion of metaphor and imagery, ſcattered over this work, the proportion in which the thoughts are juſt, elegant, and poetical, and the combination conſonant to our own ideas of congruity, is aſtoniſhing.

The following are perhaps not be paralleled, certainly not exceeded in our language. A ſmile is ſaid to be 'benign as the evening ray, obliquely glancing through a ſhower in ſpring.' The tear of compaſſion, ſhed by a youthful beauty, is reſembled to 'the benign dew of heaven, which ſtands gliſtening in the morning ray.' The following deſcription of diſtreſs, at the ſudden death of a friend in a mountainous deſart, is equally ſtriking and pathetic; 'My eyes grew dim at the ſight, the mountains ſeemed to be falling upon me, and I dropped fainting by his ſide—the howling ſavages of the foreſt began already to be heard from their dens: my friend lay unburied, no hand of aſſiſtance was near, and my limbs were enervated by toil; but to leave his beloved remains a prey to the beaſts of the field, was a ſcorpion to my ſoul.' Of a youthful beauty it is ſaid, that 'ſhe gave bloſſoms to the cypreſs which ſhe reſembled in ſtature, and bad the lilly ariſe and accompany her ſteps.' The following exclamation is truly eaſtern and poetical: 'Ah! cruel phantom of hope, thus to direct me to the deſart to quench the thirſt of paſſion in the burning ſands.' The hermit is deſcribed as 'bent, like a pale creſcent in the forehead of the evening ſky;' and called 'the great maſter of his own mind.' The increaſe of pleaſure after pain is thus beautifully painted in conſolation given by a ſage to a lover, 'Be aſſured that every tear of love which is now ſhed will be a glittering dew-drop on the flowers of thy joy in the morning of approaching bliſs.'

The publick attention which a man of unbounded wealth drew as he paſſed along, is expreſſed in this juſt and beautiful imagery: 'Curioſity obſerved him with aſtoniſhment, Greatneſs with jealouſy and envy, and Poverty with obſequiouſneſs and hope.' A man perceiving the approach of inevitable ruin is repreſented as a ſheep in an inundation ſtanding on a dry ſpot, upon which the riſing waters every moment incroach, and which they muſt ſhortly overflow. The following is a moſt beautiful deſcription of the cloſe of day: 'Evening, with roſy ſkirts, retired through the garden of the weſt, and ſhut behind her the gates of day.'

This ſpecimen is ſufficient to juſtify our commendation of this work: we muſt now juſtify our cenſure. The conſtruction is rendered inelegant by the tranſpoſition of the noun and ad- ive, the verb and adverb, in the following paſſages: 'The ey'd ſavage, with *growl tremendous* riſing up.—Gulzara; a voice that could charm a ſerpent, *thus her lovely companion ſed.*—So ſaying ſhe *aroſe erect.*—Yet my cruel deſtiny might excuſe this breach of the *will divine.*—The circumference of his ſnowy beard, *like the ſtreaming rays of a meteor appeared.*—Diſturbed from a *reverie profound.*—As when a ſounding whirlwind, *through the craſhing foreſt paſſes.*—As when two huge elephants in a *Keda caught.*' By theſe tranſpoſitions the language becomes neither proſe nor verſe, and has leſs grace and melody than either.

A mixture of coarſe and low expreſſions with the ſolemnity and pomp peculiar to the language here literally tranſlated, has a very bad effect in the following paſſages: ‘Thus, (ſays a virgin of rank ſeduced to proſtitution) the vile ſorcereſs continued her ſtrain of temptation, till rage fermenting in my boſom, burſt forth in a torrent of *abuſe.*' Surely in the plainneſs of our own language we ſhould not ſay that a virgin of birth and elegance *abuſed* even a bawd. The court of an eaſtern prince is ſaid to be in an *uproar*, upon his being ſeized with ſudden ſickneſs; and a lady to be ſitting ‘with her *particular*, quaffing the agate cup of love inſpiring wine.'—The following need no comment: ‘The *thieviſh* ſpirit of ſilent ſleep, deceived the guards of ſenſe—This *gentleman* was comely—He there remained in trepidation and anxiety with his ears *pricked* up to the wind—She whiſpering in his ear *to drop all impertinent ceremony* conducted him ſilently to the ſilken apartments of pleaſure—Aſſuming her ſable veil, ſhe ſat *moping* in the ſhades of darkneſs—Jaſper fountains, threw the water of roſes like trees of chryſtal into the ſky, which deſcended like *drizzling* rain—Now the old man was *ranſacking* his brain—We deſert the cauſe of our country by *ſkulking* into our graves.'——To theſe many more might be added.

The following figurative expreſſions cannot ſure affect our ears or our mind as the original affect the mind and ears of Perſians, and therefore cannot be ſuppoſed to put an Engliſhman reading this tranſlation, in the place of a Perſian reading the original.

‘Hither the ſultan purſued her, for *the elements of his life were fermented with the honey of delight*, *ſucked from the moiſt roſes of her fragrant lips.*—The *muddy* torrent of grief ſubſided, and the landſcape of *pleaſure* was again reflected in the mirror of *joy.*—At length *fermented* by curioſity, I graſped at the forelock of danger.—A king of Tartary placed the foot of his throne on the blue arch of heaven, and *rubbed* the *corner* of his crown on the *ſhoulder* of Orion.—The nobility are the *muſhrooms* of a luxurious ſoil, *lubricated* by the oil of pleaſure, and *cloyed* with the honey of love.—The flowers of his garden are *the burnt ſpots of the liver.*—When the king obſerved that not even the outlines of hope were ſketched upon this epiſtle he *reſented* the *thorns of diſreſpect.*—His heart, like the grains of a pomegranate, was *extracted piece by piece from his eyes.*—He forced his way amid the howlings of beaſts ſufficient to have *melted the gall of fortitude.*—He *cloathed his bones with the fleſh of his bounty.*—My *body* is *leavened* with grief.—The nymphs plunged into the flood, dark to their ſnowy waiſts, the *ſymbol wreaths* of their hair flowed down.—Intoxicated by fortune, he permitted the wind of flattery to blow up the bubble of vanity, in the cup of fermenting conceit.'——A trifling alteration would have accommodated all theſe figurative paſſages to the genius of our language, with a ſtrong reſemblance of the original. That this was not done is to be regretted; it is ſtill more to be regretted that the author ſhould have been negligent even with reſpect to grammar; the following paſſages he will inſtantly ſee to be corrupt. '*Every* tree *flutters* with joy on *their* wings—When my attendants were *ſmote* with the ſword—The *image* of beautiful objects *paſs*—While the maid I am ſure *never* to poſſeſs *no* more than my crown.'

There is one paſſage which contains notions ſo abſurd with reſpect to the doctrine of tranſmigration, that there is reaſon to ſuſpect the verſion. It is ſaid that the ſoul is rewarded for meritorious actions performed in an inferior ſtate of probation, by an admiſſion to the felicity of heaven for a time, but that in conſequence of perfect virtue maintained in the higheſt ſtate of probation, it is rendered at once unconſcious both of pleaſure and pain.

Mr. Dow has in many places neglected to tranſlate the Perſic names of places and animals well known among us, and explained them in a note; but there is no reaſon why he ſhould not have tranſlated theſe words as well as others.

Upon the whole, the work is ſingular, and in many reſpects excellent; at leaſt, as a curioſity, it certainly deſerves a place in every library among us.

Continuation of the Account of Dow's Hiſtory of Hindoſtan.

See Review for November, 1768.

HAVING taken a ſurvey of Mr. Dow's preliminary diſſertation, we proceed to the body of the work, which undoubtedly deſerves the attention of the curious. It contains, however, ſuch a various ſucceſſion of princes, and ſuch a multitude of wars, rebellions, and revolutions, that it would be impoſſible to give a regular account of them, within moderate limits; neither would it be deſirable or intereſting, with regard to the bulk of our readers. We muſt, therefore, on the whole, content ourſelves with ſelecting ſome few of the circumſtances that appear to merit peculiar notice, and which will be found generally inſtructive and entertaining.

The firſt part comprehends the hiſtory of the Hindoos, before the invaſion of Hindoſtan by the Mahomedans; but this part is very imperfect, becauſe Feriſhta, properly ſpeaking, does not begin his hiſtory till the empire of Ghizni was founded by Subuctagi; his profeſſed deſign being to record the tranſactions of the Mahomedans in Hindoſtan. What, therefore, we are here preſented with, is no more than a diſſertation prefixed to the original, in which the domeſtic accounts of the Hindoos, concerning their ancient kings, are briefly recapitulated. At the cloſe of this long period, which includes ſeveral dynaſties, the empire of Hindoſtan declined ſo much, that it became divided into ſmall ſtates, which had their diſtinct Rajas, who were perfectly independent of one another. It is remarkable, that the chronology of the Hindoos agrees almoſt exactly with that of Sir Iſaac Newton.

The ſecond part of the work before us contains the hiſtory of the empire of Ghizni. The firſt perſon of the Mahomedan faith who placed his foot within the boundaries of Hindoſtan, was Mohlib, the ſon of Abiul Sukur, about the forty-fourth year of the Higerah. He was ſucceeded by others, but the proper founder of the Ghiznian empire was Subuctagi, who, tho' originally no more than a Turkiſh ſlave, was raiſed, by degrees, to the moſt conſiderable dignities, and became a prince of diſtinguiſhed abilities valour, and merit. He died A. D. 997, Higerah 387, after a reign of twenty years. 'It is ſaid, that Sultan Mamood his ſon, having built a pleaſure-houſe in an elegant garden near the city of Ghizni, he invited his father, when it was finiſhed, to a magnificent entertainment which he had prepared for him. The ſon, in the joy of his heart, deſired the opinion of Subuctagi concerning the houſe and garden, which were deemed admirable in taſte and ſtructure. The old man, to the great diſappointment of Mamood, told him, that he looked upon the whole as a bauble, which any of his ſubjects might have raiſed by the means of wealth: but that it was the buſineſs of a prince to erect the more durable ſtructure of good fame which might ſtand for ever, to be imitated but never to be equalled by poſterity. The great poet Nizami *makes upon this ſaying* the following reflection: "Of all the magnificent palaces which we are told Sultan Mamood built, we now find not one ſtone upon another; but the edifice of his fame, as he was told by his father, ſtill triumphs over time, and ſeems eſtabliſhed on a laſting foundation."

The reign of this Sultan Mamood conſtitutes one of the moſt capital articles in Mr. Dow's firſt volume, and was diſtinguiſhed by many great events. Mamood's expeditions into Hindoſtan were very numerous, and extremely ſucceſsful; and his character is ſpoken of in the higheſt terms of applauſe. 'We are told by hiſtorians, ſays Feriſhta, that he was a king who conferred happineſs upon the world, and reflected glory upon the faith of Mahomed: that the day of his acceſſion illuminated the earth with the bright torch of juſtice, and cheriſhed it with the beams of beneficence. Others inform us, that in his diſpoſition, the ſordid vice of avarice found place, which however could not darken the other bright qualities of his mind. A certain poet ſays, that his wealth was like a pearl in the ſhell; but as poets hunt after wit rather than truth, therefore we muſt judge of Mamood by his actions, from which it appears that he was indeed a prince of great oeconomy, but that he never withheld his generoſity upon a juſt and proper occaſion. We have the teſtimony of the Fatti Bilad, written by Abu Niſir Muſcati, and of the famous Abul Fazil, that no king had ever more learned men at his court, kept a finer army, or diſplayed more magnificence than Sultan Mamood. All theſe things could not be done without expence; ſo that the ſtigma of avarice muſt have been owing to two particular circumſtances of his life, which ought by no means to have ſtamped his general character with that ſordid vice.

‘ The two circumſtances, in few words, were theſe: having a great propenſity to poetry, in which he made ſome tolerable progreſs himſelf, he promiſed Sheck Phirdoci a golden Mher *(about fourteen rupees)* for every verſe of an heroic poem which he was deſirous to patronize. Under the protection of this promiſe, that divine poet wrote the unparalelled poem called the Shaw Namma, which conſiſted of ſixty thouſand couplets. When he preſented it to the king, he repented of his promiſe, telling the poet, that he thought ſixty thouſand rupees might ſatisfy him for a work which he ſeemed to have performed with ſo much eaſe and expedition. Phirdoci, juſtly offended at this indignity, could never be brought to accept of any reward, though Sultan Mamood would, after reflection, have gladly paid him the ſum originally ſtipulated; the poet, however, took ample revenge in a ſatire of ſeven hundred couplets which he wrote upon that occaſion.

‘ Sultan Mamood, who it is reported was defective in external appearance, ſaid one day, obſerving himſelf in a glaſs, “ The ſight of a king ſhould brighten the eyes of the beholders, but nature has been ſo capricious to me, that my aſpect ſeems the picture of misfortune.” The vizier replied, “ It is not one of ten thouſand who are bleſſed with a ſight of your majeſty's countenance, but your virtues are diffuſed over all.”

There are many things recorded concerning Mamood, which are highly deſerving of notice; but we ſhall content ourſelves with only adding the following remarkable ſtory. ‘ A perſon one day, thruſting himſelf into the preſence, called loudly for juſtice,

juſtice. The king ordered him to explain his complaint, which he thus did: That, unfortunately having a handſome wife, the king's nephew had conceived a paſſion for her, and came to his houſe every night with armed attendants, beating him and turning him into the ſtreet, till he had gratified his adulterous paſſion. That he had frequently complained to thoſe who ought to have done him juſtice, but that the rank of the adulterer had ſhut their ears againſt him.

'The king, upon hearing this, was ſo much enraged that tears of reſentment and compaſſiion ſtarted from his eyes; he reprimanded the poor man for not making ſooner his complaint to him. The man replied, that he often attempted it, but could not gain admittance. He was then commanded by the king, to return to his houſe, and to give him notice the firſt time that his nephew was guilty of the like violence; charging thoſe who were preſent, upon pain of death, to let nothing of this complaint tranſpire, ordering him to be admitted at any hour. Accordingly the man returned to his houſe, and upon the third night following, the king's nephew, as uſual, came, and having whipped the huſband ſeverely, turned him into the ſtreet. The poor man haſtened to the king; but the captain of the guards would not give him admittance, ſaying, that his majeſty was in the Haram. The man immediatly began to make a violent outcry, ſo that the porter fearing that the court might be diſturbed, and that the noiſe might reach the king, he was under the neceſſity to conduct him to the eunuchs of the bed-chamber, who immediately acquainted the ſultan with the affair.

'The king immediately followed the man to his houſe. He found his nephew and the man's wife ſleeping together in one bed, with a candle ſtanding on the carpet near them. The ſultan, extinguiſhing the candle, drew his dagger and ſevered his nephew's head from his body: then commanding the man to light the candle, he called out for ſome water, and having taken a deep draught, he told him he might now go and ſleep with ſafety, if he could truſt his own wife.

'The poor man fell down at the ſultan's feet, in gratitude to his juſtice and condeſcenſion, but begged he might tell him why he put out the candle, and afterwards called out ſo vehemently for water. The king replied, that he put out the candle that pity might not arreſt his hand in the execution of juſtice, on a youth whom he tenderly loved; and that he had made a vow to God, when he firſt heard his complaint, that he would neither eat nor drink till he had brought the criminal to juſtice, in ſo much, that he was upon the point of dying of thirſt.'

Feriſhta concludes the reign of Sultan Mamood, with ſeveral curious particulars concerning the learned men that lived at his court.

Paſſing over a ſucceſſion of kings, we come to Biram Shaw, who aſcended the throne A.D. 1118, Higerah, 512. ‘ This prince was bleſſed with a noble and generous diſpoſition. He had an uncommon thirſt after knowlege; he was a great promoter of literature, and a liberal patron of learned men. Many men of letters reſorted to his court, particularly Shech Nizami, and Sied Haſſen, both poets and philoſophers of great fame. Many books were, in this reign, tranſlated from various languages, into the Perſian tongue; among the moſt famous of which, was an Hindoo book, called the Killila Dumna, a fabulous ſtory, pregnant with ſound morality, policy, and entertainment.

‘ This book was ſent formerly by the king of Hindoſtan, accompanied by a cheſs-table, to Noſhirwan, ſirnamed the Juſt, king of Iran. Buzurg Chimere his vizier, ſirnamed the Wiſe, was ſo well verſed in all the known languages, that in a few days he tranſlated the Killila Dumna into Phelevi or antient Perſic, to the aſtoniſhment of the ambaſſador, who imagined the Sanſcrita language was entirely unknown in thoſe parts. But he could form no conception of the cheſs-board, as that game was, at that time, unknown in Perſia. He therefore had recourſe to the ambaſſador, who was eſteemed the beſt player in Hindoſtan, to have this matter explained to him, who having accordingly diſcovered to him the principles, Buzurg Chimere ſat down with him to play. The firſt game he obliged the ambaſſador to draw; the ſecond he chaced his king ſolitary; and the third he gave him check-mate. The ambaſſador was ſo mad to be foiled at his own weapons, that he would play no more. Buzurg Chimere then invented the game of back-gammon, returning a ſet of thoſe tables by the ambaſſador, who having related his adventure with Buzurg Chimere, and given an account of the genius and government of Noſhirwan, his maſter gave up all thoughts of an invaſion, which he had been meditating againſt that king.

‘ The preſent of the cheſs-board was intended as an experiment upon the genius of the miniſter, and to indicate that in the great game of ſtate, attention and capacity were better friends than fortune. While the book, in its whole tenor, ſtrongly inculcated that wiſe maxim, that true wiſdom and policy is always an over-match for ſtrength The back-gammon table, which was returned, ſignified, that attention and capacity alone cannot always inſure ſucceſs, but that we muſt play the game of life according to the caſts of fortune.’

In the year of our Lord 1184, and of the Higerah 580, Chuſero Malleck, the grandſon of Byram Shaw, was depoſed, and the throne transferred from the houſe of Ghizni to the houſe of Ghor. Shab ul Dien, who may properly be conſidered as the firſt emperor of the Ghorian race, though he permitted his elder brother to retain the royal honours and titles during his life, was a great king and conqueror. The treaſure he left behind him is almoſt incredible. He had in diamonds of various ſizes alone, five hundred manud; *(about forty pounds averdupoiſe, each manud)* for he had made nine expeditions into Hindoſtan; returning every time, except twice, laden with wealth.

Shab ul Dien was, at lenght, tragically ſlain, in conſequence of a conſpiracy formed againſt his life by twenty Gickers. The Gickers, who inhabited the country from the Nilaab, up to the fort of the mountains of the Sewalic, were a race of wild barbarians, without either religion or morality. 'It was a cuſtom among them, as ſoon as a female child was born, to carry her to the market-place, and there proclaim aloud, holding the child in one hand, and a knife in the other, that any perſon who wanted a wife might now take her, otherwiſe ſhe was immediately put to death. By this means, they had more men than women, which occaſioned the cuſtom of ſeveral huſbands to one wife. When this wife was viſited by one of her huſbands, ſhe ſet up a mark at the door, which being obſerved by any of the others, who might be coming on the ſame errand, he immediately withdrew, till the ſignal was taken away.' The latter part of the account here given of the Gickers, is very ſimilar to what hath been related concerning the ancient Britons.

The third part of the preſent work concludes the firſt volume, and contains the hiſtory of the empire of Delhi, from the acceſſion of Sultan Cuttub, to the invaſion of Timur. Cuttub was a prince of great generoſity, affability, capacity, and valour; but, in the latter end of his reign, he unaccountably gave himſelf up to wine and pleaſure. The conſequence of this was, that his enemies, taking advantage of his luxury and indolence, obliged him to abandon the city of Ghizni. He retired to Lahone, where he became ſenſible of his weakneſs, repented of his evil habits, exerciſed himſelf in the practice of juſtice, temperance, and morality, and regulated his kingdoms according to the beſt laws of policy and wiſdom. His death happened in the year of the Higerah 607, A. D. 1210; by a fall from his horſe in a match at ball, which adverſe parties endeavoured to carry off on the point of their ſpears. He would have nearly equalled the greateſt heroes in fame, had not his loſs of the kingdom of Ghizni tarniſhed his glory. His liberality obtained him the ſirname of Lack Bukſh, or Beſtower of Lacks. When a man is praiſed for generoſity in Hindoſtan, they ſay to this day, "He is as generous as Sultan *Cuttub ul Dien.*"

After a ſucceſſion of four princes, we come to what is very extraordinary in the Oriental hiſtory—the reign of a woman. Sultana Rizia, was adorned with every qualification required in the ableſt kings; and the ſtricteſt ſcrutineers of her actions could find in her no fault but that ſhe was a female. She met, however, with a ſevere and unmerited fate; for ſhe was put to death, when ſhe had governed the empire little more that three years and a half.

The two emperors who ſucceeded Sultana Rizia, being depoſed, after reigning but a ſhort time, her brother Mamood was advanced to the throne. He was a wiſe, learned, and politic prince; and it is ſaid, that when he appointed Balin to the poſt of vizier, he told him, he truſted his own glory to his loyalty and conduct; therefore, to do nothing for which he could not anſwer to God, or that would ſtain his name with injuſtice towards his people, or ingratitude towards his king.

In the account of this reign, we meet with one of the traditions which are ſtill preſerved in the eaſt concerning Alexander the Great. 'Some authors inform us, ſays Feriſhta, that when Secunder (*Alexander*) was on his way to Hindoſtan, ſome of his old generals, unwilling to proceed farther, began to draw their feet out of the circle of his obedience. The hero, upon this, was thrown into great perplexity, not knowing how to proceed with them. In this dilemma he ſent a meſſenger to Greece to adviſe with his old maſter Ariſtotaliſe, (*Ariſtotle, the philoſopher*) who, by reaſon of his age and infirmities, could not accompany him. When the ſage read the letter, he carried the meſſenger into the garden, where he gave orders to the gardener to root up all the old plants, and ſet young ſhoots in their places. Without ſaying more, or writing any anſwer, he told the meſſenger to return in haſte to his maſter.'

When the meſſenger arrived, he fell upon his face before the king, and told him he could obtain no reply. Secunder was ſomewhat ſurprized, and enquired into the particulars of the interview. Hearing the above relation, he ſmiled, and told the meſſenger he had brought him an excellent anſwer. He accordingly put ſome of the old mutinous officers to death, and caſhiered others; ſupplying their places with young men who became more obedient to command; and thus re-eſtabliſhed his authority in the army.—

'Sultan Mamood was very ſingular in his private character, for, contrary to the cuſtom of all princes, he kept no concubines. He had but one wife, whom he obliged to do every homely part of houſewifery; and when ſhe complained one day, that ſhe had burnt her fingers in baking his bread, deſiring he might allow her a maid to aſſiſt her, he rejected her requeſt, with ſaying, that he was only a truſtee for the ſtate, and that he was determined not to burthen it with needleſs expences. He therefore exhorted her to perſevere in her duty with patience, and God would reward her in the end.'

'As the princes of Hindoſtan never eat in public, his table was rather that of a hermit, than ſuitable to a great king. He alſo continued the whimſical notion of living by his pen. One day, as an Omrah was inſpecting a Koran of the emperor's writing before him, he pointed out a word, which he ſaid was wrong. The king, looking at it, ſmiled, and drew a circle round it. But when the critic was gone, he began to eraze the circle, and reſtore the word. This being obſerved by one of his old attendants, he begged to know his majeſty's reaſon for ſo doing; to which he replied, "That he knew the word was originally right, but he thought it better to eraze from a paper, than touch the heart of a poor man, by bringing him to ſhame." Theſe might, indeed, be virtues in private life, but were certainly none in a ſovereign; for notwithſtanding the praiſes conferred upon him by hiſtorians, we muſt look upon him rather as the repreſentation than the real ſubſtance of a great monarch.' We diſpute not the juſtice of this remark; but there is in it ſomething of a modern and European air, which ſeems to indicate its proceeding rather from the hand of Mr. Dow, than of Feriſhta. The ſame obſervation hath occurred to us, in peruſing other incidental reflections, which are to be met with in the preſent performance; though perhaps, after all, the tranſlator hath only expreſſed in a free manner the ſentiments which are really to be found in the original.

Mamood was ſucceeded by Balin, a prince of eminent abilities and virtues. 'He took care that none but men of merit and family ſhould be admitted to any office in his government. —As he was very aſſiduous in rewarding merit, he was no leſs ſo in puniſhing vice.—He expelled all flatterers, uſurers, pimps and players from his court; and being one day told, that an Omrah, an old ſervant of the crown, who had acquired a vaſt fortune, by uſury and monopoly in the Bazar, would preſent him with ſome lacks of Rupees, if he would honour him with one word from the throne; he rejected the propoſal with great diſdain, and ſaid, "what muſt his ſubjects think of a king who ſhould condeſcend to hold diſcourſe with a wretch ſo infamous?"

Balin was ſo celebrated for his generoſity, that all the princes of the Eaſt, who had been overthrown by the arms of Chingez Chan, ſought protection at his court. There came upwards of twenty of thoſe unfortunate ſovereigns from different countries, who had a princely allowance, and palaces for their reſidence allotted them. 'In the retinue of theſe princes, were the moſt famous men for learning, war, arts and ſciences, that Aſia at that time produced. The court of Hindoſtan was therefore, in the days of Balin, reckoned the moſt polite and magnificent in the world. The philoſophers, poets and divines, formed a ſociety which met every night, at the houſe of the heir apparent of the empire; another ſociety of muſicians, dancers, mimicks, players, buffoons, and ſtorytellers was conſtantly convened at the houſe of the emperor's ſecond ſon, who was given to pleaſure and levity. The Omrahs followed the examples of their ſuperiors, ſo that various ſocieties and clubs were formed in every quarter; a new city ſeemed to lift up its head, and arts to ariſe from the boſoms of luxury and expence.'

We could enlarge, with pleaſure, on ſeveral circumſtances and events that occur in the reign of Balin, and, eſpecially, on the advice he gave to his ſon Mahummud, but we muſt haſten to the concluſion of this article.

Balin was ſucceeded by his grandſon, Kei Kubad, a luxurious prince, who was aſſaſſinated, after he had governed three years; and in him ended the dynaſty of Ghor. The dynaſty of Chillige commenced in Sultan Jellal, who had cauſed the former emperor to be put to death, and whoſe reign is chiefly diſtinguiſhed by the extraordinary ſtory of Seid Molah, a famous Dirveſh, and by the manner in which the king was circumvented and ſlain by Malleck Alla, his nephew and ſon-in-law. Malleck Alla, called Secunder Sani, (*Alexander the ſecond*) became a mighty conqueror, and formed the moſt extenſive and daring projects. His hiſtory and exploits conſtitute a principal part in the volume before us, and the events he was concerned in were various, ſtriking, and important. Though he was proud, luſtful, and cruel, yet his abilities were ſo great, and he exerciſed ſuch virtues at particular times, that the empire never flouriſhed ſo much as under his government. Order and juſtice travelled to the moſt diſtant provinces, and magnificence raiſed her head in the land. Palaces, moſques, univerſities, baths, ſpires, forts, and all kinds of public and private buildings ſeemed to riſe, as by the power of enchantment, neither did there in any age appear ſuch a concourſe of learned men from all parts. The objects to which they applied their attention were poetry, philoſophy, phyſic, divinity, aſtrology, muſic, morality, languages, and all the fine arts then known in the world. The character of Malleck Alla is admirably ſummed up in the following manner:

'If we look upon the government and policy of Alla ul Dien, a great king ariſes to our view. If we behold his hands, which are red, an inexorable tyrant appears. Had he come by better means to the throne, his abilities deſerved it well; but he began in cruelty, and waded through blood to the end. Ambition was the favourite paſſion of his ſoul, and from it ſprung forth, like branches, injuſtice, violence, and rapine. Had fortune placed him at firſt on high, his glory would not perhaps be tarniſhed with meanneſs and deceit; but in whatever way that flame was to paſs through the world, his tract, like that of a ſtorm, muſt have been marked with ruin. He had ſome right as a warrior, to the title of *Secunder Sani*; but theſe two princes reſembled one another in nothing but ſucceſs and bravery. The firſt was poliſhed and generous, the latter was dark and rude. They were both magnificent, and each of them might conquer the world, and could command it. The ſervants of Alla's houſehold amounted to ſeventeen thouſand, and his pomp, wealth, and power were never equalled by any prince who ſat before him on the throne of Hindoſtan.'

Under the ſucceeding kings, ſome of whom were execrable, and moſt of them, except Tuglick Shaw, and Firoſe Shaw, either weak or wicked, the empire gradually declined, till it fell into a ſtate of anarchy, confuſion, and diſtraction. In the mean time, to compleat its miſeries, news arrived, A. D. 1398, Higerah, 800, that Amir Timur had croſſed the Sind, with an intention to conquer Hindoſtan.

[*To be concluded in our next.*]

The Fatal Diſcovery. A Tragedy, as it is performed at the Theatre Royal in Drury-Lane. 8vo. 1 s. 6 d. Becket. 1769.

THIS piece is little more than an amplification of one of Oſſian's poems, reduced to dialogue. It is a mortifying conſideration, that notwithſtanding our boaſt of a faculty which perceives and conſiders the eſſential differences of things without regard to accident and mode, ſound will generally turn the balance againſt ſenſe; and that ideas derive their power over the heart in a great degree from the terms under which they are conveyed. It would perhaps be impoſſible to maintain the pathos and dignity of a tragic action in a dialogue between Ping-ſing, Tang-ſi, Tang-hou and Hokmicrouki. The names of the dramatic characters of this piece are almoſt equally unfavourable; Kathull, Durſtan, Ronan, Connan and Rivine, are ſcarce compatible with poetry and diſtreſs. The names of places are not better; Lochlin, Elig, and Erin, are as little ſuited to ſolemnity and elegance, as Hockley, Shad-Thames, or the Mint.

The action ſeems to be calculated for the *lovers of ſimplicity*, and the dialect is uncouth, neither ſuitable to the epic nor the drama: we have numbers without melody, and diſtreſs without intereſt. There is a perpetual attempt at metaphor and imagery, but except in a few inſtances, it produces only ſuch a ſuccedaneum for poetry as the forced geſture, turgid emphaſis, meaſured pace, ſudden ſtop, and broad ſtare of a bad player, is for native paſſion and genuine eloquence.

The effect of a dramatic piece upon the audience is at all times the ſureſt teſt of its merit. The ſpectators did not drive this piece from the ſtage, but they yawned at its repreſentation; and henceforward it will probably

> "Be bleſt
> In *Agis*' boſom with eternal reſt."

When Kathull is addreſſed by his own people, they call him "King of the Iſles," which is unnatural. He might properly be diſtinguiſhed by the country he governed, if addreſſed by another ſovereign, or by a foreigner among other ſovereigns, but who among the family or ſubjects of George the IIId, if they addreſſed him, would cry, *King of England!*

The language or ſtyle in which the poems attributed to Oſſian have been tranſlated, has been copied by the author of this piece with an attention that has deformed his periods, and produced an unnatural ſtiffneſs, leſs conſonant to dramatic dialogue than any other compoſition. Of this the following are inſtances:

> ———Wither'd like the leaf
> Of Autumn is my beauty—
> Low are the rocks—
> No deluſive are thy hopes—
> Wiſe thy words—
> Fierce thy words——
> Bare is his boſom—
> —Full of ſorrow is the ſoul of Calmar
> Cold is my welcome—ſlowly ſhe approaches.

and many others.

The metaphors are often mixed, as in the following paſſage, where we meet with the *ſhattered ſide* of a *mother*:

> —————Sprung as I am
> From ancient Albion, in *her* evil days
> I left her *ſhatter'd ſide*.

The immortal Mr. Hoyle, in his excellent treatiſe on the game of whiſt, adviſes his pupils to *embrace* a *ſaw*. Perhaps there are very few things upon earth that a man could be admoniſhed to *embrace* with leſs congruity than a *ſaw*: the author of this piece however tells us that ſome people who were ſhipwrecked *embraced* a *doom*. The word *embrace* is here perhaps uſed with ſtill greater impropriety than in Hoyle's treatiſe. When uſed figuratively, it ſhould always imply *choice*. A martyr who has it in his choice to renounce his faith or be burnt, if he chuſes the fire may be ſaid to embrace that alternative, without any other incongruity than the figure, but a man that ſuffers ſhipwreck, and after every effort to ſave himſelf is drowned, cannot be ſaid to embrace his doom, without an abſurdity that would remain if the figure was removed:

> Whoe'er aboard that luckleſs veſſel ſail'd
> *Embraced* the ſame *inevitable doom.*

The word *inevitable*, renders the impropriety more manifeſt and ſtriking.

Some of the lines are not verſes; as the following,

> That the warm life was not wholly fled.
> Seize the princeſs; one bold and faithful Pict—

The cataſtrophe, with reſpect to the principal character, is anticipated; there is a prediction of her death at the end of the third act, though ſhe does not periſh till the end of the fifth: and in ſome other inſtances the conduct is unſkilful.

There is an epiſode in the beginning of the third act, which certainly ſhould not have been introduced, as it wholly impedes the action with which it has no neceſſary connection; this epiſode, however will, for that reaſon, loſe nothing in an extract, that it has in the play; we have therefore ſelected it as a ſpecimen of the author's compoſition.

Rivine comes to the cave of Orellan as a place of ſafety.

SCENE, a Cliff on the Sea-ſhore, with a Cave.

RIVINE and ORELLAN.

Orel. Behold the habitation of Orellan!
For threeſcore years and ten this rock has been
My dwelling-place; and here I ſit in ſorrow,
Silent and motionleſs from morn to eve;
'Till the ſea-fowl, that ſkim along the ſhore,
Fearleſs alight, and, ſitting at my feet,
Scream their wild notes, as if I was a ſtone
Or ſenſeleſs trunk, that could not do them harm.—
It was not always thus; I was not born
To miſery; nor in the wild woods bred
Of ſavage race; fair was my morn of youth!
With thy brave grandſire I was train'd to arms,
His choſen warrior, and his truſted friend.
But love and jealouſy ſurpriz'd my ſoul,
Drove me from men, and blotted out my name.
This arm ſlew Namora.
Riv. Father, forgive
My importunity! Vouchſafe to tell
What I in part have heard.
Orel. My ſtory's old,
Thy ſorrow recent: but to hear my woes
Will teach thee patience. Such as thou art now,
Or as thou waſt, e'er grief had made thee wan,
Namora was. Like thine, her beauty charm'd
Contending princes; but the generous maid

Preferr'd to princes fond Orellan's love.
Daily we met in woods, in groves, in glades,
Remote and ſecret. One unhappy time,
Returning from the chace, I ſought the grove.
Ent'ring, I ſaw Namora; her white arms
Embrac'd a youth; her lips were join'd to his.
My bow was in my hand; I bent it ſoon,
And pierc'd them with one arrow. Ere I reach'd
The ſpot on which they fell, Namora's eyes
Were clos'd for ever. The expiring youth
Was her brave brother, to his native ſhore
That day return'd. His ſiſter's ſteps he trac'd,
To periſh in her arms. I kneel'd me down,
And begg'd the warrior, if he yet had ſtrength,
To give me death. He heard me not, he died,
And left me living.—This bleak cave I choſe,
My everlaſting manſion. In thoſe days
The hollow ſhore reſounded with my cries.
Often the hunter haſten'd from the hill,
And oft the mariner ſteer'd from the deep,
And wonder'd at me. Time, that rage ſubdued
To milder grief. My tears inceſſant flow'd
Like waters from the rock. Here have I mourn'd
An age of man compleat. Alike to me
Summer and winter, autumn and the ſpring,
And night and day the ſame —
Riv. Thus would I wiſh
To waſte my days, a ſpectacle of woe!
Without or change or interval. I feel
Within myſelf a ſource and ſpring of ſorrow,
That ne'er will ceaſe to flow, 'till death ſhall ſtop it.
Surely the ſpirits of the dead delight
To be remember'd, and lamented, father.
Orel. Daughter, they do—my own experience tells.—
Once every year, that day Namora died,
A wondrous viſion comes. In the ſtill air
(For not a breath then ſtirs the ſilent bay)
Are heard the ſaddeſt, yet the ſweeteſt ſounds,
That ever touch'd the ear or heart of man,
The melody of woe.—Then from the ſkies
Deſcend the ſhadows of the murder'd pair,
Pale as the colours of the lunar bow.
Hov'ring before the cavern's mouth they ſpread
Their arms; they fix on me their pitying eyes,
And, with a ſhriek, they vaniſh into air:
Does hoar tradition tell a tale like this?
Was ever mortal deſtiny like mine?

To this pathetic interrogation the reader will certainly anſwer, "No."

It is with pleaſure that we extract the following paſſages for their poetical beauty:

> ——On the high pointed rock
> That runs into the bay, Connan himſelf
> Stands like a tow'r. His angry voice he ſends
> Along the roaring waves, and ſhakes his ſpear
> Againſt the Picts, approaching to the ſhore.

Rivine, conſcious of approaching death, thus expreſſes her ſituation:

> Now I ſtand
> On the dim threſhold of the houſe of darkneſs.—

And ſoon after exclaims,

> To what a narrow ridge thou driv'ſt Rivine!
> A dreadful precipice on either hand!
> And I can only chuſe which way to fall!

The following thought is ſtriking and new. Ronan threatening his enemy, ſays,

> Each moment ſeems an age
> Till I avenge on thee my mighty wrongs,
> *And give thy ſpirit to the winds of heav'n.*

We wiſh we could make this part of the article longer.

The Siſter, A Comedy, by Mrs. Charlotte Lennox, 8vo, 1 s. 6 d. Dodſley, &c. 1769.

MRS. Lennox is already well known as the writer of Shakeſpeare illuſtrated, the Female Quixote, and ſeveral other performances, which make any compliment either to her judgment or imagination unneceſſary.

This comedy is taken from a little novel which ſhe publiſhed ſome years ago, entitled Henrietta *; it was exhibited only one night at the theatre in Covent-garden; the audience expreſſed great diſapprobation, and would not ſuffer it to be given out for another exhibition.

This diſapprobation does not appear to be juſtified on a peruſal of the piece. Many dramatic performances of leſs merit, which it would be invidious to name, have been more favourably received; and it is pity, that a play, written by a lady, and by a lady who has ſo often diſpenſed improvement and pleaſure from the preſs, ſhould have been driven with violence from the ſtage, and not ſuffered either to periſh by deſertion, or to be exhibited the uſual time, if it would bring an audience.

It ſeems to have been written upon a ſuppoſition common to all who have not a familiar acquaintance with the ſtage as well as with the Drama; that the exhibition of a ſtory will pleaſe, in proportion to the number of events, and intricacy of the plot. What will pleaſe upon the ſtage can be known only by thoſe who judge from experiment; what gives power to dramatic ſcenes whether tragic or comic, can be known only by being ſeen and felt: the mere, ſpeculative genius, whatever be his power, can no more write a play than create a world: he muſt not only have gone occaſionally to the theatre, when a favourite piece has been exhibited, or into ſociety, when a few ſelect friends have met for the reciprocation of ſentiment, he muſt have been equally familiar with the ſtage and the world; he muſt know equally art and nature; he muſt be acquainted with character as well as principles, and converſant with the almoſt infinite variety of modes in which the ſame tempers and diſpoſitions, the ſame virtues and vices, are diſplayed, by perſons, who, in conſequence of different ſtations and connections, have contracted different habits of life.

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* Commended in the 18th volume of our Review, p. 273.

Character and humour are the very ſoul of comedy, without which, incident, ſentiment, language, and even wit, will be as a body is when the ſoul is wanting, a "kneaded clod."

In character and humour this play is certainly deficient; the principal parties are mere paſſions perſonified; we have love, honour, generoſity, and reſentment, without the ſtriking peculiarities in their expreſſion, which conſtitute character, and diſtinguiſh one man of honour, and one lover, from others.

To this general cenſure, however, there is one exception. One of the dramatic perſonages in the *Siſter* is lady Autumn, a widow of fifty, who fancies every body that is civil to her is dying for her love, and conſtrues every thing that is ſaid or done, either into an oblique declaration of paſſion, or a ſtudied attempt to conceal it. This character, however, has been ſo often exhibited, that it has loſt its power.

One objection has been made to the moral of this piece, and of the novel from which the incidents are taken, which is not juſt:—

Courtney is travelling tutor to Clairville, a young nobleman. Clairville falls in love with a young woman ſuppoſed to be of low birth; Courtney is afraid he ſhould marry her, and to prevent it, ſay the objectors, ſolicits the young woman to gratify his ward's paſſion upon eaſier terms, and become his miſtreſs. Courtney is repreſented as a perfect character, a man of diſintereſted friendſhip, inflexible integrity, and punctilious honour; but his conduct is in the higheſt degree criminal, both with reſpect to his charge, and to the young woman. With reſpect to his charge Lord Clairville would certainly have incurred a greater evil by the loſs of virtue than of fortune; and the ſacrifice of the young woman to his paſſion, from a principle of honour and attachment to him, is no more defenſible than the ripping up an infant to lay to the ſoles of his feet, upon ſuppoſition that nothing elſe would cure him of a fever.

If the facts were as theſe objectors repreſent, the objection would be good; but they are otherwiſe.

Courtney, and the lady he is ſuppoſed to ſeduce on behalf of Lord Clairville, are brother and ſiſter; but having been parted in their infancy, are ſtrangers to each other. The ſcene in which he intimates an inclination to engage her in diſhonourable terms with Lord Clairville, is the ſame in which he diſcovers her to be his ſiſter. To obviate the objection that has been made to this ſcene, it is neceſſary to inſert it, and the reader of feeling and taſte will not think the introduction of it needs an apology. Courtney has aſſumed the name of Freeman, Clairville that of Belmont.

‘ *Court. (alone.)* My lord has a very contented air, he has certainly brought his miſtreſs to terms; but what thoſe terms are, I muſt endeavour to find out. This girl, I fear, will draw him into ſome raſh engagement. I can form no judgment of her character and deſigns, ſhe is ſo reſerved. Ha! here ſhe comes——I will try to ſound her; and for once, in order to preſerve my pupil, I will aſſume a language foreign to my heart.

Enter Miſs Courtney.

Miſs *Court.* Mr. Freeman, is it certain that you ſet out for Paris to-morrow?

Court. If not to-morrow, Madam, moſt certainly the next day.

Miſs *Court.* I have a relation in Paris, whom I have not heard from for ſeveral weeks—it is of great importance to me to have a letter ſafely conveyed to his hands—will you execute this little commiſſion for me?

Court. (Receiving the letter which he puts into his pocket-book.) With pleaſure, Madam, but the honour you do me, in employing me upon this occaſion, will be envied by my friend.

Miſs *Court.* Mr. Belmour tells me, he does not go with you.

Court. He once reſolved otherwiſe, and his affairs required it ſhould be ſo; but I, who know how difficult it is to be in love and to be wiſe, am not ſurprized that he has changed his mind.

Miſs *Court.* (in confuſion.) This is an affair which I do not pretend to judge of. Will you walk into the next room? the coffee is brought in. [going.

Court. (detaining her.) Nay, but this is an affair which concerns you, Madam, more than any other perſon—you muſt, indeed you muſt, permit me to plead for my friend—I know the ſincerity and ardor of his paſſion for you—

Miſs *Court.* Hold, Mr. Freeman—am I to think you ſerious?

Court. You wrong yourſelf and me, by ſuppoſing I would jeſt upon ſo delicate a ſubject.

Miſs *Court.* It is ſtrange, methinks, that you ſhould encourage him in the liking, you ſay, he has entertained for me! his fortunes ſeem to be high; I am poor and dependant—do you think his parents will approve of ſo unequal match?

Court. What have parents to do with a tender engagement?

Miſs *Court.* Ha!

Court. His, I believe, have deſtined his hand to another; but his heart, I am ſure, will always be yours.

Miſs *Court.* (aſide, in great confuſion.) What can he mean?

Court. My friend adores you, Madam; he has the power and the will to make you happy—to place you in affluence and ſplendor—it is true, that, circumſcribed by a father's authority, he cannot offer you his hand—but—

Miſs *Court.* No more, Sir—this inſult is too plain (turns, and weeps). Oh! why am I thus weak?—indignation, ſcorn, contempt would better become me.

Court. She is ſtrangely moved! in tears too!—her beautiful diſorder affects me—ſurely I have been to blame.

Miſs *Court.* I will not aſk you, Sir, what you have obſerved in my behaviour, which could encourage you to treat me thus freely.—You, no doubt, act upon principle; and it is not ſurprizing that perſons, who hold riches to be the greateſt good, ſhould think they are more than an equivalent for virtue.

Court. Charming creature! [aſide.

Miſs *Court.* You boaſt your friend's rank and affluence—it belongs, indeed, to the great to be licentious with impunity. My humbler fate makes other maxims ſafer. I have been taught to think poverty a leſs evil than diſhonour; and to aſpire to that diſtinction only, which is attainable by all, the diſtinction due to virtue.

Court. How could I harbour a profane thought of ſuch a woman! (aſide)—I have offended ſo greatly, Madam, that I hardly dare ſolicit, much leſs hope for pardon; but if you knew—

Miſs *Court.* No apologies, Sir, to me; your offence is general, and proceeds from the bad opinion you have formed of my ſex; yet to judge of all, from an acquaintance, perhaps, with the worſt, is an error which a man of ſenſe ought ſurely to have avoided.—It is ſinning againſt conviction; for, whatever libertines pretend, the contempt they feel for thoſe they have ſeduced, is a proof of that ſecret homage which all men pay to virtue.

Court. I am aſhamed and confounded at what has paſt—yet permit me—

Miſs *Court.* No more, Sir; we muſt be ſtrangers for the future; therefore return the letter I gave you, I ſhall find a fitter way of conveying it.

Court. Do not, Madam, deprive me of an opportunity of doing you this ſmall ſervice.

Miſs *Court.* (with ſome emotion.) No, Sir, no—that letter would introduce you to the friendſhip of a man, whoſe ſentiments and conduct are very different from yours.—Alas! what would his generous heart ſuffer, were he to know the inſult his ſiſter has been ſubjected to this day! [turns and weeps.

Court. (looking earneſtly at her.) Her brother!—good heaven!—ſhould it be poſſible! (takes out the letter, and reads the direction.) Ha! "To Mr. Courtney!"—her well-known hand too!—confuſion! have I then been practiſing on the virtue of my ſiſter!

Miſs *Court.* (turning towards him.) Give me the letter, Sir.

Court. The letter belongs to me; for oh! my dear Harriet, my amiable, my virtuous ſiſter! I——I, am Courtney——I am your brother.'

By this ſcene it appears that Courtney had no intention either to ſeduce his ſiſter to a diſhoneſt connection with Lord Clairville, or even a deſire that Lord Clairville ſhould form any ſuch connection.

It appears, on the contrary, that Courtney's view was not to ſeduce, but only to *ſound* the perſon whom he feared Lord Clairville would marry, and that in order to do this he ſpoke a language *foreign from his heart.* If he had found her inclined to become his miſtreſs, he would have alleged that, as an irrefragable reaſon againſt his making her his wife, but it does not appear that when the connection he wiſhed to break was broken, he would have ſuffered a more criminal, though perhaps in the general eſtimation, a leſs imprudent one, to take place. There is indeed proof of the contrary, for if he had intended to get his pupil a miſtreſs to prevent his taking a wife, he would not, in proſecuting that intention, have ſpoken a *language foreign from his heart.* That I may *diſcover her character*, ſays he, I will conceal my intention by a falſe appearance, I will ſpeak a language foreign to my heart: I do not wiſh to *ſeduce* her, but to *diſcover* her. To diſcover her I will appear deſirous to ſeduce her, though I am not. "Suſpicious of your real character, [ſays he, in the play] I have inſulted innocence, and heaven to puniſh me, has turned that inſult on my ſiſter." He would have had cauſe for a much keener ſelf-reproach, if, inſtead of inſulting innocence by making an experiment, he had endeavoured to corrupt it, that a young lord might gratify his luſt without injury to his intereſt.

The language, throughout, is elegant, and the ſentiments are not only juſt but refined; except that the daughter of an Earl calls her mother *Mamma*; and that Courtney adviſes Lord Clairville to marry a woman he cannot love, to oblige his father.

The word *Mamma* is never uſed among people of faſhion, at leaſt out of the nurſery; and it is as abſurd to ſuppoſe it a man's duty to take a woman's fortune whom he cannot love, becauſe a father commands it, as to ſuppoſe it his duty, at a father's command, to pick a pocket. No man has a right to a woman's fortune but he that can feel for her the tender affection of a huſband; and perhaps there is more baſeneſs and more guilt in forming ſuch an alliance, than in the violation of it, by the injured party, when the cruel fraud is diſcovered.

MONTHLY CATALOGUE,

For MARCH, 1769.

POETICAL.

Art. 11. *A Poetical Addreſs, in Favour of the Corſicans.* 4to. 1s. Almon.

AN unknown Muſe generouſly and pathetically pleads the cauſe of the brave Corſicans, and conjures the Engliſh to ſhield them from the ſword of the invader, and the yoke of ſlavery. Her Addreſs is conceived in blank verſe, and the following lines may ſerve as a ſpecimen:

O Corſica! for thee my boſom bleeds;
Amid the gloom of Solitude, for thee
I ſhed the pitying tear: while fancy paints
Thy ſufferings—Sees thy young men in their prime
Slain with the ſword, or to the yoke condemn'd
Of ſoul-deſtroying bondage—Hears the moan
And piteous wailing of thy virgin train
Diſgrac'd, deflower'd, the prey of looſe deſire—
Sees weltering in their gore, thine old men ſink
In ſorrow to the grave! Who ſhall ariſe
To earn the laurel of immortal fame?
To ſhield the guiltleſs? To defend the weak?
And break Oppreſſion's rod? Say, who hath heard
The voice of Freedom calling to her ſons?
That voice which penetrates and fires the heart;
Rouſes the powers of action; breaks the ſpells
Of Sloth; and ſtamps the image of divine
On mortal. Lo: to Albion's hoary cliffs
The goddeſs turns her weeping, pleading eye:
So weeps a mother injur'd and oppreſs'd;
So flies for ſuccour to her elder-born.

Art. 12. *The Maſſacre.* 4to. 1s. Hanſon, near St. Paul's.

Some hot-brained rhimeſter repreſents the affair of the 10th of May 1768, in ſuch extravagant terms, that were it poſſible for his wretched lines to go down to future times, with no other, or no truer records of the event which is the ſubject of them, poſterity might infer that the number of the lives loſt in St. George's Fields, (when the ſoldiers fired on the mob, and poor Allen was ſhot by miſtake in the cow-houſe) was, at leaſt, equal to that of the ſlain at the battles of Roſbach or Minden.—Hear how he raves:

——— Mourn each Briton's hapleſs fate,
Who fell a prey to miniſterial hate:
Ye tender parents, who for CHILDREN weep,
Sent by vile ruffians to eternal ſleep:
Afflicted huſbands, who deplore your WIVES,
The recent comforts of your *quiet* lives:
Wives, who for HUSBANDS ſeek in tears relief:
And harmleſs babes who liſp your infant grief.

From the above lines, it would appear, that multitudes of HUSBANDS, WIVES, and CHILDREN, were cruelly maſſacred, on the above-mentioned occaſion; and that merely to gratify the bloody diſpoſition of our miniſters of ſtate, and the rancour of one regiment of the foot-guards! What puniſhment do not ſuch *diſhoneſt* ſcribblers merit for their villainous miſrepreſentations of the truth! Surely the *contempt* of the public is not ſufficient!

Art. 13. *The Middleſex Freeholder; or the Triumph of Liberty. Addreſs'd to the leading Members of the Society of the London Tavern, Supporters of the Bill of Rights.* By a Gentleman of Middleſex. 4to. 1 s. Bladon.

In theſe rhapſodical party-verſes, the Author celebrates Wilkes, and Glynn, and their adherents; among whom there is a perſon diſtinguiſhed by a warm encomium, and the name COTES:—but ſurely, the panegyriſt cannot mean *Humphry C——!*

Diſregarding however, the extravagance of party-zeal, and conſidering only the poetical merit of this irregular production, it abounds with manly ſentiments, and there are lines in it as nervous as any in Churchill. For inſtance, after deſcribing the piteous appearance of the Leader oppoſed to Glynn, at the Brentford election, when the latter was choſen, he thus concludes a ſtriking apoſtrophe to the *little Great*.

'Kings may make *Lords*, but cannot make a MAN.'

And where he boldly diſclaims the authority of judgment, and bids defiance to the cool dictates of reaſon, the lines have an happy wildneſs and ſpirit, which cannot fail of pleaſing even thoſe who may condemn the Writer's political principles.—Having juſt glanced at the famous *riot-ſcene*, and

——'The pavements ſtain'd with civil blood,'

the Poet at once breaks out—

'Fir'd at the thought, the frantic muſe diſdains
The curb of reaſon, and cool judgment's reins;
Judgment,—by which the cautious bard is taught
To prune the wild exuberance of thought,
And reaſon,—wiſely prompting to reſtrain,
The furious ſallies of a zealous ſtrain!
A while their dictates patient we obey,
Stifle our wrath, nor pour th' avenging lay.'—

In brief, if this Writer is, as we ſuppoſe, a juvenile bard, we think he diſcovers, in this little effuſion of party-ſpirit, ſtrong marks of a poetical genius, which may hereafter produce better things, provided he will return, ſubmiſſive, to the dominion of REASON, and not hold himſelf ſuperior to the direction of JUDGMENT:—and if he ſhould alſo, for the future, deign to conſult PRUDENCE in the choice of a ſubject, he will, probably, find his account in following her advice.

POLITICAL.

Art. 14. *A Vindication of the Britiſh Colonies.* By James Otis, Eſq; of Boſton. 8vo. 1 s. Boſton printed, London reprinted for Almon.

This pamphlet referring eſpecially to ſome others publiſhed in America, is of more importance to the parties on the ſpot, than to the public at large; as will appear from the advertiſement prefixed to it:

‘ The following tract is well known at Boſton to have been written by Mr. Otis; and is now republiſhed, *not for any excellence in the work, but for the eminence of the Author.* We ſee here the firſt leader in the American diſputes, declaring the univerſal opinion of the colonies againſt the authority of the Britiſh parliament.

‘ Soon after the news arrived in America of paſſing the ſtamp act, Mr. Hopkins, governor of Rhode Iſland, wrote a ſmall tract on that ſubject. He was anſwered by Mr. Howard, in *A Letter to a Gentleman at Halifax.* This tract now offered to the public, is Mr. Otis's reply to that Halifax letter.’

This may be ſuppoſed a ſufficient account of a pamphlet, revived, as ſhould appear from the given reaſon, to ſerve ſome *particular* purpoſe.

For a farther idea of the literary abilities of this famous American patriot, ſee his *Rights of the Britiſh Colonies aſſerted and proved*; of which mention was made in our Review, vol. xxxii. p. 151.

Art. 15. *An Appendix to the preſent State of the Nation. Containing a Reply to the Obſervations on that Pamphlet.* 8vo. 1 s. Almon.

As we have endeavoured to give our Readers a competent idea of the ſpirit and import of both *the State of the Nation*, and of the *Obſervations*, it is unneceſſary for us farther to enlarge on a controverſy which would require more room than our ſcanty limits can afford. We ſhall, therefore, briefly obſerve, that the Author of *the State, &c.* replies to the moſt material charges brought againſt him by his antagoniſt, (whom he conſiders merely as a party writer) in reſpect both of his narrative, and of his *ſtate of facts*. And, ſo far as he confines himſelf to argument, and buſineſs, he certainly merits the ſerious attention of the public; but as to the perſonal recriminations (for which the Obſerver had, indeed, given him too much provocation) we can only ſay, that we are truly ſorry to ſee writers of ſuch abilities and eminence *abuſing* each other with ſuch aſperity and ill-nature, as by no means conſiſts with the urbanity of literature, and the dignity and candour of a liberal mind.

Art. 16. *An Epiſtle to Junius Silanus, from Cornelius Scipio.* 8vo. 6d. Becket.

From the dedication of this keen invective, we collect that Mr. George Grenville did, on a late occaſion, vote in favour of Mr. Wilkes: Mr. G. is, therefore, Junius Silanus, and the ingenious writer of this epiſtle is the renowned Scipio. The *Roman* Silanus, at the time of Catiline's conſpiracy, was conſul elect; ‘ he firſt,’ ſays our *Britiſh* Scipio, ‘ gave his vote againſt Catiline, then changed his mind, and voted for * him.’ ‘ Scipio,’ adds he, ‘ who afterwards was killed in Africa, fighting for the liberties of his country, wrote Silanus this famous epiſtle, in which he arraigns his conduct, and renounces his friendſhip.' —This is the writer's plan; and under this cover has he moſt ſeverely arraigned the conduct of Mr. G. His letter is a very ſpirited one, and the Roman ſtyle and manner is not ill imitated.

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* Our Author ſeems to have made a little too free with hiſtory, as well as with the character and conduct of the conſul Silanus; for we cannot find that ever he *retracted* his firſt judgment againſt the famous conſpirator, or afterwards voted *for* him: though he condeſcended, in conformity to Cæſar's opinion, who was ſtrenuous for lenient meaſures, to ſoften the ſeverity of his tone.

Art. 17. *Conſiderations on the Dependencies of Great Britain. With obſervations on a pamphlet intituled The Preſent State of the Nation.* 8vo. 2s. Almon.

This Writer admits the facts aſſerted in the *State of the Nation*, but objects to the reſources propoſed, in the inſtances of Ireland and America. From a comparative view of England and Ireland, he eſtabliſhes that the latter pays already much more than its proportion of taxes; and, founded on the different circumſtances of the two nations, he propoſes by the way, a ſpeedy method of diſcharging our national debt, but alas in a manner that *Engliſhmen* would rather pay the debt of nature at once, than even to think of ſuch an expedient! His plan is as follows:

'The expences of every inhabitant of Great Britain, from the king to the beggar, are eſtimated at 10l. *per* head: thoſe of Ireland do not exceed 2l. 10s.—And here I cannot avoid ſubjoining an obſervation on this ſubject, made by a perſon of the greateſt eloquence and abilities: "Bread and beer are the neceſſaries of life in England, milk and ſalt the luxuries of Ireland; and it is their luxury, and not their poverty, that diſables the people of England to bear more taxes; for, if they would live but as the inhabitants of Ireland, and reduce their annual expence from 10l. to 2l. 10s. each, their annual expence would decreaſe from eighty millions to twenty; which would make a ſaving of ſixty millions each year. So that the whole national debt of England would be paid off, if the people would conſent to live but *two years and a half*, as the people of Ireland are condemned to live *perhaps for ever*."

'Theſe diſproportions are amazing, yet they certainly ſubſiſt; and if it be in a great degree difficult for the people of England utterly to alter their manner of living, let them retrench, *in ſome degree*, or at leaſt let them ceaſe to call on frugality and indigence to ſupply, not their *wants*, but their *luxuries*. It may indeed be *irkſome* to men to ſubſtract any thing from ſuperfluities, to which they have been accuſtomed, but to ſubſtract from the neceſſaries of life is *impoſſible*. Frugality is a reſource, which has not yet been tried in England—in Ireland it has been tried as far as it will go.

'If lands in Ireland have of late riſen in their value, it is in a great meaſure owing to the avidity of the landlord, and the parſimonious habits of the tenant, who pays the former the whole of the advance, and ſtill reſerves no more than exiſtence to himſelf. Proviſions too are growing very nearly as dear in Ireland, as in England; but in the latter, as this dearneſs proceeds from the plenty of money, in Ireland it is the conſequence of the ſcarcity of proviſion.—For let a country be ever ſo fertile in itſelf, if it have not a reſource againſt ſuperfluity by foreign trade, it never will be able to ſupply itſelf;—and accordingly, with all its natural advantages, Ireland has always been obliged to import from other countries a great proportion of her *conſumption* of Corn; and at this day, with all her boaſted improvement, induſtry, and ſalutary laws, ſhe is yet unable to feed her own inhabitants, but is obliged to ſend near 150,000 *l. per annum* out of the kingdom for different kinds of grain. And by a paper lately publiſhed by the Dublin ſociety, it appears, that of two millions of money ſent abroad, for foreign articles, one million is for commodities which Ireland might provide for itſelf. Is there not almoſt a rebellion in England when the people cannot eaſily get the beſt *white* bread?

'How different is the caſe of Ireland! The tumults which lately were raiſed in that kingdom, were the irregular diſcontents of a deſperate people, who, through the rapacity of *landlords*, and variety of extortion exerciſed by *dealers in tythes*, found it almoſt impoſſible by the hardeſt labour to procure *potatoes*. This was downright rebellion!

'The common people of England generally feed on wheaten bread, butter, cheeſe, bacon, and beer; whereas in Ireland, the northern people live on oaten bread and milk; thoſe of the ſouth and weſt univerſally on potatoes; to which ſcarcely any of them aſpire to add milk, the *whole year round*, but really and truly (however improbable it may be to an Engliſhman) do frequently ſupport themſelves by nothing but *potatoes and water*.'

Not to enter into the detail of particulars produced by our Author, his repreſentation of the political ſtate of Ireland appears ſummarily in the following extract:

'In ſhort, whether the taxes of Ireland be conſidered collectively or in detail, they will be found heavier than thoſe in England; for however people diſagree, as to the minute materials of calculation, yet it muſt be admitted, that Ireland pays *one eighth* of the ſum that England pays, and it is impoſſible to doubt, that England is *ten* times as rich. Theſe are two facts, upon which there can be no difference of opinion, and the concluſion is certain and obvious. Let me likewiſe add, that the taxes are particularly oppreſſive in Ireland, becauſe they are paid by about *one fourth* of the community, three fourths living without the uſe almoſt of any one taxable article, for potatoes *are not yet* exciſed; and hearth-money and tobacco duties are the only taxes to which they can be liable: whereas the taxes in England are not only in *quantity* lighter, but in *equality* more imperceptible. We muſt, however, acknowledge, that the propoſition, which this author makes to Ireland, is conceived in terms of liberality, and, I really believe, with fair intentions towards that kingdom: but he argues from a remote view of a country under circumſtances of depreſſion, which are inconceivable to him; and the advantageous enlargement of commerce, which he would confer on Ireland, both juſtice and policy require that ſhe ſhould poſſeſs, merely to enable her to ſupport her preſent contribution. But when ſhe is already ſtrained beyond her ſtrength, when England, with all her complaints, is *diminiſhing* her national debt, and Ireland *encreaſing* hers; when the former is mending, tho' ſlowly, in her circumſtances, and the latter not ſlowly growing worſe, even in a time of peace, of laying up, or at leaſt of recovering, it would be ſomewhat hard to expect that ſhe ſhould purchaſe, by a *certain* incumbrance, a *probable* alleviation; and for a precarious rivalſhip with France in the woollen trade, or ſome ſuch commercial lottery, ſend away ſo great a proportion (even one fifth) of the current caſh of the kingdom, over and above the immenſe ſums already remitted to England from that country.

'Ireland is an iſland, which may certainly boaſt of natural advantages, but they have hitherto been generally either unimproved or unemployed; with fine harbours, but little commerce, and a fruitful ſoil, but little aſſiſted as yet by cultivation. It contains about eleven millions of Iriſh plantation acres; not above two thirds of which are inhabited, and not one half under any reaſonable degree of cultivation, which is evident, from its never yet having been able to produce corn nearly equal to the conſumption of a country, which has the feweſt inhabitants, and thoſe too a people who conſume leſs than any people perhaps in the world; taxed in a greater proportion than Britain, with a great majority of its inhabitants too miſerable from their poverty to contribute to the ſupplies, and about two thirds debarred by religious policy, from almoſt every opportunity of contributing to the wealth, or ſtrength of the country. Who, becauſe they are not ſuppoſed to be attached to the government by *principle*, are not to be bound to it by *intereſt*; and by the evil conſtruction of well-deſigned laws, are not ſuffered to depoſite with the ſtate, even *hoſtages for their loyalty.*—Who are not allowed either incitements to induſtry, or pledges of fidelity, by being precluded from enjoying ſecurity for their money, or any valuable poſſeſſion in their land.—Who are kept by the laws in a ſtate of preparation for revolt, with their properties as transferable as their perſons, without *hazard*, *attachment* or *obligation* to reſtrain them; in ſhort, without any intereſt in the public preſervation.'

It was not until the reign of James I. that any meaſures were ſeriouſly taken to humanize the native Iriſh, and eſtabliſh a civil policy over the country: and ſo unhappily have theſe good works proceeded, that at this time, much of the one requires to be undone, in order that the other may be effected.

The Author enters into an examination of the trade of Ireland, in which he contends that the reſtrictions under which it labours, have operated to the diſadvantage of both England and Ireland; and that France alone hath reaped benefit by them.

Having, from the whole of his remarks on the ſtate of Ireland, proved that the propoſed ſum cannot be drawn from that country; the Author enters into the argument of American taxation, of which he is not diſpoſed to think more favourably; as he entirely adopts the American ſide of the queſtion.

The two reſources provided in the *State of the Nation*, being thus ſet aſide, we are left in a more hopeleſs condition than ever; the expedients pointed out in their ſtead, though more proper and equitable, being ſtill leſs feaſible. For if individuals ſeldom reſume habits of temperance and oeconomy after once indulging a vicious courſe of life, how can it be reaſonably hoped that a nation compoſed of individuals in this corrupted ſtate, fortified in licentiouſneſs by the countenance they afford each other, will ever be reformed? If ſuch a wonder is to be effected, it muſt be in a miraculous manner: our firſt corrupters muſt ſet the example of virtuous reformation; in ſuch caſe the ſlaviſh imitation of our ſuperiors, may *once at leaſt* be meritorious and advantageous. After this remark we ſhall give our Readers the propoſal that occaſioned it:

'If England be overburdened by taxes,——let her at leaſt begin with reducing ſome of her unneceſſary expences,——let her eſtabliſh ſome oeconomy,——let her regulate her land-tax,——which is in its *diſpoſition* the moſt *unequal*, and in *itſelf* the moſt unexceptionable

able tax, for the policy of England.———Let not 1,800,000*l.* annually be raiſed by lottery on the ſubject, more than the ſtate receives, nor other articles of ſupply be warped to *gratuities.*—Let not the public treaſure be perverted to private favours, or the public good betrayed to popular prejudices.—Let not the taxes on *neceſſaries* be tranſferred to *ſuperfluities*; or at leaſt ſuffer not the habits of luxury to confound the two *terms,* as convertible or ſynonimous;—and, above all, *eſtabliſh agriculture* on a regular and uniform *exportation*; and that will produce not only plenty, but wealth.—If, however, after this, England ſhould feel diſtreſs; let her dependencies, *if they be able,* aſſiſt her:—But the firſt ſtep is, *to make them ſo.* Let Ireland and the colonies enjoy every degree of commerce, compatible with the trade of England.—I wiſh for no more: and their acquiſitions, after a progreſs conferring benefits as they flow, will finally ſettle in England.—This will reſult from the *natural courſe of things:* if it did not, it might be ſo directed by the *external ſuperintendeucy* and *commercial policy* of the Britiſh legiſlature.—And this is the utmoſt extent of taxation, that one people can exerciſe over another.

' If there were any ſuch miniſter in England as that great Sully, whom this Author celebrates, he would feel the excellence of this reflection, " That the beſt means of making the dependencies of the empire *uſeful,* are to make them *happy,* and the beſt way *to tax them,* is to *confer benefits upon them.*"

This might be good phyſic, were there any hopes of having it adminiſtered: but our political phyſicians *appear* to reſemble certain Indian doctors, who are ſaid, if they deſpair of recovering their patients, to conſult their own reputation by preſcribing ſomething very difficult or impoſſible to be procured; that the death of the ſick may be attributed to the want of the remedy.

Art. 18. *An Account of all Monies which have been iſſued and paid out of the Receipt of his Majeſty's Exchequer, to any Perſon or Perſons, on Account of the Privy Purſe, Secret Service, Penſions, Bounties, or any Sum or Sums of Money to any Perſon or Perſons whatſoever, without Account, from the 25th of March* 1721, *to the 25th of March* 1725. Folio. 3 s. Wilkie. 1769.

Some late enquiries ſeem to have given birth to this publication, for the inſpection of the members of the houſe of commons. The amount of the four years account, is 2.008,735 l. 2 s. 9 d.

Art. 19. *An Inquiry into the Rights of the Britiſh Colonies; intended as an Anſwer to* The Regulations lately made concerning the Colonies, and the Taxes impoſed upon them conſidered *. *In a Letter addreſſed to the Author of that Pamphlet.* By Richard Bland, of Virginia, 8vo. Williamſburg printed; London re-printed for Almon

Mr. Bland is by no means a bad advocate for his countrymen on the other ſide the Atlantic.

* See Rev. vol. 32. p. 150.

Art. 20. *Serious Hints to Adminiſtration.* By a Member of P——m——t. 8vo. 1 s. Ridley.

It is much eaſier to find fault, than to offer advice worth following; and theſe looſe rambling hints, are matter of reproach rather than of counſel. If the author is really the *repreſentative* he profeſſes to be, and cannot talk in P——t to better purpoſe than he writes to the public, the beſt *hint* that can be given him, is to ſend to his conſtituents for inſtructions, that he may have ſome plan to proceed upon.

Art. 21. *An Eſſay on Patriotiſm.* 8vo. 1 s. Rivington.

A verboſe analyzation of patriotiſm into its component parts; by which operation, it is divided, ſubdivided, ſplit, diſtinguiſhed, and tediouſly amplified, until the original idea becomes too complex and confuſed for common, or, perhaps, for any apprehenſion. The deſign of it ſeems to be, principally, to exclude the pretenſions of a certain popular gentleman to this noble principle of action.

MISCELLANEOUS.

Art. 22. *The Fair Sex vindicated from Folly and Extravagance.* By the Rev. James Penn, Vicar of Clavering, Eſſex, &c. 8vo. 6 d. Blyth, &c.

Mr. Penn here collects a number of charges againſt the fair ſex; and then attempts their vindication, by recriminating their accuſers, the men. Neither ſex, we believe, will thank him for his officious intermeddling between them.

Art. 23. *An Eſſay on the Life of David Gregory, D. D. late Dean of Chriſt-church, Oxford.* 8vo. 1 s. Fletcher.

Not a regular piece of biography, but an eulogium on Dr. G. on account of his generoſity and benevolence while he was maſter of Sherborne hoſpital, near Durham, and his great improvements at Chriſt-church, after his advancement to the ſuperintendency of that noble college.—At the cloſe of his eſſay, the Author takes occaſion to ſay ſome handſome things of Dr. Markham, the worthy ſucceſſor of Dr. Gregory.

Art. 24. *Reports by James Brindley, Engineer; Thomas Yeoman, Engineer, and F. R. S and John Golborne, Engineer; relative to a navigable Communication betwixt the Friths of Forth and Clyde. With Obſervations.* 4to. 4 s. Edinburgh, Balfour, &c. 1768. Sold by Becket and Co. in London.

Great improvements are here made on Mr. Smeaton's plan, mentioned in the 36th volume of our Review. p. 403; with very conſiderable ſavings in the article of expence. This North-Britiſh navigation ſcheme, appears to be a noble undertaking, and will, we hope, be attended with all the advantages which the laudable projectors of it had in view, both to the public and to themſelves.

Art. 25. *A Grammar of the Engliſh Language, in two Treatiſes. The firſt, containing Rules for every Part of its Conſtruction; with a Praxis both of true and falſe Engliſh, ſhewing how the Rules are to be applied in reſolving the true, and in rectifying the falſe. The ſecond, ſhewing the Nature of the ſeveral Parts of Speech, and the Reaſons of every Part of Conſtruction.* By William Ward, M. A. Maſter of the Grammar-School at

Beverley, in the County of York. 12mo. 3s. 6d. York printed, for Etherington.

Theſe treatiſes are drawn from a larger work, publiſhed about four years ago; ſee Rev. vol. 32. p. 289.—The author appears to have ſtudied carefully, and to be perfectly well acquainted with, the principles of Grammar: no modern Grammarian, indeed, as far as we know, has treated his ſubject with greater accuracy or preciſion. Thoſe who are converſant with the theory of Grammar, will find, by attentively peruſing his larger work, that he has given ſuch an account of the conceptions annexed to nouns and verbs as enables us, from the very nature of theſe conceptions, to deduce the reaſons of every part of conſtruction, and that the principles upon which his ſyſtem is eſtabliſhed are very ſimple and evident, if duly conſidered.——The work now before us is chiefly intended for the uſe of learners, and thoſe maſters who ſhall take the trouble of entering fully into the author's ideas, will find, notwithſtanding the obſcurity of ſome parts of it, that it is a very uſeful and inſtructive performance.

NOVELS.

Art. 26. *The Hiſtory of Jack Wilkes, a Lover of Liberty.* 12mo. 2 vols. 6s. Gardner.

It is, of late, become faſhionable with ſome people, to make a jeſt of LIBERTY, in order to ridicule the cauſe of a popular perſon, rendered famous by his oppoſition to certain acts of power; but with what propriety they do this, is left to their own reflection: and it may be alſo referred to thoſe who are weak or baſe enough to enter *volunteers* in *ſuch ſervice*, to conſider under what banner they really engage, when they diſclaim that of liberty; an alternative, perhaps, but ſeldom reflected on!

The title of this romance is, however, the worſt part of it, as being calculated to deceive the reader by a fruitleſs expectation of ſeeing an hiſtory of our famous advocate for political liberty; whereas, in truth, he will find *this* Jack Wilkes to be merely a feigned character, to which the name of Jack Shepherd would have been equally ſuitable, had it been equally temporary and popular. He is an abandoned rake, ſubſiſting by gaming, and juſtifying all his licentiouſneſs by an abuſe of the ſacred principle of liberty, which is thus weakly and abſurdly held up to ridicule.—Nevertheleſs, conſidering the book ſimply as a novel, there have been more contemptible things written: the ideal adventures of the worthleſs hero of the tale making but a ſmall part of the performance.

Art. 27. *The Artleſs Lovers: a Novel.* In a Series of Letters from Miſs Lucy Wheatly in Town, to Miſs Annabell Grierſon, in the Country. 12mo. 2 Vols. 6s. Wilkie.

In this natural, ſentimental tale, the want of a rapid ſucceſſion of extraordinary incidents, is compenſated by the good moral principles of conduct inſinuated through the whole: but whether this compenſation will be accepted by the majority of novel readers, is ſomewhat to be queſtioned. Miſs Lucy Wheatly, a very good kind of unfaſhionable girl, is indeed the reverſe of the *Modern Wife**, being quite diſguſted with the unprofitable and dangerous round of diſſipation which engroſſes genteel life in the metropolis; in which reſpect the general tendency of both novels bear ſome reſemblance.

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* See the preceding volume of our Review, p. 411.

Art. 28. *The Reclaimed Libertine*; *or the Hiſtory of the Honourable Charles Belmont Eſq*; *and Miſs Melvill.* In a Series of Letters. 12mo. 2 Vols. 6 s. Noble.

This title alone will ſufficiently hint to the Reader, that the honourable Charles Belmont made diſhonourable propoſals to Miſs Melvill; but that he became at laſt a convert to her exalted virtue, and was ſo far reclaimed as to make her his lawful wife. It is obvious that our Author had the Lovelace of Richardſon in view, when the character of Belmont was under conſideration.

Art. 29. *The Rational Lovers*: *or the Hiſtory of Sir Charles Leuſum, and Mrs. Frances Fermor.* 2 Vols. 12mo. 6 s. Noble.

A ſorrowful tale of ſentimental diſtreſs, brought on a young baronet of five-and-twenty, by a cruel widow of thirty; whoſe ſelf-denial withheld her from conſenting to make herſelf and the ſaid young baronet happy, becauſe ſhe was born a few years before him, until his hopeleſs love reduced him to the point of death: ſhe then graciouſly ſubmitted to become a lady of affluent fortune, in pure compaſſion to the dying ſwain; and ſo he recovered, and was married.

Art. 30. *The Hiſtory of Lord Clayton and Miſs Meredith.* 12mo. 2 Vols. 6 s. Robinſon and Roberts.

Ill imagined, ill written, ill printed, and—the author will probably add—VERY *ill reviewed.*

Art. 31. *The Delicate Embarraſſments. A Novel.* Small 8vo. 2 Vols. 6 s. Robinſon and Roberts.

Theſe embarraſſments are occaſioned by rivalſhips in love; and by the ambition of a city knight who would force his daughter to marry a baronet, for the ſake of conferring on her a title. The citizen is moſt wickedly made an object of ridicule throughout the whole work, the old joke of cuckoldom not excepted; but this ſpecies of wit is rather ſtale, now, when trade and gentility are no longer conſidered as incompatible with each other.

MATHEMATICAL.

Art. 32. *Mechanics*: *or, the Doctrine of Motion. Comprehending,* 1. *The general Laws of Motion.* 2. *The Deſcent of Bodies perpendicularly, and down inclined Planes, and alſo in curve Surfaces.* 3. *Motion of Pendulums, Centers of Gravity, Equilibrium of Beams of Timber, and their Forces and Directions.* 4. *Mechanical Powers.* 5. *Comparative Strength of Timber and its Streſs. The Powers of Engines, their Motion, and Friction. Hydroſtatics and Pneumatics.* By W. Emerſon. 8vo. 7 s. bound. Nourſe, 1769.

The volume before us conſiſts of three parts. The firſt comprehends the ſeveral particulars above-mentioned, relating to the various powers of mechanics, and the laws of motion; this part of the volume is not an entire new work, but rather an abſtract* of the Author's former, and larger, book on this ſubject, publiſhed, if we miſtake not, in 1754; and of which an account was given in the 11th volume of our Review.—The ſecond part treats on 'the projection of the ſphere, orthographic, ſtereographic, and gnomonical: both demonſtrating the principles and explaining the practice of theſe three ſeveral ſorts of projection:'—this is the ſecond edition of this particular treatiſe.—The third part treats of 'the laws of centripetal and centrifugal force, ſhewing the motion of bodies in circular orbits, and in the conic ſections, and other curves.' This part may be conſidered as a very uſeful introduction to aſtronomy; in as much as it contains the explanation of that doctrine upon which all aſtronomical ſcience is grounded, and without the knowlege of which, as Mr. F. obſerves, in his preface, no rational account can be given of the motions of any of the celeſtial bodies.

* And chiefly intended by Mr. E. as an *introduction* to his larger work; in which are ſome matters of higher import, and more difficult attainment, than the contents of this new publication.

RELIGIOUS *and* CONTROVERSIAL.

Art. 33. *The way to Holineſs and Peace: being a Letter to one who requeſted to know what he muſt do to be ſaved. To which is added, a Letter to a young Gentleman under the deepeſt heart-felt Affliction.* 12mo. 6d. Robinſon and Roberts.

The inſtruction contained in this little tract, is of that ſort which (with our church catechiſm) maintains, that we are by nature born in ſin, and the children of wrath; and that, in order to be ſaved, we muſt be made the children of grace: i. e. be *born again.* This doctrine of the New Birth, is the hinge upon which the whole of theſe two letters turn—Moral virtue is nothing: the being a *good man* is nothing:—'if you die void of the ſpirit of Chriſt, you will depart *naked* and *uncloathed* †, without a robe of righteouſneſs, and nothing to cover your poor ſoul from the wrath of God.'—All this may be very piouſly meant; but it is to be feared that hypotheſes of this kind, though founded on particular texts of ſcripture, are not always inculcated in ſuch a manner as to have the happy tendency which our unknown Author, and all who write or preach on the ſame principles, may ſincerely wiſh them to have: ſuch leaders have ſometimes drawn ignorant, unwary perſons into enthuſiaſm, and driven others into melancholy, to deſpair, and to a ſtate of mind little better than lunacy.

† If the doctrine be orthodox, never mind the language.

Art. 34. *The Univerſal Prayer-book; or Chriſtian's Aſſiſtant.* Containing Meditations and Prayers for every Day in the Week; a Diſcourſe on the Nature and End of the Lord's Supper; with Preparations for the worthy Reception of the Holy Sacrament; ſeveral zealous Exhortations, religious Hymns, and Thankſgivings, with Devotions for a Family and private Prayers, adapted to all the States and Conditions of Life. To which are added, Diſcourſes and Devotions proper to the Feaſts and Faſts of the Church of England; a Hiſtory of the

Sabbath-day, with ſpiritual Employment for the ſame; a new Expoſition of the Lord's Prayer, the Creed, and the Ten Commandments. Together with an Account of the Lives, Writings, and Sufferings of the ſeveral Apoſtles, Evangeliſts, and Martyrs, who are commemorated by the Church as Witneſſes to the Truths of the Goſpel. Now firſt publiſhed from the original Manuſcripts of a late Right Rev. *Biſhop*, by the Suffrage and under the Direction of *Two eminent Divines*. 12mo. 3s. Griffin. 1769.

What can this author, or this pair of authors, mean by the title of this book? The *Univerſal* Prayer-Book! How falſe, how abſurd, how contradictory with itſelf is this ſpiritual bill of fare! The entertainment here provided, for the mental repaſt of *all mankind*, is, indeed, ſo far from being well ſuited to their different palates and cravings, that it will, in fact, prove agreeable or uſeful to very few of them. The book, in brief, and without metaphor, is obviouſly not calculated for the profeſſors of any religion but the Chriſtian; and Chriſtendom comprehends but a ſmall part of the habitable globe. Of the Chriſtians, too, it will ſuit but a very inconſiderable number, viz. the members of the eſtabliſhed church of England: and even of thoſe none will entirely approve it, who are not believers in the Athanaſian doctrine of the Trinity.—And now what becomes of the *univerſality* of this performance? But ſuch vague and puffing pretenſions are not to be wondered at. The generality of theſe pre-compoſed forms of devotion are known to be mere pieces of author-craft, or bookſeller's jobs; and when the latter happens to be the caſe, the title-pages of them are uſually manufactured by the venders; among whom the comprehenſive word *Univerſal* has, of late, been a favourite term. We have Univerſal Magazines, Univerſal Jeſt-books, Univerſal Hiſtory-books, Univerſal Prayer-books, and even UNIVERSAL BIBLES.—But how ſhameful it is thus to reduce religion itſelf to a mere manufacture! A trade which, we are thoroughly perſuaded, does more harm to the Chriſtian ſcheme, by debaſing and proſtituting its ſacred ordinances and duties to the deſpicable arts of puffing and tricking, in order to impoſe on ignorance and credulity.—than all the impious publications of all the Woolſtons, Tolands, Bolingbrokes, and Annets, that ever ſcribbled.

Art. 35. *Ten Sermons on Practical Subjects.* By Thomas Fanch. 8vo. 4s. ſewed. Keith. 1768.

Theſe are good, old-faſhioned diſcourſes, well adapted to the edification of ſuch readers as do not require elegant language, poliſhed periods, refined ſentiments, or philoſophical ſpeculations. The author is not a Clarke, a Sherlock, an Abernethy, or a Foſter; but he ſeems to be a ſerious, plain, pious, orthodox preacher, whoſe abilities are properly ſuited to the underſtandings and conceptions of a country diſſenting congregation.

Art. 36. *The Church of England vindicated from the Charge of Arminianiſm; and the Caſe of Arminian Subſcription particularly conſidered: in a Letter to the Rev. Dr. Nowell. Occaſioned by ſome Paſſages in that Gentleman's Anſwer to* Pietas Oxonienſis.

By a Preſbyter of the Church of England. 8vo. 1s. 6d. Gurney.

The unknown Author of this tract, appears to be a powerful champion for Calviniſm; and his arguments to prove, in oppoſition to Dr. Nowell, that the principles of the church of England are truly Calviniſtical, are worthy of the Doctor's moſt ſerious attention—eſpecially ſhould he deem it expedient to re-enter the liſts, in defence of his Anſwer* to *Pietas Oxonienſis*, againſt the attacks of that writer †, and this his notable ally.

* See Review for November laſt, p. 415.

† See Review for January laſt, p. 70.

Art. 37. *A brief Defence of the divine Inſtitution of the Epiſcopal Order; and of the Superiority of Biſhops over the inferior Clergy, the Preſbyters and Deacons.* By a Preſbyter of the Church of England. In Anſwer to a Pamphlet lately publiſhed, intitled, Epiſcopacy ‡. 8vo. 3s. Bathurſt.

For an account of the pamphlet to which the preſent performance is intended as an anſwer, we muſt refer our readers to the Catalogue in our *Review* for Auguſt, 1765. This anonymous Preſbyter of the Church of England offers ſeveral arguments in favor of Dioceſan Epiſcopacy, and labours to anſwer the objections which are brought againſt it; whether his reaſoning be ſufficiently valid, to eſtabliſh the divine right, or *divine inſtitution of the Epiſcopal order*, according to the writer's propoſal in his title-page, we leave the reader to determine for himſelf: but it may be aſked, whether the claim of a *divine* inſtitution does not require ſomething more than *probable inferences* and *deductions* for its ſupport? does it not ſeem, to demand ſome clear and expreſs determination of Scripture in its favor? We do not, however, pretend to enter into the controverſy, and ſhall only farther obſerve as to the preſent work, that our author frequently complains of the *ſatyrical* and *ludicrous* wit which Mr. How who wrote the beforementioned treatiſe, employs upon the ſubject: Sarcaſm and Satyr, doubtleſs, are very unſuitable to the nature of learned and ſerious enquiries after truth: and we are ſorry to obſerve that our preſent author himſelf does not appear to be entirely exempt from the charge of a *contemptuous* ſuperciliouſneſs and illiberal behaviour; particularly in the following reflection, which, under ſhelter, indeed, of a quotation from Mr. White, he caſts upon a reſpectable body of men. Speaking of the emoluments of the eſtabliſhed church, he ſays, 'Theſe ſame *preferments* are ſo languiſhed after, and ſo ſeldom out of the thoughts of our diſſenting teachers, for the moſt part, that they hardly know how to draw their pens, be the ſubject they write upon almoſt what it will, without harping upon them.'

‡ Written by Mr. How.

SERMONS.

I. Preached at Lambeth Chapel, Feb. 12, 1769, at the Conſecration of the Biſhop of Landaff. By Thomas Balguy, D. D. Archdeacon of Wincheſter. Davis and Reymers.

II. Before the Houſe of Lords, Jan. 30, 1769. By the Biſhop of St. David's. White, &c.

III. A Sermon. By the Rev. John Horne, Miniſter of New Brentford. 4to. 1 s. Almon.

A ſuperficial ſcrap of declamation, on ‘ the precarious tenure of human friendſhip ; which, like a pointed ſpear, ſeldom fails to pierce thro’ thoſe who lean upon it.’ Hence the preacher infers that it ſhould be ‘ our wiſdom, as it is our duty, to place our confidence in God :’—‘ Let God only be followed as our *guide*, and truſted as our *familiar friend*.’—— The APPLICATION, perhaps, hath ſome reſpect to the caſe of Mr. Wilkes. The text is Pſ. lv. ver. 12, 14. *Common Prayer Book tranſlation.*

IV. *Conſcio ad Clerum in Synodo Provinciali Cantuarenſis Provinciæ; AD D Pauli, die 25° Januarii, A. D.* 1769. *Habita, a Gulielmo Markham, L L. D. Eccleſiæ Chriſti, Oxon. Decano. Juſſu Reverendiſſimi. Accedit Oratiuncula.* 4to. T. Payne, &c.

CORRESPONDENCE.

WE have received, from Doctor Percival, ſome remarks on our account of his ESSAY ON WATER, in the Review for January laſt. The Dr. candidly acknowledges that the analyſis of the Mancheſter pump waters by means of evaporation, cryſtallization, &c. would have aſcertained their component parts with more preciſion, than the chemical teſts which he applied. But even this method, he ſays, would have been attended with uncertainty, becauſe heat decompoſes many ſaline bodies ; and to determine the compoſition of the reſiduum, recourſe muſt have been had to the ſame criteria which he employed. He adds likewiſe, that it would have been an endleſs trouble, thus to analyſe thirty different pump waters.—With reſpect to the exiſtence of a ſmall proportion of alum in the Mancheſter pump waters, the Doctor is ſtill of opinion, that it is at leaſt rendered probable, if not clearly evinced by his experiments. And as to the aluminous earth found in the wells of Mancheſter, which is adduced as a further confirmation of his concluſion, the Dr. aſſures us, that he has advanced the fact upon ſufficient authority, viz. the actual trials of a gentleman well verſed in chemiſtry *. We objected to Dr. Percival's method of determining the

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* On theſe remonſtrances we muſt make the following obſervations.—In reviewing Dr. Percival's experiments, we ſaid, ‘ that the Doctor's method of aſcertaining the *contents* of the hard waters he examined was not the moſt accurate.’—And we are ſtill of the ſame opinion.—Let us give the full force to the Doctor's proof of the point in queſtion, viz. the exiſtence of alum.—It is this.—The hard waters he examined, 1ſt. *gave a precipitation on the addition of an alkali* ; and therefore he ſuppoſes they are not alkaleſcent :—2d. *they were not changed with a ſolution of galls* ; and therefore they do not contain iron :—3d. *but they are turned green with ſyrup of violets* ; and therefore they contain alum : —a concluſion by no means implied in the premiſſes.——As to the *criteria* which *ſhould* have been uſed, we have no occaſion to inquire after theſe, as our objection lay only againſt the ſufficiency of thoſe which *were* applied.—As to the number of hard waters which muſt have been examined, we have only to remark, that our Author's *concluſions* ought to have been implied in his experiments ; and that he ſhould not have determined the contents of thirty different hard waters, without even experimentally aſcertaining the contents of any one of them.

quantity of the contents of the Mancheſter pump waters. He ſays it is the ſame which the great Mr. Boyle employed, whoſe ſkill and exactneſs in making experiments is univerſally acknowledged. And that though an imperceptible difference in filling the phials might occaſion ſome degree of inaccuracy in the experiment, yet this difference may as well be ſuppoſed to be in favour of his concluſion as againſt it; and inſtead of ſubſtracting from the ſix grains, may be conſidered as making an addition to them. But the experiment, Dr. P. ſays, was afterwards tried with the hydroſtatical balance, with no other difference in the reſult, but a ſmall fraction of a grain.—With reſpect to the error which might ariſe from the different temperature of the ſpring and diſtilled waters, the Dr. informs us, that the bottles containing thoſe waters, were kept ſix weeks or two months in his ſtudy-window before they were examined, and were preciſely of the ſame temperature.—The additional experiments and obſervations here mentioned, render this part of Dr. Percival's eſſay more clearly concluſive.

We have hinted that Dr. Percival miſtook Dr. Fothergill with relation to the combination of oil and volatile alkali, by the intervention of mucilage of gum-arabic. Dr. P. expreſſes the higheſt opinion of the judgment and accuracy of Dr. F. and thinks himſelf peculiarly happy in his friendſhip. But from the evidence of repeated trials he informs us, that he is ſatisfied Dr. F. has fallen into a miſtake. For oil, water, and volatile alkali may be combined by the medium of gum-arabic, though the mucilage and the volatile be uſed in ſmaller quantity than would of themſelves be ſufficient for this purpoſe.—Had Dr. P. expreſſed himſelf with the ſame preciſion in his experiments as in this paragraph, we ſhould never have ſuppoſed that he had miſtaken Dr. Fothergill.

We ſhall diſmiſs this ſubject with obſerving, that we apprehend the miſtakes and inaccuracies which we have pointed out, were chiefly the conſequence of haſte and inattention in Dr. P. and not to be attributed to any want of genius or ability:—of which the merit of the work in queſtion, as well as of our Author's other publications, is ſufficient evidence.

☞ The manuſcript poem ſent us by A. B. C. is foreign to the plan of our Review.

ERRATA *in our laſt.*

Page 174, Art. 47, Line penult. for—all *new* engraved, read all *now* engraved.

Page 176, Art. 50, Line ult. for—methodo *ad huc* inconſum*ma*, read—methodo *adhuc* inconſum*mata*.

⁂ The Review of Robertſon's Hiſtory of Charles Vth,—Ruffhead's Life of Pope,—and An Addreſs to the rational Advocates for the Church of England, will appear in our next month's Review.

THE

MONTHLY REVIEW,

For APRIL, 1769.

A Plan of Education for the young Nobility and Gentry of Great Britain. Moſt humbly addreſſed to the Father of his People. By Thomas Sheridan, A.M. 8vo. 3s. ſewed. Dilly. 1769.

FEW ſubjects have been ſo often treated upon, as that of education; and indeed there is ſcarce any ſubject of greater importance or more general concern. The happineſs of individuals, and the welfare of ſociety neceſſarily depend upon the proper education of youth; accordingly the wiſeſt nations have looked upon it as an object deſerving their principal regard. That ſo little attention is paid to it in our own country, muſt be matter of deep concern to every ſerious and diſcerning obſerver; the preſent ſituation of our public affairs, the evils we labour under, and the calamities that threaten us, are certainly, in a great meaſure, owing to this inattention and neglect.

That the preſent ſyſtem of public education is a very imperfect one has been clearly ſhewn by many writers of diſtinguiſhed abilities, and muſt appear to be ſo to every competent and impartial judge. Whoever, therefore, employs his time in pointing out the defects of the preſent mode, and in propoſing a more enlarged, liberal, and uſeful plan, acts the part of a good citizen, and is juſtly entitled to the thanks of every friend to his country.

The ingenious Author of the plan now before us obſerves, that, upon the ſlighteſt view, the courſe of education in this country is neither ſuited to the end, the nature, or principle of the government; nay upon a cloſe examination, he tells us, it will appear utterly incompatible with them all.

If the preſent mode of education in France were eſtabliſhed in England, it would be the moſt certain and effectual means, Mr. Sheridan ſays, of ſupporting our conſtitution in church and ſtate, of ſecuring our liberty, and rendering us the moſt happy people upon earth. If the preſent mode of Engliſh education were eſtabliſhed in France, it would be the ſureſt method of training up fit ſubjects for an abſolute prince, and ſecuring to him the full poſſeſſion of that arbitrary power, which ſeems to have been the darling object of all their kings.

'How would it have made Lycurgus ſmile, continues he, to ſee two rival nations, in their ſeveral methods of education, purſuing ends, and uſing means, directly oppoſite to their ſeveral conſtitutions! that in one country, where the government is an abſolute monarchy, the paths of ſcience ſhould be ſmoothed, the courſe of honour cleared, and large prizes appointed to encourage the youth to enter with ardour in the race: that reward and emulation ſhould be the chief inſtruments uſed, to enlighten the underſtanding, ennoble the mind, and qualify men for the greateſt atchievements in civil or military life.

'That in another country, the profeſſed end of whoſe conſtitution is, political liberty, the paths of ſcience ſhould be perplexed and thorny, and knowlege induſtriouſly concealed and buried under heaps of words and jargon. That there ſhould be no rewards to excite emulation, no prizes to ſtimulate the youth to a career of glory; but on the contrary, that they ſhould be threatened into a love of wiſdom and virtue, and whipped into principles of liberty. Would he not immediately pronounce that in the very courſe and nature of things, one nation muſt in time ſhake off the yoke, and recover its liberty; and the other ſink into the moſt deplorable ſtate of ſlavery?

'That the preſent ſplendour of France is entirely owing to the improvements made in their education will admit of the moſt ample proofs. Let it be conſidered that, previous to theſe improvements, France made but a contemptible figure in Europe, notwithſtanding her extent of territory, and number of ſubjects. She had no reputation for arts, arms, or policy; her language was poor, and her manners brutal; her lands were uncultivated, her commerce neglected, and her country was untrodden by foreign feet. What was ſhe in a ſhort ſpace of time after the inſtitution of thoſe ſeminaries? Let the reign of Louis the XIVth declare. What is ſhe now? Is ſhe not in the moſt eſſential points the miſtreſs of Europe? Do not the youth of all countries go to pay homage to this queen among the nations, whilſt her own ſubjects keep their ſtate at home? Are not her laws of faſhion and of dreſs every where obeyed? Is not her language the currency almoſt of the world? Her rapid progreſs in arms, in commerce, in policy, is too notorious to need being mentioned; too formidable not to ſtrike terror into all lovers of the Britiſh conſtitution, and the proteſtant cauſe.

'Is it poſſible that England ſhould ſee theſe mighty preparations, chiefly levelled againſt her, and yet remain in a ſtupid ſtate of inaction; waiting their conſequences, which muſt neceſſarily come, and neceſſarily prove fatal to her? Does not France point out the way to fruſtrate her deſigns, only by following her example? Since we are ſo fond of imitating her, ſhall it be ſaid that we can copy her only in her defects, but not attempt to vie with her in her perfections? Or ſhall it be allowed that Britons are by nature inferior to Frenchmen in genius and ſtrength of mind? Surely that cannot be ſaid. No—Let the youth of theſe countries have the ſame advantage of culture; let their education be but adapted to their conſtitution, and they will excel the French as much as once they did, when they were upon equal terms in that reſpect. As much, did I ſay? Yes as much more as we have it in our power to excel them by the purity of our religion, and goodneſs of our conſtitution, were thoſe wonderful machines put in order, and rendered capable of exerting their powers. This can be done only by ſuch a change in education, as will fit the youth properly to diſcharge their offices in whatever ſtation of life they may be placed. For want of attending to the true ſource of our diſorders, how many fruitleſs attempts have been made to reform the irregularity of the times, which has from age to age, and year to year, afforded a conſtant topic for uſeleſs declamation, and ineffectual ſatire. Too long have men of genius and abilities been employed in the idle taſk of attempting to reduce full grown trees into regular eſpaliers, whoſe branches may be broken, but will not bend: too long have ignorant politicians endeavoured to damm the rivers where their breadth, depth and rapidity baffled their vain attempts, and bore away all oppoſing mounds: too long have ſtate quacks employed themſelves in ſkinning and filming the ulcerous part,

> Whilſt rank corruption, mining all within,
> Infects unſeen.

It is time to try another method. It is time to do like ſkilful gardeners, to give up the incorrigible old trees, and take care to form and bend the flexible branches of the young. Like prudent engineers to begin at the ſource, and by diverting that into various courſes, to enrich and beautify the ſeveral parts, inſtead of deluging the land; like ſkilful ſurgeons to tent and probe the ſore to the bottom, in order to effect a cure.'

Our Author introduces his plan with a ſhort view of the errors and defects in the preſent eſtabliſhed mode of education, in order that it may be ſeen whether the method he propoſes be calculated to correct thoſe errors, and ſupply thoſe defects. The firſt grand error in the preſent ſyſtem of ſchool education, he obſerves, is, that there is a wrong end propoſed by it, viz.

to make good Latin and Greek ſcholars, only, and minute philoſophers; whereas the true ends of education in all Chriſtian countries ought to be, to make good men and good citizens.—The ſecond grand error is, that the means to accompliſh even this wrong end, are not only inadequate, but unconſtitutional, of great prejudice to the ſtate, and hurt to individuals.

After pointing out, briefly but clearly, the bad conſequences that ariſe from the preſent conſtitution of our ſchools, Mr. Sheridan proceeds thus:—'To remedy all theſe evils is the deſign of the following plan, which I ſhall humbly offer to the conſideration of the public, after having premiſed two things. The firſt is, that this plan is chiefly calculated for the education of gentlemen, though the ſubordinate ranks will ſoon after reap the benefit of it. For, as Mr. Locke has judiciouſly obſerved, "the Gentleman's calling is that which is chiefly to be taken care of; for if thoſe of that rank are by their education once ſet right, they will quickly bring all the reſt into order."

'The ſecond is, that whereas there have been many altercations about the different excellence of public and private education, and each have had their warm advocates, to the crying up of the one, and running down of the other, I have endeavoured to ſteer a middle courſe between theſe extremes; and hope to be able to ſhew that ſuch a method may be eſtabliſhed, as will retain all the good, without any of the bad, belonging to public ſchools; and at the ſame time adopt all the benefits, without any of the diſadvantages, reſulting from a private education.

'As I have already ſhewn the ends, means, and inſtruments in the preſent ſyſtem of ſchool education, it will be proper, previous to the laying open of the plan itſelf, to point out thoſe of a very different nature, which are propoſed to be the ſcope of the new ſyſtem.

'The firſt end in view is to make good men, and good Chriſtians.

'The ſecond is, to ſhape their talents in ſuch a way as will beſt fit them to become good ſubjects, and uſeful members of our free conſtitution, by preparing them properly for the diſcharge of their ſeveral duties in the ſeveral ſpheres, profeſſions, and offices of life, into which their lot may caſt them, or to which they may be directed by their choice.

'The means propoſed to be employed for the accompliſhment of theſe ends are as follow. To improve the underſtanding; to inſtruct the boys thoroughly in the principles of religion, and morality; to have a ſtrict attention to their actions in order to make them conformable to both; and to employ their time chiefly in ſuch ſtudies, as will afterwards prove moſt beneficial to themſelves, and uſeful to the community.

‘ The inſtruments to render theſe means effectual to anſwer the above ends, are, a ſenſe of honour, a ſenſe of ſhame, and above all a ſenſe of delight.

‘ Whether the following plan of a public ſchool ſufficiently provides for all theſe points, muſt be left to the determination of the judicious.’

To give a full and diſtinct view of our Author's plan would carry us far beyond the bounds we muſt aſſign to this article; we muſt content ourſelves therefore with recommending it to the peruſal of our readers, and with expreſſing our wiſhes that it may be carried into execution, and meet with due encouragement. His views, and the principles he proceeds upon, appear to us to be liberal and manly; and a ſchool and academy upon his plan, with a few, and thoſe not very material, alterations, would, we cannot but think, be attended with conſiderable national advantages. Were a ſmall part of the revenue which is now expended in penſioning PATRIOTS, employed in eſtabliſhing ſuch public ſchools and academies, our national affairs would, probably, in a few years, aſſume a different face, and there would be no longer any reaſon to complain of that licentiouſneſs of manners, that diſregard to authority, that want of reſpect for laws and government, which every good citizen at preſent laments, but knows not how to remedy.

We ſhall conclude this article with laying before our Readers part of Mr. Sheridan's addreſs to his Majeſty, wherein he gives an account of his *Rhetorical Grammar* and *Dictionary of the Engliſh Language:*

‘ The following plan of education, which I have the honour to lay before your Majeſty, is not offered as a perfect one, but only as a ground-work to go upon, ſhould it be thought worthy to be carried into execution. If the outline be approved of, there will be no difficulty in filling up the parts. Nor have I preſumed to preſent it to your royal conſideration, 'till after it had undergone the ſtrict examination of ſeveral very able men, whoſe joint approbation of it, gives me reaſon to hope, that there are at leaſt no fundamental errors in it.

‘ Your Majeſty's royal bounty conferred on me in the early part of your reign, merely on account of ſome writings on this ſubject, demanded my utmoſt endeavours to merit by ſome future work, ſo diſtinguiſhed a mark of royal favour, as I had not vanity enough to imagine, that I deſerved it from what had been already done. I conſidered that bounty purely as an encouragement to proceed in an undertaking I had then chalked out; and I ſhould have thought the end of it ill anſwered, had I applied it wholly to the promoting of other views with regard only to my own advantage.

'As the execution of this work, for which I am now prepared, will be eſſentially neceſſary to make ſome of the propoſed changes in education anſwer their end, I ſhall here humbly beg leave, in as few words as poſſible, to lay before your Majeſty the nature and deſign of it. It is a Rhetorical Grammar and Dictionary of the Engliſh Language, upon a plan entirely new. The objects of it are,

'1. To eſtabliſh a uniformity of pronunciation, in the riſing and all future generations, not only throughout your Majeſty's Britiſh dominions, but in all quarters of the globe, where Engliſh ſhall be taught according to this method; and to remain immutably ſo, whilſt that language ſhall be ſpoken in any part of the earth.

'2. To revive the long loſt art of ſpeaking, by laying open a method of teaching it, upon as ſure principles, and by as juſt a ſyſtem of rules, as any other art is now taught; and thus enabling all ſo inſtructed, to deliver themſelves, when they ſpeak in public, with due force and grace, in proportion to their talents for elocution.

'Laſtly, to methodize the whole of the Engliſh language, in ſuch a way, as to render the attainment of it more eaſy than that of any other; and to aſcertain and eſtabliſh it upon a ſolid and durable baſis.

'Difficult, nay impoſſible, as the compaſſing of theſe points has been thought by many, I can now affirm, that with proper aſſiſtance, I am able to carry them all into execution. Nor ſhould I ſpeak with ſuch confidence, were it only a matter in ſpeculation, however infallible it might appear in my own eyes; but I have waited to try my principles and method, by the unerring teſt of reiterated experiments. And I have choſen to make this declaration immediately to your majeſty, becauſe however the public might be impoſed on with impunity, as it often has been by the artifice or vanity of pretenders, I ſhould not dare to promiſe any thing to your Majeſty, which I was not certain of being able to perform.

'In this confidence, and in a perfect reliance on your Majeſty's goodneſs to countenance and protect an undertaking of ſuch public benefit, I make an humble tender of my ſervice to your Majeſty, and am ready, if it be your royal pleaſure, to dedicate the remainder of my days to the purſuit and accompliſhment of theſe points. In ſo doing, I am far from being actuated by any ſelfiſh motive. I know I muſt give up another courſe of life, and other purſuits, which, if gain were my object, would be likely to gratify my utmoſt wiſh, with but little pains on my part, to enter upon an undertaking, difficult and laborious to the laſt degree. But ſtill it is that one which has been my chief object in life, and the center to which all my views tended.

'Things are now brought to a criſis. I have, after ſtruggling many years through uncommon hardſhips, at length accompliſhed my part, ſo as to be ready to enter upon the taſk. To the completion of it, aſſiſtance is now neceſſary; I can proceed no farther without it. The duty that I owe to a numerous family, will not permit me to run any farther riſques. And on the other hand, when I conſider the juſt grounds I have to believe, that if the deſign be not executed by myſelf, it never will by any other hand, I cannot help wiſhing that I were enabled to give my whole attention to it, till it ſhould be eſtabliſhed on a ſolid foundation. Nor will my expectations, I hope, be deemed unreaſonable, when the utmoſt I ſhould propoſe during the proſecution of this laborious taſk, is, that my income ſhould not be leſs, than what I could apparently make in a much more eaſy way. And I profeſs to your Majeſty in the ſincerity of my heart, and with the ſame regard to truth as if I were addreſſing the Almighty, that I would prefer a competency in this way, to all the wealth and honours of this world, in any other courſe. However ſtrange ſuch a declaration may appear in theſe times, yet it will not be thought very extraordinary, if known to come from one, who has long loſt all reliſh for the pleaſures of this life; who never had the ſmalleſt ſenſation of avarice, and has long ſince ſeen the vanity of ambition; who has learned to look at time forward, through the ſame end of the perſpective as at time backward; and thus to eſtimate the duration of life, nay of the world itſelf, but as a point in compariſon of a boundleſs eternity; who therefore has no other enjoyment left, but the inward ſatisfaction of diſcharging his duty, to the beſt of his power, to his God, to his King, and to his Country.'

An Addreſs to the rational Advocates for the Church of England, and all who read the Holy Scriptures in their original Languages. By Tyro-Phileleutherus. 8vo. 1s. 6d. Dodſley. 1769.

THE ſituation in which the Author of the preſent ingenious performance finds himſelf, is ſuch as hath a juſt claim to attention. He is a young ſtudent in theology, who, in oppoſition to the flattering worldly views which are ſet before him by his friends, is urged by a ſtrong inclination to dedicate his life to the ſole purpoſe of becoming an uſeful labourer in the ſacred vineyard, and aſpires to the honour of enliſting himſelf one day in the number of the champions of the church of England. But ſome ſcruples are ſtarted up in his way, which he would fain ſee removed, before he enters upon his ſolemn engagement.

The firſt of theſe ſcruples relates to an affair of diſcipline, the ſecond to a point of ſcripture-criticiſm; and both aroſe from a converſation, at which he was preſent, in a very reſpectable company. Some ſharp reflections were caſt upon a clergyman of the author's acquaintance, generally eſteemed for his learning, and aſſiduity in the moſt important duties of his function. A member of the Britiſh parliament, more noted for his implicit attachment to all forms of old eſtabliſhment, than for his acquaintance with the true ſpirit of our happy conſtitution in church and ſtate, accuſed him of taking an unwarrantable liberty in reading the pſalms, in the courſe of his miniſterial duty. To the imprecatory ſentences, which recur ſo frequently in our verſion, he generally gives a prophetical turn, by reading in the future tenſe, the verb, which is there rendered in the imperative mood.

A modeſt hint, indirectly tending to his vindication, was dropped by a gentleman well verſed in the abſtruſe parts of literature; particularly in the oriental languages, that poſſibly thoſe paſſages might be miſtranſlated. This was not allowed to be an available excuſe for one, who had declared his unfeigned aſſent and conſent to the uſe of all things contained in the book of Common Prayer. It was at firſt contended that by this declaration a clergyman is underſtood to teſtify that he entirely and *ex animo* approves every ſentence, word, point, and tittle in the whole book. This, however, according to our author, was immediately diſproved by the plain words of the act; and it was agreed that no poſſible caſe could be ſuppoſed in which a man could alienate or abridge himſelf of the right of private judgment. But ſtill it was inſiſted upon that the liberty aſſumed by the clergyman was inconſiſtent with our eccleſiaſtical eſtabliſhment, and the matter was diſcuſſed with full freedom by the company, which wholly conſiſted of laymen.

The recital of this converſation takes up one half of the addreſs before us; and the firſt perſon who figures in the debate, is a lawyer, of great eminence in his profeſſion, of univerſal candour, and diſtinguiſhed by his maſterly compaſs of thought. It was ſaid by this gentleman, ‘ That he did not ſee why a judicious correction of the received tranſlation of any text of ſcripture, improperly rendered, ſhould not be as plainly allowable in the deſk, as in the pulpit, and as perfectly conſiſtent with that unity of faith and worſhip intended to be provided for by the act for uniformity. The miniſter who preaches or ſpeaks in derogation of any thing contained in the book of Common Prayer, as he certainly does who condemns as faulty the verſion there uſed of the ſcripture, is by that act rendered liable to the ſame penalty, as he who uſes any other order, form or ſervice.'

The barriſter proceeds to make ſome obſervations on the original deſign of religious formalities and confeſſions of faith, and on the purpoſe which the act of uniformity had more immediately in view. But he thinks that the rigour then judged neceſſary to eſtabliſh the public tranquillity, by an uniformity of rites and profeſſion, would manifeſtly now be as impolitic as it might at ſome critical juncture have appeared expedient. 'Accordingly, ſays he, no legal reſtraint that I know of has been laid upon thoſe, who have publicly aſſerted their claim to a greater latitude. By theſe juſt and ſpirited aſſertions, they have done true and laudable ſervice to the church of England, in the opinion of its beſt friends and moſt rational advocates. On the other hand, its blindly devoted vaſſals appear to have done it the greateſt diſſervice, in ſtretching ſubſcriptions and declarations beyond their original deſign, where their rigid ſenſe is diſclaimed as unreaſonable, by all candid and impartial judges.

'In ſhort, notwithſtanding the ſtrict letter of the act, the liberty I mean to defend of correcting any of the numerous miſconſtructions that occur as well in the portions of ſcripture which are read in the liturgy, as in all the reſt, is, I preſume, as agreeable to the ſenſe of the legiſlature, as it is to the ſpirit of a proteſtant church. The moſt eminent and venerable prelates not only approve of it, but are moſt apt to ſet the example themſelves.'

Here the gentleman of the law is interrupted by a noble peer, who, being a diſciple of a late admired writer of his own rank, breaks out into a ſevere invective againſt the clergy, and treats even religious liberty itſelf with that diſregard which ſometimes accompanies the principles of infidelity. The ſpeech of the nobleman ſunk the ſpirits of our author. His heart was painfully dejected by the reiterated ſhocks of thoſe hard and weighty words, 'perjury, ſubſcriptions, conſcience, legal reſtrictions, prevarications, equivocal declarations, diſhonourable ſubtleties, jeſuitical ſubterfuges, myſteries of iniquity, &c.' But while he was in this uneaſy contemplation, he was relieved by a timely interpoſition of the amiable advocate for ſpiritual freedom; who vindicates, at large, the conduct of the moderate clergy, and contends for a latitude of ſubſcription. At the end of his diſcourſe, the lawyer expreſſes his wiſhes that a well weighed and judicious ſcheme of comprehenſion could be happily brought about; and, in that caſe, he thinks that a better fence than ſubſcriptions, as they now ſtand, might be eaſily provided againſt the incurſions of popery, the moſt juſtly dreaded enemy of our church and ſtate.

'What think you, ſays he, of an eccleſiaſtical conſtitution, or ſyſtem of articles, canons, &c. calculated to comprehend all that holds the fixed fundamental principles and points of faith, in which all ſerious and ſincere proteſtants, of every denomination, are unanimouſly agreed, and to exclude thoſe only that holds the peculiar tenets that eſſentially diſtinguiſh all true proteſtantiſm from popery.

'The bleſſings immediately flowing from ſuch an eſtabliſhment, I often enjoy in idea; and cannot help fancying they will one day tranſcend the rapturous emotions experienced by our forefathers at their emerging from their long night of monkiſh ignorance and bigotry. Then will a general reformation indeed enſue, and with it the real commencement of the kingdom of Chriſt—your lordſhip will excuſe me—that ſmile, I perceive, was meant to admoniſh me to uſe a language more familiar to polite and philoſophical ears—then will the tyranny of ſuperſtition ceaſe. The reſiſtleſs prevalence of reaſon, truth, religion, thus unfettered, and free to put forth all their ſtrength, will ſoon convince us how comparatively weak are all the penal reſtrictions we are ſo often called upon to enforce againſt the ſuppoſed encroachments of their then contemptible foe, the church of Rome. Her intolerant principles, and ſlaviſh ſubjection to arbitrary diſcipline, incompatible with all wiſe and well conſtituted government, being thus conſigned to univerſal diſdain and deteſtation, ſhe will herſelf be at length compelled to diſclaim them, and court our friendſhip upon our own approved and deſireable terms. The papal throne, already tottering, will ſuddenly crumble into duſt, unable to ſtand againſt the heaven-directed force of this general union. The beginning and completion of this great work is, I am perſuaded, reſerved to immortalize the glory of our church and nation.

'Shall I candidly confeſs to you the occaſion that has tempted me thus to ſtep out of my province, as you will be apt to accuſe me, though the importance of my ſubject to civil government is infinitely greater than is commonly apprehended; perhaps ſtill greater than of that which your lordſhip often calls my everlaſting topic, the grand American, Iriſh, and Britiſh union?——I have actually now under examination the heads of a well digeſted plan, deſigned by a maſterly hand, for the purpoſes juſt hinted at, which only waits a convenient ſeaſon to be recommended to the government. Though I much doubt its ſucceſs, till the clamorous oppoſition of ignorant zealots, and falſe brethren, who for private conſiderations ſhudder and turn pale at the ſlighteſt hint of opening a door to reformation, ſhall be effectually ſilenced by the public ſcorn, and the predominant influence of truth.' Here the lawyer pauſed;—and after a ſlight ſkirmiſh or two, the conteſt was at an end.

Though we agree with our ingenious author in many things advanced by him, we cannot help excepting to what he has ſaid concerning the act of uniformity. He ſuggeſts, in page 6. that the ſubſcription or conformity required by that act, which paſſed 14 Car. 2. does import ONLY a declaration of unfeigned aſſent and conſent to THE USE of all things contained in the book of Common Prayer, &c.; and that by the declaration demanded of him no clergyman is underſtood to teſtify that he *entirely* and *ex animo* approves every ſentence, word, point, and tittle in the whole book. But this conſtruction ſeems to be erroneous and deluſory. For the very identical form of words, directed by the act, expreſsly limits the declaration of unfeigned aſſent and conſent to ALL and EVERY THING contained and preſcribed in and by the book of Common Prayer, &c.

In the form appointed there is no mention of aſſent and conſent to the USE, much leſs the uſe ALONE of ALL things in the ſaid book contained or preſcribed.—And it will be evident from an inſpection of the Journals of the Houſe of Lords, 18 July 1663, that the lords and commons were perfectly agreed, that to underſtand the declaration of aſſent and conſent ONLY as to the USE of what was preſcribed, was not enough to anſwer the law. A clauſe to this effect was offered to be inſerted in a ſubſequent bill for the relief, &c.; but ſeveral lords proteſted againſt it, as deſtructive to the church of England as now eſtabliſhed. —On the part of the commons, one of the managers openly declared, that ſuch a clauſe, applying ſuch a conſtruction, had in it neither juſtice nor prudence. To aſſume, therefore, the conſtruction contended for by our author is to aſſume a power of interpreting contrary to the judgment of the legiſlators themſelves. If we would ſee this ſcheme particularly diſcuſſed, we may have recourſe to Olyffe, Hoadley, and the late biſhop Clayton, together with the writers who appeared in oppoſition to them.

At the cloſe of the converſation related in this addreſs, the ſubject of the liberty taken by the clergyman in reading the pſalms, is reſumed by the company; and the gentleman verſed in the oriental languages, in anſwer to ſome things thrown out by the member of parliament, renews his charge of the imprecatory paſſages being miſtranſlated. Nay, he aſſerts the miſtakes to be ſo palpable, that they muſt neceſſarily ſtrike ſo young a ſmatterer in theology as our author, who was but juſt initiated into the rudiments of the ſacred language. 'Impoſſible!' cries the writer of the addreſs, with ſome confuſion, 'ſtrike me!—after eſcaping the cenſures of ſo many accurate and learned critics.' 'I will engage,' ſaid the orientaliſt, 'that after one hour's reference to your Buxtorf, or Bythner's Lyra Davidica, and a few glances over a ſingle page of your grammer, the ſketch of the Hebrew conjugations, you ſhall be able to give theſe gentlemen full ſatisfaction.'

Our author chearfully undertook the taſk, and was aſtoniſhed to find the matter literally as obvious as it was repreſented. It will, he thinks, be ſcarce credited, that a common miſtake of the great maſters in Hebrew criticiſm ſhould be evident at firſt ſight to one who has but juſt learned his grammar. Accordingly the remainder of the pamphlet is principally taken up in exhibiting the paſſages of our Engliſh verſion that are exceptionable, together with the literal ſenſe of the particular words of the original, which ſeem to be miſtranſlated; and it is ſhewn, at large, that the imprecations in the pſalms are *future*, and not imperative.

It is certain that the *diræ*, or curſes, are in the future time in the Hebrew. But, as it is acknowledged that the future is often uſed for the imperative, the queſtion, in any particular inſtance, muſt, after all, be determined by the nature of the ſubject, and the character of the ſpeaker, or of the perſons to whom or concerning whom the diſcourſe is made. It would have been much to our author's purpoſe, if he could have evinced, from the deſign of the ſeveral pſalms conſidered by him, that they muſt have been prophetical. If the Greek interpreters are allowed to have underſtood the language they tranſlated from, our verſion is conformable to theirs. Should we believe, with Sykes, Kennicott, and others, that the imprecations of pſalm 109, are not of David againſt his enemies, but of his enemies againſt him, we ſhall have no occaſion to read differently from the Greek and Engliſh tranſlations. We ſhall have occaſion to reſume this ſubject in a future article, when we come to give an account of Merrick's annotations.

Upon the whole, notwithſtanding a few uncautious aſſertions, the judicious and impartial reader will find ſeveral proofs of critical ſagacity and ſolid judgment, in the performance before us; and we heartily join with our worthy author, in wiſhing that redreſs may be obtained in the points he hath diſcuſſed, and that the clergy may be indulged with a greater latitude, in general, than our preſent eccleſiaſtical conſtitution ſeems to admit.

Concluſion of Mr. Bancroft's Eſſay on the Natural Hiſtory of Guiana. *See our laſt, p.* 207.

WE are now arrived at that part of our Author's performance, in which he gives an account of the four Indian nations in Dutch Guiana; viz. the Caribbees, the Accawaus, the Worrows, and the Arrowauks.

‘ The inhabitants of Guiana, ſays Mr. B. are either whites, blacks, or the reddiſh-brown aboriginal natives of America. The promiſcuous intercourſe of theſe different people, has likewiſe generated ſeveral intermediate caſts, whoſe colours immutably depend on their degree of conſanguinity to either Whites, Indians, or Negroes. Theſe are divided into Mulattoes, Tercerones, Quarterones, and Quinterones, with ſeveral intermediate ſubdiviſions, proceeding from their retrograde intercourſe: all which ſufficiently demonſtrate, that neither promiſcuous generation, nor change of climate, can annihilate the natural characteriſtic diſtinctions of theſe different people. Blacks and Whites, however, are not properly natives of this, or any other part of America, having been tranſplanted hither, the former from Europe, and the latter from Africa. I ſhall, however, in a ſubſequent letter, ſubjoin an account of them; but in this ſhall confine myſelf to the Aborigines of Guiana, who, as well as all the natives of America, are commonly, though improperly, called Indians.

'The Indians of Guiana are divided into ſeveral tribes, differing in the degrees of their progreſſive advancement from the ignorance and ferocity of a ſtate of nature, from which they are but little removed. Thoſe who inhabit the far interior parts of the country are but little if at all known; and indeed there are only four nations within the confines of Dutch Guiana, with whom the Europeans have any intercourſe; theſe are the Carribbees, the Accawaus, the Worrows, and Arrowauks. The latter are a friendly, hoſpitable people, and from the vicinity of their reſidence, and conſtant intercourſe with the whites, their manners are better known than thoſe of any other tribe; and as they all agree in many particulars, in deſcribing the three former nations, I ſhall only mention their characteriſtic diſtinctions and peculiarities, confounding the leſs ſingular particulars, in their religion, manners, and cuſtoms, with thoſe of the Arrowauks, for the ſake of brevity.

'The Carribbees are the moſt numerous, brave, warlike, and induſtrious of all the known tribes inhabiting Guiana. They reſide chiefly on the ſea coaſt between Eſſequebo and the Great River Oronoque. They are of a middle ſtature, well made, with regular and agreeable features. They have a ſprightly vivid countenance, and their complexion is the whiteſt of all the four tribes, the Arrowauks excepted. Their language is manly, and very articulate, but is pronounced with a degree of ſharpneſs and vivacity correſponding with their natural diſpoſition. They practiſe polygamy, and have war-captains, though no ſovereigns, or magiſtrates. There is no diviſion of land among them, every one cultivating in proportion to his wants and induſtry; and as they are leſs indolent than the other tribes, they till much more ground than any of them, though a ſmall portion ſuffices even for them, as they cultivate very little except Plantins and Caſſava or Manioc; from theſe they make bread; and from theſe, by fermentation, they make a liquor ſomewhat like ale, of which more hereafter. They live contiguous to each other, and by blowing a ſhell, a thouſand of them may be collected in half an hour. They paint immoderately, chiefly with Arnotta, or Roucou.

'Wars, hunting, and fiſhing are the chief employments of the men; agriculture and domeſtic concerns are abandoned to the women and children, who likewiſe ſpin cotton by the hand, but ſlowly, for want of a proper machine; from this they weave hammocks, but in a very ſlow and tedious manner, for want of inſtruction to employ their labour to advantage. Their manner of weaving is by winding the cotton, when ſpun, round two ſmall wooden ſticks of ſufficient length, placed at about ſeven feet diſtance from each other, diſpoſing the threads ſingly, parallel and contiguous to each other, till they extend a ſufficient width, which is uſually ſix or ſeven feet: the threads thus diſpoſed ſerve for the warp: they then wind a quantity of cotton on a ſmall pointed piece of wood, and begin their weaving at one end, by lifting up every other thread of the warp, and paſſing the pointed ſtick with the woof under it: this they do until they have gone through the whole width of the warp, and then return in the ſame manner, taking up thoſe threads which they miſſed before, and preſſing the threads cloſe together. When the weaving is compleated, the hammock is ſtained with juice of the bark of trees, diſpoſed ſo as to form various figures, which are red, and ever after indelible. The trees which yield this juice, I am informed, are the Wallaba and red Mangrove. To weave a hammock in this manner requires the labour of ſeveral months, and therefore all the other tribes, who have leſs induſtry, content themſelves with hammocks made either from cotton yarn, or the twiſted bark of the Samee tree, connected by net-work. They likewiſe form the teeth of fiſh into ſmall cylinders, which they perforate with a ſmall hole from end to end, and then cut the cylinder into many ſmall pieces, which compoſe ſo many white, ſmooth, ſhining beads, which are ſtrung, and worn for ornament.

‘ Their arms are either bows and arrows, poiſon arrows, which are blown through a hollow reed, or large heavy clubs, made of iron-wood, &c. which are large at one end, with ſharp edges, with which they divide the ſkull of an enemy at a ſingle blow. They have, however, uſually lived in harmony with the neighbouring tribes, until of late they have been corrupted by the Dutch, and excited to make incurſions on the interior Indians, for the ſake of making priſoners, who are afterwards ſold to the inhabitants of the Dutch colonies. Upon theſe occaſions they ſurround the ſcattered houſes of theſe Indians, in the night, while they are ſleeping without apprehenſion of danger, and make them all priſoners: the men, however, who would be apt to eſcape after they were ſold to ſlavery, are uſually put to death, while the women, and children of both ſexes, are reſerved for ſale.

‘ The Carribbee Indians are at perpetual variance with the Spaniards, and frequently commit hoſtilities on their ſettlements at the river Oronoque. They retain a tradition of an Engliſh chief, who many years ſince landed amongſt them, and encouraged them to perſevere in enmity to the Spaniards, promiſing to return and ſettle amongſt them, and afford them aſſiſtance; and it is ſaid that they ſtill preſerve an Engliſh Jack, which he left them, that they might diſtinguiſh his countrymen. This was undoubtedly Sir Walter Raleigh, who, in the year 1595, made a deſcent on the coaſt of Guiana, in ſearch of the fabulous golden city of Manoa del Dorado, and conquered Fort Joſeph, on the river Oronoque.

‘ At the late inſurrection of the ſlaves in the colony of Berbice, theſe Indians were engaged, by the governor of Eſſequebo, to fight againſt the rebel negroes, many of whom they killed, as appeared by the number of hands which they brought away, and for which they received a conſiderable reward. But an adherence to truth obliges me to inform you of a circumſtance relative to this expedition, which I am perſuaded you will read with diſguſt; this is, that they ate the bodies of thoſe negroes

groes whom they killed on this occaſion: an action, which is conſidered by European nations as ſo horrid and unnatural, that the very exiſtence of Cannibals has been lately denied by ſeveral modern compilers of hiſtory, notwithſtanding the repeated atteſtations of travellers to the contrary. For perſons, however, who have never quitted their native country, to determine concerning the manners of diſtant unknown nations, and, on the ſtrength of plauſible appearances, to impeach the veracity of travellers, and poſitively deny thoſe things which, at moſt, they are but permitted to doubt, is a culpable temerity, which well deſerves reprehenſion. I muſt, however, do theſe Indians the juſtice to declare, that they never eat any of the human ſpecies, except their enemies killed in battle, to which they think they have as good a right as thoſe animals by whom they would otherwiſe be eaten. But you will doubtleſs think it unnatural for any animal to devour thoſe of its ſpecies, even when neceſſarily killed in ſelf-defence; and in this I am of your opinion; though I am ſenſible that we have been educated in a ſtate of civilization, ſo different from that of nature, that we are but ill able to determine what is, or what is not natural. It is certainly more unnatural to kill each other by unneceſſary wars, than to eat the bodies of thoſe we have killed: the crime conſiſts in killing, not in eating, as the worm and vulture teſtify, that human fleſh is by no means ſacred. But though civilized nations abhor eating, they are familiarized to the cuſtom of killing each other, which they practiſe with leſs remorſe than the ſavages. But cuſtom is able to reconcile the mind to the moſt unnatural objects. What but habitude and cuſtom could enable us to ſurvey, without an involuntary horror, the mangled carcaſes of inoffenſive animals, expoſed in a London market, who have been killed to gratify our appetites, and whoſe care and ſollicitude for the preſervation of life, demonſtrates that they enjoyed a degree of happineſs therein, of which at leaſt it is cruelty to deprive them. Man's right over the lives of ſubordinate animals I will not diſpute; the apparent difference in the mechaniſm of the maſticatory and digeſtive organs of carnivorous and granivorous animals, evidently demonſtrates, that nature deſigned ſome for the prey of others: but mankind have a natural capacity for ſubſiſting indiſcriminately, either on animal or vegetable food; and numerous inſtances teſtify, that the latter is moſt conducive to health and longevity; and therefore not only humanity, but ſelf-intereſt, conſpire to engage us at leaſt to abridge the quantity of animal food, which at preſent we devour with ſo much avidity.

'Monſ. de la Condamine, I think, cannot allude to the Carribbee Indians, when he mentions a nation of Cannibals north of the river of the Amazons; and yet I have never heard of any other tribe of Indians in Guiana, who eat human fleſh.'

The characteriſtics of the other three Indian nations are in like manner pointed out by our Author.—The Accawau Indians are diſtinguiſhed for their art in the preparation of poiſons; and though not numerous, are yet on this account greatly feared by their neighbours. Beſides the arrow-poiſon, which, proves almoſt inſtantaneouſly fatal, they prepare ſeveral other kinds of poiſon, which given in the ſmalleſt quantities, produce a very ſlow, but inevitable death.

The

The Arrow-poiſon.

'The following is the recipe by which the Accawau arrow-poiſon is uſually prepared, and which I have procured from ſeveral of their Peii's, or phyſicians, at different times, who all exactly agreed in the number and identity of the ingredients, but with ſome variation in their quantities, which, indeed, they have no method of either expreſſing or aſcertaining with exactneſs.

'Take of the bark of the root of Woorara, ſix parts;
Of the bark of Warracobba coura, two parts;
Of the bark of the roots of Couranapi, Baketi, and Hatchybaly, of each one part:

All theſe are to be finely ſcraped, and put into an Indian pot, and covered with water. The pot is then to be placed over a ſlow fire, that the water may ſimmer for a quarter of an hour; after which the juice is to be expreſſed from the bark by the hands, taking care that the ſkin is unbroken: this being done, the bark is to be thrown away, and the juice evaporated over a moderate fire to the conſiſtence of tar, when it is to be removed, and flat pieces of the wood of Cokarito are dipped therein, to which the poiſon, when cold, adheres, appearing like a gum of a brown reddiſh colour. The pieces of wood are then put into large hollow canes, cloſed at the ends with ſkins, and in this manner the poiſon is preſerved until it is wanted to invenom the point of an arrow, at which time it is either diſſolved in water, and the points of arrows dipped in the ſolution; or the wood to which it adheres is held over the fire until it melts, and the points of arrows are then ſmeared with it. The ſmalleſt quantity of this poiſon, conveyed by a wound into the red blood-veſſels of an animal, cauſes it to expire in leſs than a minute, without much apparent pain or uneaſineſs; though ſlight convulſions are ſometimes ſeen near the inſtant of expiration.'—

'If the cuticle is unbroken, this poiſon, diſſolved, may be ſmeared over the whole body, without danger; and I have often, in making experiments, found not only my hands, but arms, wet with a watery ſolution of the Woorara, which is ſuſceptible of a violent effervеſcence with the heat of the ſun only, and which I have ſuffered to dry upon the ſkin with impunity. In this caſe life depends upon a whole ſkin.'

The arrows, and the manner of uſing the arrows by which this poiſon is inflicted, are thus deſcribed:

'The poiſon-arrows are made from ſplinters of the hard, ſolid, outer ſubſtance of the Cokarito tree, and are uſually about twelve inches in length, and are ſomewhat larger than a coarſe knitting needle. One end of the arrow is formed into a ſharp point, and invenomed in the poiſon of Woorara; round the other end is wound a roll of cotton, adapted to the cavity of the reed through which the arrow is to be blown. The arrow, thus decked and armed for deſtruction, is inſerted into a hollow ſtraight reed, ſeveral feet in length, which being directed towards the object, the arrow is, by a ſingle blaſt of air from the lungs, protruded through the cavity of the reed, and flies, with great ſwiftneſs and unerring certainty, the diſtance of thirty or forty yards, conveying ſpeedy and inevitable death to the animal from which it draws blood. Blowing theſe arrows is the principal exerciſe of the Indians from their childhood; and by long uſe and habitude they acquire a degree of dexterity and exactneſs at this exerciſe, which is inimitable by an European, and almoſt incredible.'

Our Author, after giving an account of the infant ſtate of the Indians; their manner of paſſing their idle hours; the ſources of their quarrels; their religious ſentiments; their *Peii* who are at once prieſts and phyſicians; makes the following ſenſible obſervations on

The Advantages and Diſadvantages of Civilization and Refinement.

' In reviewing the manners of theſe Indians, ſome few particulars excepted, I ſurvey an amiable picture of primæval innocence and happineſs; which ariſes chiefly from the fewneſs of their wants, and their univerſal equality. The latter deſtroys all diſtinctions among them, except thoſe of age and perſonal merit, and promotes the eaſe, harmony, and freedom of their mutual converſation and intercourſe. This facilitates the happineſs of the Indian lover, who finds no obſtacles to the fruition of his deſires from inequality in rank or fortune, or from the views which ambition and intereſt inſpire; and this annihilates all envy and diſcontent. But the advantages reſulting from the paucity and ſimplicity of their deſires, contribute to their felicity in a more eminent degree. Man's real wants are but few, and thoſe few not long; though in civilized countries they have been multiplied by luxury and refinement to an excruciating exceſs.

' Thoſe who have been unhappily familiarized to all the various refinements of luxury and effeminacy which attend the great, and whoſe deluded imaginations eſteem them eſſential to happineſs, will hardly believe that an Indian, without any other covering but what modeſty requires, with a ſhelter which cannot deſerve the name of a houſe, and the few culinary and domeſtic utenſils which I have already enumerated, without any other terreſtrial poſſeſſions, and only the ruſtic food which is procured by hunting, dreſſed without variety, art, or delicacy, could form any pretenſions to felicity; and yet, if I may be allowed to judge from external appearances, the happineſs of theſe people may be juſtly envied even by the wealthy of the moſt refined countries; as their happy ignorance of thoſe extravagant deſires and endleſs purſuits, which agitate the great luxurious world, excludes every wiſh beyond their preſent enjoyments.

' The fewneſs and ſimplicity of their wants, with the abundance of means for their ſupply, and the eaſe with which they are acquired, renders all diviſion of property uſeleſs. Each amicably participates the ample bleſſings of an extenſive country, without rivalling his neighbour, or interrupting his happineſs. This renders all government and all laws unneceſſary, as in ſuch a ſtate there can be no temptations to diſhoneſty, fraud, injuſtice, or violence, nor indeed any deſires which may not be gratified with innocence; and that chimerical proneneſs to vice, which, among civilized nations, is thought to be a natural propenſity, has no exiſtence in a ſtate of nature like this, where every one perfectly enjoys the bleſſings of his native freedom and independency, without any reſtraints or fears, but thoſe of religion, which their Peii's have artfully created: to theſe, however, the inhabitants of all countries are, in a greater or leſs degree, ſubjected.

'To acquire the art of diſpenſing with all imaginary wants, and contenting ourſelves with the real conveniencies of life, is the nobleſt exertion of reaſon, and a moſt uſeful acquiſition, as it elevates the mind above the viciſſitudes of fortune. Socrates juſtly obſerves, "That thoſe who want leaſt, approach neareſt to the Gods, who want nothing." The ſimplicity, however, which is ſo apparent in the manners of theſe Indians, is not the effect of a philoſophical ſelf-denial, but of their ignorance of more refined enjoyments, which, however, produces effects equally happy with thoſe which reſult from the moſt auſtere philoſophy; and their manners preſent an emblem of the fabled Elyſian fields, where individuals need not the aſſiſtance of each other, but yet preſerve a conſtant intercourſe of love and friendſhip:

O fortunati nimium, bona ſi ſua nôrint. VIRG.

'Theſe Indians are indeed unlettered and ignorant, as are all thoſe whoſe wants are few; the progreſs of arts and ſciences having ever kept pace with luxury. Mankind ſeldom attend to objects which are not connected with either their pleaſures or neceſſities; and where curioſity is thus unexcited, reaſon will never undergo the trouble of inveſtigating the properties and cauſes of objects, which, when diſcovered, could afford no entertainment: where, therefore, the wants and deſires of mankind are few, their enquiries, and conſequently their knowlege, will be confined. This ignorance, however, is a vehicle of happineſs to theſe Indians, as it would certainly render them miſerable to be endowed with ſentiments and deſires above their capacity of enjoyment; and happy will it be, if they never emerge from their preſent ſtate.

'Several moderns, celebrated in the literary world, from obſerving the innocence and happineſs which ſavage nations enjoy, though ignorant of the liberal arts, have from thence inferred, that arts and ſciences were prejudicial to civilized ſociety, and have proceeded to charge them with all the ill effects reſulting from luxury, which has ever been their companion, or rather their parent. In this, however, they have egregiouſly erred; as thoſe things which, in a ſtate of nature, are uſeleſs, may be highly ſalutary in a ſtate of civilization; as arts and ſciences are the ſureſt antidote againſt the evils of luxury and refinement. The ills of civilized ſociety have their ſource in the unnatural inſtitution and unequal diſtribution of property, which is neceſſarily produced by the different degrees of ſagacity, induſtry, and frugality in individuals, tranſmitted to, and augmented by, an accumulating poſterity, till the diſproportion in the poſſeſſions of different individuals becomes enormous, and creates a thouſand unnatural diſtinctions among mankind, enabling ſome to ſquander the bread of provinces in a profuſion of ſatiating pleaſures; while multitudes ſuffer by want, inſulted by every ſpecies of ſubordinate tyranny, and oppreſſed by every law which gives others protection; while objects ſtill more wretched, who are emaciated with the complicated evils of hunger and diſeaſe, uncloathed even with rags, diſclaimed by the world, and abandoned to the rigours of winter, penury, and deſpair, and whoſe miſeries rather excite horror than compaſſion, daily ſhock humanity. Thus the exceſſive diſproportion of wealth renders the poor miſerable, without augmenting the happineſs of the rich. When this diſparity becomes conſiderable, then, and not till then, luxury advances with all its attendant pleaſures and refinements, which, without communicating an increaſe of happineſs to thoſe who enjoy them, tempt thoſe who have them not to endeavour to acquire them by unjuſt and violent means. Mankind are then taught to connect the idea of happineſs with thoſe of dreſs, equipage, affluence, and all the various amuſements which luxury has invented; thence they become the ſlaves of a thouſand unnatural imaginary wants, which become the ſource of envy, diſcontent, fraud, injuſtice, perjury, and violence, by ſtimulating inordinate appetites, and creating unnatural temptations to vice, too powerful for the ſway of reaſon; and thus mankind becomes the author of moral evil.

'We, in a ſtate of civilization, univerſally complain of an inability to conform to the dictates of reaſon and virtue: an inability which has been unjuſtly charged to a natural propenſity to vice, but which is the ſole production of luxury, and unknown in a ſtate of nature. Luxury, however, in generating immorality, likewiſe promotes the advancement of literature, which, by a variety of means, tends to repreſs and diſcountenance vice. A ſtate in this ſituation, like a body corrupted by intemperance, requires to be ſupported by the continuation of corrupt means; and luxury in the rich promotes induſtry and arts, and feeds and cloaths the labouring poor, who would otherwiſe ſtarve. Thus by an unnatural perverſion of things, the members of a corrupt ſtate derive advantage not only from the follies, but vices of each other; and the fabulous ſpeech and confeſſion of a dying malefactor prevents many from ſtarving.

'But every kind of life has its peculiar advantages as well as evils. The vices of civilized countries, though more numerous, are leſs terrible. Artificial wants extend the circle of our pleaſures; and even luxury, by multiplying our deſires, enlarges our capacity for happineſs. Whether, therefore, we paſs life in the ruſtic ſimplicity and ignorance of Hottentot barbariſm, or in the endleſs pleaſures of refinement and luxury, we ſhall all arrive to the ſame end, and perhaps with an equal portion of happineſs, as far as it depends on external enjoyments, abſtracting only the miſeries of real want and diſeaſe.'

A deſcription of the rivers Berbice, Eſſequebo, and Demerary, with their ſeveral ſettlements and plantations; reflections on the management and diſcipline of ſlaves; and obſervations on the diſeaſes of the climate; make up the remaining part of this work.

Upon the whole, we apprehend our Readers will find this ſketch of the natural hiſtory of Guiana, uſeful and entertaining.

An Eſſay on the Medical Virtues of Acids. By Samuel Farr, M. D. 12mo. 2s. ſewed. Cadell. 1769.

EXPERIENCE and obſervation have thus far aſcertained the medical virtues of acids; that thoſe of the vegetable kingdom, are ſedative, cooling, and antiſeptic; and that thoſe of the mineral kingdom, particularly the vitriolic acid, poſſeſs the ſame virtues when properly diluted, and are likewiſe ſtrengthening and aſtringent. Whether the mineral acids, when ſo far lowered with water, as to have the ſame degree of acidity with the vegetable acids, differ in their medical virtues, or in what this difference conſiſts, does not appear to be clearly determined. In the ſcurvy, it is well known, that the recent vegetable acid is the moſt efficacious, and to be preferred to any of the mineral acids. Let us purſue this ſubject through the eſſay before us.

In the firſt ſection, Dr. Farr gives a ſhort chemical hiſtory of acids; dividing them into three claſſes, viz. the foſſil, vegetable, and animal. The general definition of acids, which we meet with in the beginning of this ſection, appears ſomewhat exceptionable. 'They may be called then, ſays our Author, ſuch bodies or ſubſtances of the ſaline kind, as are ſapid, *though inodorous with regard to our ſenſes,*' &c. &c. This may be true of the vitriolic acid, but the nitrous and muriatic are remarkably volatile, pungent, and *odorous*; and there are few who are not acquainted with the *ſmell* of vinegar.

Dr. Farr, in the ſecond ſection, points out the medical action of acids on the *ſolids* and *fluids* of our bodies. 'The ſtamen or fibre, ſays he, of which our bodies are more immediately compoſed, is capable, like all other bodies, of a mechanical action, by which it may be elongated or contracted. It is endued, likewiſe, with a more particular animated action, as it belongs to a being who is endued with a high degree of irritability and ſenſe. We ſhall conſider the power of acids over the latter in the firſt place, and then attend a little to the methods by which the former is produced. This action of an animal being is hardly ever ſpontaneous, but is almoſt always excited to throw off ſome offending matter. It is neceſſary then that every body, that tends to excite ſuch an action, be endued with a high degree of ſtimulus or acrimony. We know that acids enjoy this power in the higheſt degree of any other; and hence much reaſoning is not neceſſary, to convince us that they are capable of producing the effect that was propoſed. The action that is excited, in conſequence of a ſtimulus or an irritation, is very particular; in ſome ſenſe it may be called a contraction; but yet a reaction is produced, which diſtinguiſhes it from any mechanical affection. Another particular too is this, that it is not confined to the ſimple fibre upon which it acts, but extends to a very great diſtance, and, in conſequence of this, may be excited through the whole ſyſtem.'—This is but an unpromiſing foundation, and we begin to fear that our Author's ſuperſtructure will not be the moſt ſecure.

But let us proceed.—From what we have juſt now quoted, it ſhould ſeem, that acids act upon the animated fibre by a high degree of ſtimulus or acrimony.—Their further effects are briefly theſe. That upon the inanimate fibre, their action is mechanical;

nical; they corrugate and contract: that upon the fluids, their operation is that of coagulation: and that they likewiſe have the power of reſiſting putrefaction. Acids then, when conſidered with relation to the ſolids and fluids of our bodies, are, ſtimulating, aſtringent, coagulating, and antiſeptic.

Theſe general principles being laid down, our Author, in the next ſection, traces out the powers of acids, as they influence more intimately the conſtitution of an animal; and conſiders their effects upon the ſeveral parts of the body, viz. on the mouth, the ſtomach, the inteſtines, in the courſe of the circulation, and upon the ſecretions.

In the fourth ſection, we have the application of our Author's doctrine to particular diſeaſes. 'We come now, ſays he, to the moſt important and moſt intereſting part of our enquiry.—This is an examination into the different diſorders, which may be ſuppoſed to receive benefit, from acid ſubſtances, when exhibited in the form of medicines.—We have already hinted at their effects in many ſymptoms, of conſiderable uſe; but we ſhall attempt now a more particular detail of the diſorders themſelves to which they belong, and to which they are oftener contingent than neceſſary.

'The variety of diſorders that are connected with what we call fever, or a quick pulſe, an acceſſion of heat, and uneaſineſs in different parts of the body, is of ſuch extent, that it will be impoſſible for us to attend, in ſuch a treatiſe as this, to every particular. We ſhall content ourſelves, then, with conſidering fever, as of three kinds, inflammatory, malignant, hectic; and attend to the uſe of acids, when they are exhibited in each of theſe types of the diſeaſe.

'An inflammatory fever, ariſes from a violent action of the vaſcular ſyſtem, proceeding either from obſtructions induced by viſcidity, or from ſpaſms induced by acrimony. In conſequence of either of theſe, the heat of the body is conſiderably increaſed, the blood is circulated in a much quicker and more violent manner, the features are often ſwelled and protruded, and great pain ſometimes produced.—The action of acids, is employed to remove each of theſe ſymptoms, but in particular is calculated, to aſſuage the heat, and regulate the too frequent motion.—The manner by which it produces them is complicated, and rather obſcure. It ſeems to depend, however,

'1ſt, Upon ſuch a ſedative power as ariſes from a conſtant conſtriction. We have already obſerved the power of acids in this particular, and we have obſerved that univerſal ſympathy, that reigns between the ſtomach and the whole ſyſtem, by which, in ſome meaſure, it concurs with every thing that affects this particular part. This conſtriction, however, is not founded upon aſtringency alone. We muſt have recourſe to irritation likewiſe properly to explain it.—And although it ſeems an effect directly oppoſite to what we conſidered as ſuch, yet a more attentive obſervation will convince us of its truth. That conſtriction that ariſes from aſtringency, can never extend itſelf through the ſyſtem; for it is not the effect of an animated being. The aſſiſtance then of ſuch an action, as applies to the truly animal power, muſt be called in to account for this effect. But how it produces it, raiſes a difficulty.—All ſtimulants, when applied to our bodies in a very violent degree, become ſedative, and all ſedatives in a low degree may be conſidered as ſtimulating. It has always been difficult to account for the power of ſedatives; and opium, the chief of them all, has never admitted of a juſt theory.—The fact ſeems to depend upon the great force of the ſtimulating matter, which overcomes the tone of the fibre, and makes it inſenſible of that which affects it with a much leſs. This is not done, however, by a relaxation; the contrary to it, as we mentioned before, is produced, and to this aſtringency in the preſent caſe will greatly contribute, though of itſelf entirely unequal to ſo powerful an effect.—The conſequence of a violent conſtriction is always a ſenſe of cold, and the common influence of cold is to produce this circumſtance. Beſides this, the greater motion of the vaſcular ſyſtem, which probably increaſed the general heat, being taken off, a cooling quality, or rather a delivery from heat, is attributed to theſe bodies.'

The ſedative power of acids is well known; and we muſt confeſs ourſelves to be but very little enlightened by our Author's theory of this matter. That a ſedative power ariſes from a conſtant conſtriction, and this conſtriction again from an irritation; are things which appear to us to be quite *in nubibus*. Neither are we quite clear, that '*all ſtimulants, when applied to our bodies in a very violent degree, become ſedative*; *and that all ſedatives in a low degree, may be conſidered as ſtimulating*.'

The theory of the cooling effect of acids: their operation in inflammatory fevers; in putrid or malignant fevers; in the ſmall-pox; and other diſeaſes; fill up this laſt ſection.

Our Readers will probably form a ſufficient judgment of the eſſay before us, from the word's of our Author's *concluſion*.——'It might be expected, ſays he, and with a great deal of juſtice, that ſome experiments and particular caſes of diſeaſe ſhould be added to the different obſervations that have been made in this Eſſay. We muſt confeſs, that every theory is defective in its moſt eſſential part, that is not built upon matters of fact: but we hope that we have departed very little from thoſe that are already eſtabliſhed by the beſt authority, in our enumeration of diſeaſes; and have only undertaken to exerciſe our rational powers upon, and inveſt in a plauſible theory, what has been the experience of many ages. And from what we have done, all we can hope for, is, that the utility of ſuch medicines as we have conſidered will be extended as far as the ratio of their action will permit, though never yet brought into practice; and on the contrary, that they will be prohibited, where they have been employed without a proper foundation.'

Theories, however ingeniouſly invented, are but of little conſequence, if not *clearly* ſupported by the ſubſtantial authority of fact and experiment.

The Life of Alexander Pope, Eſq; compiled from original Manuſcripts, with a critical Eſſay on his Writings and Genius. By Owen Ruffhead, Eſq. 8vo. 7s. 6d. bound. Bathurſt, &c. 1769.

MR. Ruffhead acquaints the reader, in a ſhort advertiſement prefixed to his work, that the hiſtory has been chiefly compiled from original manuſcripts, which were put into his hands by Dr. Warburton, the preſent biſhop of Glouceſter, who was intimately acquainted with Mr. Pope.

With reſpect to his own critical remarks on Mr. Pope's writings and genius, he ſays he is not over anxious that others ſhould adopt his ſentiments; that he ſhall think it ſufficient if his remarks ſhould induce the reader to review his own opinion; and that where he has preſumed to differ from reſpectable authorities, he would rather be underſtood to propoſe a doubt, than to offer a contradiction.

Mr. Ruffhead ſays, 'that when it is conſidered, that the faculties which men receive from Nature are perhaps nearly equal, and that few diſtinguiſh themſelves by the diſplay of ſuperior talents, we are curious to become acquainted with the hiſtory of thoſe who by their merits have tranſmitted their names to poſterity; and are anxious to diſcover by what means they attained that degree of excellence which immortalized their memories.'

But admitting that the deſire of knowing the hiſtory of eminent perſons may be thus excited, it can be thus excited but in very few; very few have adopted the notion that the faculties of men are nearly equal, and of thoſe few, a ſmall proportion only could be excited to read the Life of Pope, by a deſire to learn how they might become poets: the deſire of being acquainted with uncommon characters is general, and muſt be referred into a general cauſe, *curioſity*; the ſame paſſion that prompts us to be acquainted with other uncommon objects, and extraordinary events; to ſee foreign countries, rare animals, &c.

To ſupport his hypotheſis, that the faculties of men are by nature nearly equal; Mr. R. obſerves, that reputation has generally

nerally been owed to adventitious circumſtances exciting application and perſeverance.

It is indeed true, that where there has been great excellence, there have been application and perſeverance; but that wherever there have been application and perſeverance, there has been great excellence, may well be doubted. No character is more common than a laborious dunce. Men have drudged fifty years at poetry, have pored over all poets and all critics, and flattered themſelves that they had a taſte for the ſtudy, who were never able to conceive a poetical image or ſentiment, or even to write better verſes than thoſe of Huggins's tranſlation of Arioſto. Many who can receive and retain knowledge as a caſk receives and retains liquor, have no more ability to inveſtigate or create, than the caſk to produce grapes, or make wine. It cannot be ſuppoſed, that Pope had taken the ſame pains at 16, that Creech and Dennis and Trapp had taken at 40, yet Pope wrote better verſes at 14, than Creech and Dennis and Trapp could ever write in their lives. Mr. Ruffhead obſerves in a note, which ſeems intended to preclude objections to this notion, that though Genius ſhould depend upon the power of attention, yet the power of attention is greater or leſs according to the degree of paſſion that excites it; and that this again depends in great meaſure upon *certain conſtitutional, though unknown differences in the ſtructure of our minds.* But this ſeems to bear harder upon nature than the general notion that men are unequal; for the gift of ability without the paſſion which is eſſentially neceſſary to its uſe, is a ſoleciſm in nature: it is building a windmill in a barn. He ſays, indeed, that to be proud of the gifts of nature is a prepoſterous vanity, and that our improvements alone give a rational ground for inward approbation. But if we cannot apply ſo as to improve, but in proportion to a certain *conſtitutional ſtructure of our minds*, and if, in conſequence of ſuch ſtructure, we ſhall be *impelled by a paſſion* to apply and improve; improvement is no more a juſt ground of ſelf-approbation, than an act which lawfully gratifies any other appetite or paſſion,—than eating when we are hungry, or drinking when we thirſt. In another note, intended to qualify his general aſſertion, our author ſays, that education contributes *moſtly* to the inequality of *talents*: but there is great reaſon to ſuppoſe, that to inequality of *talents*, properly ſpeaking, education contributes *nothing*. Education plants and weeds, but it does not manure; the ſoil is by nature fertile or barren, and what by nature it is, it will ever remain. A rich ſoil, without the culture of education, will be covered with a wild and worthleſs luxuriance; and with culture, ſand and rock will produce nothing.

It need only be obſerved farther, that if men are unequal in a ſmall degree, the inequality includes all the difficulties that ariſe from their being unequal in a greater; ſo that qualifying the propoſition, *All men are naturally equal*, by inſerting the word *nearly*, anſwers no purpoſe.

Mr. Ruffhead's plan is to give the moſt intereſting particulars of Mr. Pope's life, interwoven with an account of his writings, and ſeveral anecdotes of his contemporaries; occaſional critical remarks; animadverſions on the criticiſms of others; an attempt to aſcertain the nature, force, and extent of his genius; and a defence of his moral character, deduced from the uniform coincidence of his public and private ſentiments, and his conduct in the various relations of life.

The exhibition of his moral character, the writer ſays, will be of moſt general uſe, becauſe all may emulate him as a man, though *very few are bleſt with powers* to rival him as an author.

But if *few are bleſt with powers* to rival Mr. Pope as an author, how can it be true that *all men by nature are nearly equal?* or how can a preceding aſſertion be ſupported, ‘ that this account of Pope's life concerns men of *every rank*, becauſe it exhibits the means by which an obſcure man made his way to fame,’ if it is in the power of a *few only*, by the ſame means, to attain the ſame end?

Mr. Ruffhead juſtly obſerves, that the life of a ſtudious man being regular and uniform, an account of it can conſiſt of little more than the character of himſelf and of his writings, and cannot be expected to entertain as a ſeries of events. Of what is here brought together concerning Mr. Pope, more than character and criticiſm, the following is an epitome.

His father, Alexander Pope, was a conſiderable merchant, of a good family in Oxfordſhire, and a diſtant relation of the earl of Downe; he married Editha, the daughter of William Turner, Eſq; of York, to whom her elder brother, who became a general officer in Spain, left what remained of the family-eſtate, after ſequeſtrations and forfeiture.

Alexander, the poet, was born in London, on the 21ſt of May 1688. He, very early, took uncommon delight in reading, and learned to write by imitating print. His family being of the Romiſh religion, he was, at about eight years of age, placed under the private tuition of one Taverner, a prieſt, who lived ſomewhere in Hampſhire, from whom he learned the rudiments of the Latin and Greek languages.

About this time he met with Ogilby's Homer, and Sandys's Ovid, which he read with a delight that ſhewed the bent of his genius. Upon this little incident it might have been remarked, that Pope formed his verſification by the power and rectitude of his own genius and taſte: it is natural to imitate what is firſt read with delight; and perhaps very few beſides Pope, who ſhould firſt have read the verſes of Ogilby and Sandys, would afterwards have written with more general harmony than Dryden.

If, according to this account, he learned the rudiments of Latin and Greek under Taverner, he muſt have learnt with aſtoniſhing rapidity, for he was not with him more than a year: he was ſent from Taverner to a private ſchool at Twiford, near Wincheſter, and there he continued a year: from this ſchool he was ſent to another near Hyde-park, and then it is ſaid he was but ten years old. At theſe ſchools he rather loſt ſome of what he had learnt of Taverner, than acquired more; of which he was ſo ſenſible, that among his earlieſt pieces, there is a ſatire on his maſter at Twiford.

But though he was with Taverner but a year, and rather *loſt* than *gained* ground, from the time he left him, yet it appears by this account, that in the courſe of his ſchool exerciſes, he tranſlated above a fourth of Ovid's metamorphoſes, and that part of the Thebaid of Statius, which having been corrected afterwards, we find among his works.

While he was at ſchool near Hyde-park, he found means to be frequently at the play-houſe, and was ſo captivated with the drama, that he turned the chief tranſactions of the Iliad into a kind of play, compoſed of a number of ſpeeches from Ogilby's tranſlation, tacked together with verſes of his own.

He prevailed upon his ſchool-fellows to take parts in this play, and upon his maſter's gardener to act the character of Ajax.

At the ſchool near Hyde-park he continued about 2 years, and then, being about 12 years old, he went to reſide at Binfield, in Windſor-foreſt, with his father, who, about the time of the Revolution, when Pope was a year old, had retired from buſineſs with about 20,000 pounds, which he put into a cheſt, and ſpent as he wanted it: for being a Papiſt, he could not purchaſe land, and he made a point of conſcience not to lend it to the new government; ſo that when Pope came to the ſucceſſion, great part of the money was expended.

At Binfield, Pope was, for a few months, put under the tuition of another prieſt; but from him it is ſaid he received little benefit, having made no further progreſs than being able to conſtrue a little of Tully's Offices, which, after having tranſlated Ovid and Statius, he might certainly do, without great advances in learning.

Hitherto then he muſt have known nothing but what he learnt during one year under Taverner: and from this time till twenty, he became his own preceptor, and gained what other knowledge he had by reading the claſſics, eſpecially the poets, to whom he applied with great aſſiduity and delight.

When he was yet a child, his father would often ſet him to make Engliſh verſes, and, though no poet, was yet very difficult to be pleaſed: he made his ſon correct them again and again. When they were to his mind, he took pleaſure in reading them, and would ſay, 'Theſe are good rhymes.'

It appears by the eighth letter to Mr. Cromwell, that his father had ſometimes recommended the ſtudy of phyſic: but this was certainly mere recommendation; for, in his epiſtle to Dr. Arbuthnot, he ſays,

'I left no calling for this idle trade
'No duty broke, *no father diſobey'd*.'

Sometime between the age of thirteen and fifteen, he compoſed a comedy and a tragedy. The ſubject of the comedy is not known, but the tragedy was founded on the legend of Saint Genevieve. He ſoon afterwards attempted an epic, which he called Alcander, and of which he wrote about four books, of one thouſand lines each. He was importuned by Betterton the player, whom he knew from a boy, to convert it into a tragedy, but he refuſed; he was afterwards, ſays Mr. Ruffhead, adviſed by biſhop Atterbury to burn it, and he complied, though not without ſome regret.

Mr. Ruffhead immediately quotes a paſſage from one of the biſhop's letters to Pope, which ſeems to imply that he did *not* adviſe him to burn this poem, but that Pope firſt acquainted him both with the intention and the fact. 'I am not ſorry, ſays the biſhop, that Alcander is burnt, *had I known your intentions, I would have interceded for the firſt page*, and put it among my curioſities.' The biſhop would ſcarce have thought it worth while to ſay that *he was not ſorry* for the doing what he *adviſed* to be done; nor would he have regretted the not knowing an intention he had produced, or delayed to expreſs his deſire that a leaf ſhould be preſerved, till it was too late to be gratified. The tragedy and comedy ſhared the ſame fate with Alcander. Some of the extravagancies in this epic he produces as examples in the Art of Sinking in Poetry, and ſigns them *Anonymous*.

When he was fifteen, having made a conſiderable progreſs in the learned languages, he came to London to learn the French and Italian, which he acquired with great diſpatch.

About this time he made a tranſlation of Tully *de Senectute*, a copy of which is ſaid to be preſerved in Lord Oxford's library. From this time till he was twenty, he devoted himſelf wholly to the reading the moſt conſiderable poets and critics in the Greek, Latin, French, Italian, and Engliſh languages.

In all this time he never read any treatiſe on logic or rhetoric; Locke's Eſſay fell into his hands by chance, which at firſt he found quite inſipid, but he afterwards read it with great attention and pleaſure. He read Temple's eſſays alſo, but uſed to paſs lightly over the political paſſages, having a diſlike to the ſubject, which continued through his whole life.

He now read wholly for pleaſure, and his ſtudies were confined to poetry and the belles lettres: of the Latin poets he preferred Statius next to Virgil, and of the Italian he liked Taſſo better than Arioſto.

In this interval he wrote his Ode to Solitude, and the Paſtorals; and it ſeems that in this interval too he had the firſt view of Dryden's works: from the moment he had ſeen Dryden he abandoned Spencer and Waller, and applied to that great maſter with unremitted attention.

Mr. Ruffhead infers from this, that 'Pope learnt all the magic of his verſification from Dryden,' which perhaps is not doing Pope juſtice: of whom had he learnt when, after reading Ogilby and Sandys, he made what, in the nice judgment of his father, were *good rhymes*? Of whom did Dryden learn? If Dryden, without ſuch a model as he became to Pope, improved verſification by the force of his own genius, why muſt Pope neceſſarily derive his verſification from Dryden? it is ſaid indeed that Pope adopted the very turn of Dryden's periods, but this is begging the queſtion; the periods of Pope became ſimilar to thoſe of Dryden from a common cauſe,——truth and perfection are one.

Pope, from the time of his having firſt read the works of Dryden, became impatient to ſee him, and was at length by a friend introduced to him at a coffee-houſe, but Dryden died before any intimacy could be formed between them. Mr. Ruffhead ſays that the fourth paſtoral, the author's favourite, *was written* to the memory of Mrs. Tempeſt, but from the very note which is inſerted to prove it, this appears to be a miſtake. 'Your laſt eclogue, ſays Mr. Walſh, in a letter, being on the ſame ſubject with that of mine on Mrs. Tempeſt's death, I ſhould take it very kindly in you *to give it a little turn*, AS IF IT WERE *to the memory of the ſame lady*, if they were not written for ſome particular woman whom you would make immortal.' By this extract from Walſh's letter, it appears that Pope did *not write* this paſtoral to the memory of Mrs. Tempeſt, but that at Mr. Walſh's requeſt to give it *afterwards* a little turn *as if it had* been ſo written, he inſcribed it to her memory.

At the age of twenty, it is ſaid that he retraced his ſtudies from the beginning, and went through the ſeveral parts of a learned education upon a regular plan, but whether alone or with aſſiſtance does not appear.

In this courſe he perſevered till twenty-ſeven, and went through thoſe parts of philoſophy and hiſtory which moſt contributed to encreaſe his ſtore of ſentiment; and he reduced his natural talent for poetry to a ſcience.

During his reſidence at Binfield he became acquainted with Sir William Trumball, who retired into that neighbourhood in 1697 from being ſecretary of ſtate; what was Pope's age when the acquaintance commenced does not appear, but it continued till Sir William died.

His paſtorals brought him acquainted with the moſt eminent men of his time, Mr. Wycherly, Mr. Walſh, Lord Lanſdown, Dr. Garth, Lord Halifax, Lord Somers and ſeveral others. He is ſaid to have loſt the friendſhip of Mr. Wycherly by correcting his bad poetry, and of Mr. Cromwell, one of his earlieſt friends, by correcting his bad taſte.

Though the paſtorals were written in 1704, the author being then ſixteen, they were not publiſhed till 1709 *. About the ſame year, 1704, he alſo wrote that part of his Windſor Foreſt which relates to the country, and in the year 1713 he wrote the reſt, and publiſhed the poem.

The lyric pieces, particularly the Ode on St. Cecilia's day, were written ſoon after the paſtorals; and, according to Mr. Ruffhead, the Eſſay on Criticiſm before the author was twenty. In Dr. Warburton's edition it is ſaid to have been written in the year 1709, when he was one and twenty. Mr. Ruffhead ſays it was publiſhed within two years after it was written; if ſo, it was publiſhed in 1710, three years before his Windſor Foreſt.

This piece was attacked by Dennis, principally, as he confeſſed, becauſe it had more applauſe than it deſerved: Pope allowed ſome of Dennis's remarks to be juſt, and ſaid he would alter the paſſages. Colonel Hamilton, and others, tranſlated it into French verſe: it was alſo tranſlated into Latin verſe by ſeveral ingenious writers; particularly Mr. Smart, and Dr. Kirkpatrick, the author of an Engliſh poem called the Sea Piece, in which, though it is little known, there are many very fine paſſages †.

In the year 1712, Mr. Pope being then four and twenty, he wrote his Rape of the Lock; the account given of the incidents which produced this poem is exactly the ſame with that in Dr. Warburton's edition. It was tranſlated into French, Italian, and Latin; Pope himſelf wrote a humorous piece intitled a Key to the Lock, whimſically maintaining that the Rape of the Lock was an allegorical poem written to ridicule the barrier treaty.

Mr. Pope's next poetical compoſition was the Elegy to the Memory of an unfortunate Lady, of whom the account here given is little more than may be gathered from Dr. Warburton's note, and from the poem itſelf.

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* This appears by a note in Dr. Warburton's edition, but is not mentioned by Mr. Ruffhead.

† See Review, vol. II. p. 257.

Mr. Ruffhead proceeds to give an account of the ſeveral performances of Mr. Pope, as they ſtand in Dr. Warburton's edition.

Of the Epiſtle from Eloiſa to Abelard he juſtly obſerves that, the exquiſite painting of licentious paſſion, the glowing lines that expreſs Eloiſa's fondneſs, her contempt of connubial ties, and the unbounded freedom of her attachment, have produced diſpoſitions and ſentiments by no means favourable to virtue: They have, ſays he, been often repeated with too much ſucceſs by artful libertines to forward the purpoſes of ſeduction, and have perhaps as often been remembered by the deluded fair one, and deemed a ſanction for deviations from virtue.

Mr. Pope wrote his Temple of Fame before his Rape of the Lock, though in the arrangement of his works it ſtands afterwards, and is mentioned in that order by Mr. Ruffhead. It appears to have been written in 1711 and publiſhed in 1713. But Mr. Ruffhead ſays that Mr. Pope, before he publiſhed this piece, had made a conſiderable progreſs in his tranſlation of Homer.

In 1713, when he was in his twenty-fifth year, he circulated propoſals for publiſhing this tranſlation by ſubſcription.

Mr. Ruffhead, in the general account that he has given of Mr. Pope's employments and purſuits, from the age of twenty to twenty-ſeven, ſays, that in this early part of his life, he *inherited a decent competence*, *free from want and dependance*, and was under no neceſſity to publiſh for preſent ſupply. Yet he ſays that he undertook this tranſlation ſolely with a view to profit, being then *ſo deſtitute of money that he had not ſufficient to purchaſe the books he had occaſion for:* Is there not ſome inconſiſtency here? It has been juſt ſaid that Mr. Pope had tranſlated *a conſiderable part of Homer* before he publiſhed his Temple of Fame, but there is reaſon to ſuſpect this to be a miſtake; for, in a ſubſequent page, we find this paſſage, ' he *no ſooner* reſolved on the attempt which he *began* about the age of twenty-five, than he proſecuted it with great ardour and aſſiduity.' Now if he proſecuted this work from the time he reſolved upon it, and *began* it at twenty-five; he was ſo far from having tranſlated a conſiderable part of it before he publiſhed his Temple of Fame, that he had not then ſo much as reſolved upon the work.

The truth ſeems to be, that having reſolved to tranſlate Homer, who to Engliſh readers was at that time comparatively unknown, he wrote his Temple of Fame, of which Homer is manifeſtly the hero, and publiſhed it at the ſame time with his propoſals, in order to render Homer the object of general curioſity and regard, and exhibit a ſpecimen of his abilities to tranſlate him. To this laborious undertaking he was prompted by *Sir William* Trumball and other friends, but Lord Oxford always diſcouraged it, ſaying that ſo good a writer ought not to tranſlate.

He tranſlated the Iliad in five years, notwithſtanding his ſtrict attention to preſerve the reputation he had acquired, which induced him to conſult a great number of authors, and to take a journey to Oxford for the benefit of the Bodleian library.

The firſt manuſcript copy is yet in being, and is deſigned for ſome public library as a ſingular curioſity, being written on the envelopes of letters, which occaſioned Swift's calling him paper-ſparing Pope.

He publiſhed the tranſlation of the Iliad for his own benefit; his ſubſcription amounted to 6000 l. and he ſold the work for 1200 l. and all the ſubſcription copies, to Lintot, who was ſoon made rich by his bargain.

Parnelle wrote the life of Homer, but Pope collected and claſſed the materials, and had afterwards as much trouble in correcting the compoſition as if he had written it.

Pope wrote the notes on the Iliad, Brome thoſe on the Odyſſey.

In the laſt edition which Mr. Pope himſelf publiſhed of the Iliad, the preſent biſhop of Glouceſter, at his deſire, as appears by a letter inſerted in a note ſubjoined to this account, reviſed and corrected the preface, and the Eſſay on Homer, as they now ſtand.

Mr. Ruffhead ſays, that Mr. Pope's friendſhip with Mr. Addiſon commenced in 1713; but this muſt be a miſtake. Pope wrote the firſt ſketch of the Rape of the Lock in 1711, and added the machinery in 1712, the date of the piece in Dr. Warburton's edition. He ſhewed Addiſon his project for the machinery, before he added it; and Addiſon diſapproved it, as it appears, from envy: Pope's acquaintance with Addiſon therefore muſt have been of near two years ſtanding in 1713.

The ſtory of Addiſon's tranſlating the firſt book of the Iliad, and publiſhing it under the name of Tickel, his dependant, is well known; Mr. Ruffhead ſays it happened *ſoon after* Mr. Addiſon adviſed Mr. Pope againſt adding the machinery to the Rape of the Lock: if ſo, it happened in or before the year 1713, and their friendſhip, being broken by this incident, muſt have been broken before the time aſſigned for its commencement. The dates to which theſe facts are referred muſt certainly be very erroneous.

Mr. Pope, in the firſt warmth of his reſentment, conceived a deſign to expoſe the defects of Addiſon's rival tranſlation by a ſevere criticiſm; the copy which he marked for that purpoſe, ſays Mr. Ruffhead, now lies before me, in the margin of which the ſeveral faults in tranſlation, language, and numbers, are claſſed under proper heads, but the growing ſplendor of Mr.

Pope's tranſlation ſoon threw the rival performance into ſuch obſcurity, that he determined to leave it there, to periſh and be forgotten.

Some attempts were afterwards made to reconcile them, by their common friends Mr. Jarvis and Sir Richard Steel, and an interview was procured, at which Gay alſo was preſent; but Addiſon is ſaid to have uſed ſo many taunting and depreciating expreſſions, with an affected calmneſs of temper, and Pope to have reſented them with ſo glowing a ſpirit, that they parted without ceremony; and Pope, while the provocation was yet recent, wrote the character of Addiſon, which is to be found in his Epiſtle to Dr. Arbuthnot: Pope ſent it in a letter to Addiſon long before it was publiſhed, and did not take it into his works till it had been printed by Curl and the journaliſts of thoſe times. Addiſon ever afterwards treated Pope with civility.

The celebrity which Pope acquired by his tranſlation of Homer united againſt him all the malice and dulneſs of the time: ſomething was every day ſcrawled under the name of criticiſm, which was always ſcurrilous in proportion as it was impotent; and Pope carefully collected theſe pieces, to which, having bound them up in all ſizes, he prefixed this motto from Job, 'O! that mine adverſary had written a book!' As many of theſe writers were anonymous, Pope inſerted the name, with occaſional remarks: the collection is ſtill in being, and is offered to any public library that firſt aſks it.

Pope never anſwered any of them, which was the ſevereſt mortification and diſappointment that they could ſuffer; but he was unfortunate enough to incur the cenſure of Madam Dacier, from whom he confeſſed that he received great helps. He had mentioned her in his preface without the politeneſs that was due to her ſex and merit; ſhe, in return, controverted ſome of his ſentiments: but Pope, though he would make no reply to the illiberal abuſe of ruffians and dunces, immediately paid a proper attention to Madam Dacier; he wrote her a genteel and obliging letter, in which he expreſſed his concern at having written any thing to diſpleaſe ſo excellent a genius; and ſhe, with an amiable frankneſs, proteſted ſhe would forget all that was paſſed: and there was from this time the appearance of perfect eſteem and regard between them.

Having eſtabliſhed both his fortune and reputation by this work, he removed, with his father and mother, from Binfield to Twickenham. It is ſaid that he ſold the little eſtate at Binfield, and purchaſed the houſe at Twickenham; but how the eſtate became his, his father being ſtill alive, or how he could have ſaleable property in land, being a papiſt, does not appear.

It ſaid that Mr. Pope's removal from Binfield to Twickenham took place in the year 1715; but if ſo, it ſeems difficult to conceive how it could depend upon the eſtabliſhment of his fame and fortune by the tranſlation of Homer, for the work was not begun till 1713, and he was five years in tranſlating the Iliad; ſo that if he removed to Twickenham in 1715, he removed three years before the Iliad was finiſhed.

But however this be, Mr. Pope conſidered his ſettling at Twickenham as one of the great æras of his life. He improved the place with great taſte. One of its principal ornaments was his grotto, the decoration of which was a favourite amuſement of his declining years; and he was aſſiſted by preſents of various kinds from perſons of high rank, particularly the late Prince of Wales.

About two years after his removal to Twickenham, his father died ſuddenly, at the age of ſeventy-five; he buried him at Twickenham, and erected a monument to his memory.

In the ſame year, 1717, while he was engaged in the tranſlation of Homer, he printed a collection of all the poetical pieces he had then written; and, in the year 1721, he publiſhed his edition of Shakeſpeare.

When the Iliad was all publiſhed, Mr. Pope engaged in the tranſlation of the Odyſſey, which he publiſhed in the ſame manner, and ſold for 600 l. juſt half what he had obtained for the Iliad. The ſale of the Odyſſey was not ſo great as was expected from the ſale of the Iliad.

In this work Mr. Pope was aſſiſted by Brome and Fenton; to Brome he gave 600 l. and to Fenton 300 l. ſo that their part of the work coſt him three hundred pounds more than he received of Lintot for the whole, ſetting aſide the ſubſcription copies, the number of which does not appear. Pope amended and corrected Brome's and Fenton's parts throughout.

He did not ſolicit ſubſcriptions for the Odyſſey as a work to be performed wholly by himſelf. In the propoſal for the Odyſſey there are theſe words, 'I take this occaſion to declare that the future benefit of this propoſal is not ſolely for my own uſe, but for that of two of my friends who have aſſiſted me in it.'

It may however be remarked that this declaration ſeems not exactly to quadrate with Pope's giving Fenton and Brome a certain ſum for their labour, becauſe in that caſe he had a right to appropriate the benefit of the propoſal ſolely to himſelf.

The tranſlation of the Odyſſey was compleated in the year 1725, juſt ſeven years after the completion of the Iliad,—if that was begun in 1713, and finiſhed in five years: Pope at this time being juſt thirty-ſeven.

In the following year he engaged with his friends, Swift and Arbuthnot, in printing the five volumes that are called Pope's and Swift's Miſcellanies.

About this time, 1726, Mr. Ruffhead ſays, that 'as Pope was returning home from a viſit, in a friend's *chariot*, it happened *on paſſing a bridge* to be overturned, and thrown with the horſes into the water:' but his account of this accident is very imperfect and erroneous. The friend he had been to viſit, and in whoſe carriage he was returning, was lord Bolingbroke; and it is ſo far from being the fact that it was overturned in *paſſing a bridge*, that the accident was occaſioned by the bridge *being down*, which made it neceſſary for the horſes to go through the water: "the bridge, ſays lord Bolingbroke in a letter to Swift, dated Sept. 1726, *was down*, the *coach* forced to go through the water, the bank ſteep, a hole on one ſide, and a block of timber on the other, the night as dark as pitch." The fall was broke by the water, but the glaſſes were up, and if one of lord Bolingbroke's ſervants had not broken the glaſs, and pulled Mr. Pope through the window, he would have been drowned; his right hand was ſo ſeverely cut, that he loſt the uſe of two of his fingers.

The next conſiderable work which Mr. Pope undertook, was his Eſſay on Man. The time is not here mentioned; but it appears by a letter of lord Bolingbroke to dean Swift, that the three firſt epiſtles were finiſhed in 1731.

Mr. Ruffhead ſays it has been generally underſtood, that Mr. Pope engaged in this undertaking by the advice of lord Bolingbroke, but that although the poet permitted him to be conſidered by the public as his *philoſopher* and *guide*, yet Pope was in fact the philoſopher and guide of Bolingbroke, and that, if his lordſhip's word is to be taken, Pope was ſo far from putting his proſe into verſe, that he put Pope's verſe into proſe. Where his lordſhip's word is given for this fact we are not told; but in his letter juſt cited there are theſe words, "Does Pope talk to you of the noble work, *which, at my inſtigation, he has begun?*"—Lord B. then mentions the ſyſtem particularly which this noble work is to diſplay, and adds, "you will not underſtand that Pope will go ſo deep into the argument, or carry it ſo far as I have hinted."

That Pope undertook the Eſſay on Man at lord Bolingbroke's inſtigation, is expreſsly affirmed, and that the ſyſtem was Bolingbroke's and not Pope's, is ſurely very ſtrongly implied, by the intimation that Pope would not execute the whole plan which his lordſhip has here marked out. This teſtimony of lord Bolingbroke, and Pope's own acknowledgment that in this work lord B. was his philoſopher and guide, ſeem abundantly to juſtify the general opinion, notwithſtanding all that Mr. Ruffhead has alleged to the contrary.

The Eſſay on Man was originally intended to have conſiſted of four books, of which the four epiſtles now extant conſtitute the firſt. Each of the other books was to have conſiſted of four epiſtles; but the work was interrupted, poſtponed, and at laſt laid aſide, to which many cauſes concurred.

The four Moral eſſays, which conclude the third volume of Mr. Pope's works, would have been parts of the Eſſay on Man, if he had fully executed his deſign.

There is a fifth epiſtle in the third volume, addreſſed to Mr. Addiſon on his dialogue on medals. This, Mr. Ruffhead ſays, was *the laſt* of Mr. Pope's moral eſſays; a ſtrange miſtake! its being addreſſed to Addiſon proves the contrary: in Dr. Warburton's edition it is ſaid to have been originally written in 1715, and publiſhed in quarto when the laſt verſes on Mr. Craggs were added. If the breach between Addiſon and Pope happened before theſe verſes were originally written, they reflect great honour on Pope's character. The printing of them, with the additional verſes, after Addiſon's death, upon the publication of his works by Tickell, is alone a noble teſtimony of his placability, which the Author of his Life ſhould have remarked.

Mr. Pope is ſaid to have written his Imitations of Horace, as anſwers to thoſe who ſlandered him for his Ethic Epiſtles.

As he ſolemnly declared, that the character of Timon, in his Epiſtle to the earl of Burlington, was not intended for the D. of Chandois; ſo he aſſured lord Peterborough, that the character of Sappho, in his Imitation of the firſt Satire of the ſecond Book of Horace, was not intended for lady Mary ———. Of the ſincerity of theſe declarations the reader muſt judge from his works and his character. Mr. Pope ſeems to have been content that the public ſhould refer his character of lord Fanny to lord Harvey, till his lordſhip took ſome meaſures to revenge the inſult; and even then, though he inſinuates that theſe meaſures were injurious and cruel, he does not directly deny the fact that was reſented. It is certain that if he intended his ſatire againſt lord Harvey, he had no right to complain of any meaſures that his lordſhip took to revenge it.

About the year 1739, he publiſhed the Epilogue to his Satires, for which he was threatened with a proſecution in the houſe of lords. In the heighth of the reſentment which this menace inſpired, he began another epilogue, ſtill more ſevere; this being ſoon known, the matter was compromiſed, the proſecution was dropped, and the new ſatire ſuppreſſed. To this affair he alludes, in his poem to lady Frances Shirley, on her preſenting him with a ſtandiſh, and a ſteel and gold pen.

Mr. Ruffhead, in this account of the life of Pope, has not proceeded in the order of time, but according to the arrangement of his pieces in Dr. Warburton's edition; this has led him into ſeveral inaccuracies, which however a proper degree of attention would have prevented. Having given an account of his Ethic Epiſtles, Satires, and Imitations of Horace, which appeared between the years 1730 and 1739, he tells us, that *now* having gained the ſummit of Parnaſſus, he determined to get rid of his flatterers and defamers together by the Dunciad, which he firſt publiſhed in *one thouſand ſeven hundred and twenty ſeven.* Thus the reputation that he had acquired in 1739, determined him to undertake a work which had then been publiſhed twelve years! The truth is, that the 4th book of the Dunciad was firſt publiſhed in 1742, and the firſt complete edition in 1743; it was therefore right, in ranging Pope's works, rather to bring the three firſt books forward to the year in which the work was completed by the laſt, than to carry the laſt back to the year in which the firſt three were publiſhed; but Mr. Ruffhead ſhould not have referred the whole, with reſpect to the motives that produced them, to the time when the laſt appeared; eſpecially as the motives that he aſſigns for the production of the whole, produced only the three firſt books: for he tells us, within a few pages, that the laſt book was not written to get rid of his flatterers and defamers together, but at the requeſt of Dr. Warburton, who reminded him that it was a pity ſo fine a poem as the Dunciad ſhould remain diſgraced by the meanneſs of its ſubject, and that he ought to ennoble it, by pointing his ſatire againſt minute philoſophers and freethinkers.

The hiſtory of the Dunciad is ſufficiently known, from the remarks, notes, and advertiſements that will be found in Dr. Warburton's edition. Sir Robert Walpole is ſaid to have preſented it to the king and queen, and is thought to have offered Pope a penſion, which he refuſed: lord Oxford, during his miniſtry in Queen Anne's reign, lamented that his religion diſqualified him for a place, thus intimating a deſire to give him what he knew he could not take, but he never offered him a penſion, which he had no reaſon to think he would have declined. He had, in the beginning of the reign of George I. been offered a penſion by lord Halifax: but having heard nothing more of it for three months, he wrote, ſays Mr. Ruffhead, to his lordſhip, repeating his obligations for the offer, but at the ſame time *declining* it. This letter is added, by which it appears that Mr. Pope did *not decline* the offer, but intended rather to put his lordſhip in mind of it. "Your lordſhip, ſays he, *may* either cauſe me to live agreeably in town, or contentedly in the country: which is really all the difference I ſet between an eaſy fortune and a ſmall one." If this does not amount to a declaration, that if lord Halifax would give him a penſion he would accept it, it is not in the power of language to expreſs ſentiment.

It is ſaid, that Mr. ſecretary Craggs offered him 300 l. a-year out of the ſecret ſervice-money, of which he had the diſpoſal, and promiſed that no-body ſhould know it. This offer he is alſo ſaid to have declined, and indeed of this he could not have accepted with more honeſty, than the favourite of a ſhop-keeper's ſervant could conſent to receive money which he ſtole out of his maſter's till. It is alſo ſaid, that he refuſed from Mr. Craggs, the uſe of a ſubſcription for *L.* 1,000 in the S. Sea, during the year 1720.

After he had publiſhed the Epilogue to his Satires, in which he took leave of the public, his health gradually declining, he thought only of giving a more correct edition of his works. In 1743 he publiſhed the Dunciad intire, as a ſpecimen, and afterwards made ſome further progreſs in his deſign, but did not live to compleat it.

He had, from a youth, been ſubject to an habitual head-ach, and during the latter years of his life had a dropſy in his breaſt: he died on the 30th of May 1744, about eleven o'clock at night, in the 56th year of his age.

His body, at his own requeſt, was depoſited in the ſame vault with thoſe of his parents; to whoſe memory he had erected a monument: his mother, of whom he was remarkably tender, conſtantly lived with him, and died in 1733, at the age of 93.

As to his perſon it was diminutive and misſhapen; his countenance however was ſweet and animated; his eye remarkably intelligent and piercing. His voice was naturally ſo muſical, that among his intimates he was called the little nightingale; his temper was mild, placid, and chearful, yet his feelings were exquiſite, and his paſſions ſtrong.—He was ſubject to quick reſentment, but was incapable of deliberate malice.

Mr. Ruffhead has given no account of Mrs. Martha Blount, a lady who lived with Mr. Pope on terms of the moſt intimate friendſhip, except that their connection was perfectly innocent;—and that it was wholly to gratify her reſentment, having quarrelled with Mrs. Allen, when ſhe was on a viſit at Prior park, that he gave back to Mr Allen, by his will, all that he had received from him, partly for his own, and partly for charitable uſes.

No account is given of Three Hours after Marriage, or of the cauſe of Pope's quarrel with Cibber. The ſubject of Cibber's well-known letter is very lightly touched, and no mention is made of ſome exceptionable pieces of which Mr. Pope is known to have been the author, nor of any of his tranſactions with Curl: but he is fully juſtified againſt the charge brought by lord Bolingbroke, with reſpect to the Idea of a patriot king, and ſome other tracts which he had put into Mr. Pope's hands.

The new materials for the life of Pope appear to have been inconſiderable, and many particulars that are ſcattered in other books have not been here brought together. Great part of this performance conſiſts of a critical examination of Mr. Pope's writings, and an account of projects which he did not execute, which will furniſh an article for the next Review.

The Muſe's Bloſſoms: or, Juvenile Poems. 8vo. 1s. Printed at Bath; ſold by Robinſon and Co. in London. 1769.

THE firſt of theſe poems is ſaid to have been written when the Author was but eleven years old, and if it was indeed written at that age, it is a prodigy; the language is correct, the verſification harmonious, and the deſcriptions are animated; there is, beſides, a ſtretch of thinking in it much leſs likely to be the concomitant of ſuch an age than all the reſt. It appears by the poem, that the Author was then reading Homer in Greek, and that he was familiarly acquainted not only with Milton but Spencer; which is poſſible, and that is all.

The ſubject is, his being ſaved from correction at ſchool by the arrival of the news of the battle of Minden.

His crime was eating tarts at the paſtry-cook's when he ſhould have been reading Homer: he was called out by the maſter,

> Who with rough hand corrects his ſad delay,
> Seizes his arm, and rudely hauls away

to the place of puniſhment, which is thus deſcribed:

> How ſhall I paint aright my gloomy fears,
> When to my ſight the houſe of woe appears,
> Yclep'd the buttery hatch—a cell as drear
> As that where Spencer lodg'd the fiend Deſpair;
> Cold, gloomy, dull: along the duſky walls,
> 'Mid pendent cobwebs the black ſpider crawls;
> One lattice glimmers in the diſmal cell,
> Which cauſes, like the flames in Milton's hell,
> "No light, but rather darkneſs viſible."
> In this ſad hole, or fame from truth has err'd,
> Pale forms full oft are ſeen, and groans are heard,
> With ſobs and yelling ſhrieks; and all around
> Dire inſtruments of pain beſtrew the ground.
> Full in the midſt, obſcur'd with clouds of duſt,
> The mighty Homer ſtands—a noſeleſs buſt;
> Bedeck'd with flowing beard and laurel crown,
> Methought his injur'd aſpect ſeem'd to frown,
> And ſternly caſt a look of vengeance down.

The Author then deſcribes the pedant's choice of the rod, and his own ſituation, ſtripped, horſed, and his legs flying like pendants in the air; and juſt in the moment when the rod is raiſed for the firſt ſtroke, when none but a God could ſave him, a God appears. Phœbus and Jove ſay he were deaf,

> But gentle Hermes lent a pitying ear.

Swift to the cell disguis'd like Joe, he came,
His form, his geſture, and his voice the ſame:
Joſeph, the youth in office for the year,
To ſweep the ſtables, or to tap the beer.
With wrath the pedant ey'd th' intruding page,
He check'd the lifted twig, and baul'd in rage,
Varlet begone! audacious wretch retire,
Theſe acts a ſolemn privacy require.
I meant no *haurm*, quoth Jo, my meſſage this is,
Prince *Far*din*and* has cut the French to pieces.
Thus Hermes ſpoke, and with a ſmile withdrew;
But fled, to me alone confeſs'd in view:
To others he appear'd like ſimple Joe,
But truſt the muſe, for ſure the muſe muſt know,
She ſaw him cloath'd in clouds, and wing'd at top and toe.
Now patriot joy exalts the pedant's ſoul,
And to his op'ning heart compaſſion ſtole.
Relenting now he caſts his arms away,
And go, he ſaid, at will indulge thy play:
Let not a countenance be ſad or ſour
To blot the triumphs of ſo bleſt an hour.
Thus when good David, as old hiſt'ry ſhows,
Return'd triumphant o'er his inbred foes,
His zealous ſoldiers the vile caitiff bring
Who mock'd at royal woe, and curs'd his king.
While Joab rears on high his thirſty ſword,
And waits the deathful mandate of his lord.
No, let him live, he cries, I pardon all;
No Iſraelite this day by David's ſword ſhall fall.

This machinery, with the alluſion to David's ſparing Shimei, is wonderful in a boy of eleven years old; but the reflections that follow are wonderful in a ſtill higher degree:

What then am I for whom whole nations fell,
And half of Gallia ſought the ſhades of hell?
For whom ſuch princes fought, ſuch gen'rals fled,
For whom whole regions groan with heaps of dead,
For me the Britiſh ſoldiers conqu'ring ſtood,
And bath'd their blades hilt high in hoſtile blood;
And thouſand *cuts* afflicted Gallia bore
To ſave my trembling ſides from half a ſcore.
Ye deathleſs conqu'rors, ye chiefs divine,
Be yours the praiſe, the profit all was mine.
Quaking beneath th' avenging ſcourge I lay,
And well nigh dead with horror and diſmay;
To ſave me millions fought the Stygian ſhore,
And Weſer's ſtream ran red with Gallic gore.
But thou, O Ferdinand, thou demigod,
Whoſe ſword diſarm'd the pedant of his rod;
No more let high ambition fire thy breaſt,
Secure of endleſs glory thou may'ſt reſt:
Secure of fame in ages long to come
For ſaving Hanover and L**'s bum.

In the complement to prince Ferdinand, there is a ſolemn burleſque that perhaps cannot eaſily be paralelled; and a ſatire in joining Hanover with his b-ckſ-de, as two objects that rendered the prince's victory glorious and important, which would have done credit to any writer.

The poems that were written from the age of 14 to 20 are not, perhaps, all that might be expected from a genius that produced the piece juſt mentioned, at eleven; but the following, written when he was ſixteen, has certainly great merit, as well for the variety of the numbers, as the humour of the thought.

Platoniſm refuted. A Tale.

The bands are ſacred and divine,
Which knit my inmoſt ſoul to thine;
So faſt that we ſhall ſtill be join'd,
When death ſhall free my ſoaring mind.
For doubly, trebly bound thou art,
To all the fibres of my heart;
Grafted on all my thoughts, impreſt
On each affection in my breaſt.

Sing I in joy, or ſigh in woe?
From thee thoſe griefs or pleaſures flow.
Pant I with fear, or ſwell with hope?
Thou art their author and their ſcope.
And, if I burn in ſoft deſire,
None but thy ſelf can raiſe the fire.

So pure,—but yet ſo firm a love,
Nor ſpace nor matter can remove;
Nor guilt can ſtain, nor fear can hide,
Nor abſence, pain, nor death divide.

And hence—believe me, ſhouldſt thou go
O'er Scythian mountains, capp'd with ſnow,
Or ſearch Cafraria's diſtant land,
Or tread Arabia's ſcorching ſand;
Tho' thy advent'rous bark ſhould roll
Beyond the Equator or the Pole;
Beneath the Pole, beneath the Line,
My ſpirit ſtill ſhould mix with thine;
Our ſouls, as caſt in one fine mould,
From diſtant worlds ſhould converſe hold,
Still ſhould our minds united be,
And I ſhould ſtill be loſt in thee.

Thus, with Platonic rapture fir'd,
I chatter'd, as the muſe inſpir'd,
To my lov'd Nancy, as we ſtray'd,
At noon, beneath the well known ſhade.

Methinks, cry'd ſhe, too far we roam,
The day advancing calls me home.
Some choſen friends, at cloſe of day,
Require my preſence at the play.

Alas! ſaid I, 'tis fortune's joy
My richeſt pleaſures to deſtroy;
How long muſt I your abſence moan,
And ſigh the wretched hours alone?

Alone! replies the laughing fair,
Cannot your mind attend me there?

My body would attend you too,
Vex'd, I rejoin'd, but well you know,
My pious mother's rigid frown
Bars me theſe frolics of the town.

Surely, cry'd ſhe, thy love, ſo pure,
An ev'ning's abſence may endure;
For what is abſence to a mind,
So pure, ſo firm, and ſo refin'd?
This inſult ſtung Franciſco ſore;
Glad to recant his former lore,
Pardon, ſaid he, in humble ſtrain,
The whims of a poetic brain;
Nor blame your ſlave, but his mad muſe,
For I, be ſure, would rather chuſe,
As uſual, in theſe ſhades reclin'd,
To ſoothe my fond, my love-ſick mind,
Or idle tales for kiſſes barter,
Or ſteal thy glove, thy ring, thy garter,
Than, aided by the pow'rs of fancy,
To commune with an abſent Nancy,
Or hold an intercourſe of ſoul
Beyond th' Equator or the Pole.
And tho' I muſt adore thy mind,
While thus indulgent, free and kind,
If corp'ral preſence is deny'd,
I cannot ſo be ſatisfy'd.

Well then, ſhe cry'd, and eas'd my fright,
I go not to the play to-night.
But, hark ye, Sir, 'tis on this ſcore,
That I ſhall hear ſuch cant no more;
And that hereafter you diſcloſe
Your ſimple mind in honeſt proſe.

Franciſco bow'd in height of bliſs,
And ſeal'd the bargain with a kiſs.

The following, written at nineteen, is perhaps as elegant an dyllium as can any where be found:

To * * * * * *.

I.
When firſt, in Fate's malignant hour,
I view'd thy form, and felt its pow'r,
Hopeleſs in ſighs I ſpent the day,
And groan'd the ſleepleſs night away.

II.
From awful love's acuter ſmart
Thy lively converſe eas'd my heart:
Chain'd with leſs rigor than before,
I fear'd thee leſs, but lov'd thee more.

III.
When, with licentious boldneſs fir'd,
I dar'd to claſp what I admir'd;
Dar'd round thy neck my arms to twine,
And preſs thy balmy lips to mine;

IV.
Then through my ſoul ſharp poiſon ran,
'Twas then my keeneſt pangs began;
Since—by the dang'rous bliſs *half ſlain*,
I drag a life of ceaſeleſs pain.

V.
Ah! fly not, cruel as thou art,
Ah! leave not thus my mangled heart;
Grant, to the ſorrows I endure,
By ſpeedy death, a ſpeedy cure;
Repeat the fatal, dear delight,
Give one kiſs more—*and kill me quite.*

It appears by this little work that the Author has now procured a commiſſion in the army, and bid farewell to the muſes.

Poems. 4to. 2s. 6d. Printed at Oxford, by Jackſon; and ſold by Becket in London. 1768.

THIS publication contains an ode on the death of George the Second, and the acceſſion of George the Third, which was printed in the Oxford collection, 1760. An epilogue to the Merry Wives of Windſor, ſpoken by Falſtaff, 1761. The praiſe of Sulpicia, and verſes to Leſbia, from Tibullus. To a lady with a new-year's gift. A prologue and epilogue to Cato. Winter, begun at Wincheſter-ſcool. On the death of a tame hare. Five love elegies, an elegy in ſickneſs, an ode to health, and ſome other ſhort pieces on trifling ſubjects.

Theſe poems are in the claſs of which leaſt can be ſaid; ſome better, and many worſe, are continually publiſhed; but though their fault is rather negative than poſitive, rather general want of excellence than particular defect, there are among paſſages which fail to pleaſe, ſome that give offence.

The ode on the death of the late king, which ſtands firſt in the collection, begins thus:

Ye great, ye valiant, and ye wiſe!
Who fill the earthy tomb;
Death's faireſt, richeſt ſacrifice,
In Henry's holy dome!

The epithet *earthy* applied to a tomb is a mere expletive, and the vowel with which it begins forms an unpleaſing hyatus with the vowel that ends the preceding word; beſide, the words *tomb* and *dome* are imperfect rhimes, which, though they might be allowed in a longer piece, have no claim to indulgence in an ode: at the diſtance of a few verſes we find *death* repreſented as an object of terror to the *dead*, who are alſo ſuppoſed to ſuffer in the fate of the living:

—— Ye mightieſt of the Dead!——
Hark! *o'er your heads* the tyrant *there*
Grim death exulting ſtands.
—And now your manſions, dark and drear,
He opes with giant hands.
While ghaſtly ſmiles the grieſly fiend,
I hear your hollow groans aſcend—
—Preſages ſad—your fears are juſt—
His arm *hath ſmote* the Britiſh throne;
Reft of its lord the legal crown
Lies ſullied in the duſt.

In theſe lines are many faults, beſides thoſe juſt mentioned: in the ſecond and third the *Dead* are called upon to *hear* Death *ſtand ſtill*; in the laſt but two, *ſmote*, the preterite, is put for *ſmitten*, the participle; and the words *fiend* and *aſcend*, *throne* and *crown*, are rhimes full as imperfect as *tomb* and *dome*.

Our Readers probably will remember to have read elſewhere *poſt funera virtus*, but according to this Author, the *virtues* and the *glory* of George the Second periſhed with him:

The monarch falls—
His life, his *virtues*, yield to fate;—
His *glory* to the grave.

It is very common for writers, not of the loweſt claſs, to uſe combinations of words that have been already made without examining their propriety. This Author, probably, found *ſable ſhroud* in Mallet's ballad called William and Margaret; he therefore cries out,

Lo! ſtarting from the *ſable ſhroud*—

Mallet probably thought fit to make the ſhroud black, as a contraſt to the hand that held it,

And clay-cold was her *lilly* hand
That held her *ſable* ſhroud,

In Mallet however it was abſurd ; for the dreſs of the dead, as long as it has been a ſhroud, has been *white* linen ; a ſheet was always appropriated to that uſe in this country, till an act of parliament required the dead to be buried in woollen, and then the winding-ſheet was changed for a dreſs of white baize : implicitly to adopt an impropriety is perhaps leſs excuſable than to commit it.

In the next piece, the epilogue to the Merry Wives of Windſor, ſpoken by Falſtaff, the knight ought to have expreſſed himſelf in a manner conſonant to his declaration at the end of the play,

“ I do begin to perceive that I have been made an aſs.”

Inſtead of this, he ſtill ſuppoſes Mrs. Ford in love with him, and threatens to run the huſband through the body if he intrudes. The Author has endeavoured to appear witty, as indeed many others do, by repeating the words *zounds* and *dam'me* ; he has degraded old Jack to a mere city buck, who ſneaks about the Exchange ‘ in a little bit of a frock’ at noon, and at night is a roaring bully in laced cloaths about Covent Garden : he calls Ford's wife ‘ a tight *piece of goods*,’ and cries

—“ A Captain, Madam—Dam'me!”—that's enough.—

In the praiſe of Sulpicia are theſe verſes :

Her on this ſacred day, ye muſes praiſe :
To her thy ſounding lyre bright Phœbus raiſe.
Long may her praiſes with this day be join'd :
A nobler theme than *her* ye cannot find.

In the laſt line a ſubſtantive is wanting after *her* to compleat the ſenſe, for which however there is not room in the verſe : if the Author did not intend to hint at any particular charm he ſhould have written *ſhe*.

In ſome verſes to a Lady the Author wiſhes that ſhe may paſs every hour in happineſs, and every day in joy, and that this joy may be encreaſed by health and peace :

May'ſt thou, my favorite and my friend, employ
Each hour in happineſs, each day in joy !
May weeks, and months, and years, thoſe joys increaſe
With health, (beſt bleſſing,) and domeſtic peace !

Happineſs and *joy* in the ſecond verſe are ſynonimous terms, and the firſt wiſh includes the ſecond ; if every hour is paſſed in happineſs every day muſt be ſo paſſed of neceſſity ; but to wiſh that health and peace may be added to joy, rather than that joy may be added to health and peace, is as prepoſterous as to wiſh that cloth may be added to embroidery, rather than embroidery to cloth.

There is merit in the love elegies, but the following verſes to a lady, with a new-year's gift, the Author being accuſtomed to make her an annual preſent, are, upon the whole, the beſt in the collection, and for that reaſon they are ſelected.

In days of yore, as they record,
When all was carried by the ſword;
When folks took not the leaſt delight in
Aught on the earth of God, but fighting;
A king ſometimes, by way of riot,
Seeing his neighbour ſlept in quiet,
And little dream'd of harm, wou'd therefore,
Without another why or wherefore,
Deſcend upon him ſword in hand,
And rob him of his crown and land.
And then to ſhew his generoſity,
Laying aſide his late ferocity,
The conqu'ror freely wou'd reſtore
What ſtrictly was the man's before,
Provided he, upon his knees,
Wou'd ſwear to ſome ſuch rules as theſe:
" You vaſſal in my cauſe muſt fight,
" Whether that cauſe be wrong or right;
" And without grumbling, draw your ſword,
" Whene'er I pleaſe to give the word;
" And when we meet, thus kneeling down,
" Muſt do me homage for your crown:
" And once a year, by way of token
" That theſe your vows remain unbroken,
" Some trifling preſent let me have,
" Deliver'd from you as my ſlave:
" And, if it be not duly paid,
" Depend upon't this truſty blade
" Shall never reſt within its ſheath,
" Until it has procur'd your death."—
—O'er neighb'ring king, and ſubject peer,
The tyrant thus wou'd domineer;
Whilſt every baron in the nation,
Poſſeſs'd of king-like imitation,
The ſame allegiance would extort
From farmers at his country court:
And if he came not gift in hand,
Wou'd *ouſt the villain* from his land.
E'en in theſe preſent days full fifty
Good inſtances I could ſoon give t'ye,
Where annual peppercorns are ſent
By way of an acknowledgment.
" But whither doth this ſtory tend?
" Sir, will you never make an end?"
Yes Ma'am, I've done with my relation,
Proceed we to the application:
As ancient monarchs by their bravery
Reduc'd their brother kings to ſlavery;
As barons in ſubjection held
The ruſtick tillers of the field;
So you by one reſiſtleſs glance,
Keener by far than ſword or lance,

Enter'd my breaſt by means unfair,
And founded your dominion there.
Yes, tyrant yes, too well 'tis known
My captive heart is all your own;
The wounds you gave will ever bleed—
—" Sir to the point."—Ma'am I proceed:
As ancient peers, and ancient peaſants
Purchas'd their peace by annual preſents,
And often turn'd aſide the ſword
By gifts to the ſuperior Lord;
So I, who owe undoubted duty
To ſo much wit, to ſo much beauty,
Send you this mark of my ſubjection,
As harbouring no diſaffection:
For if I ſhou'd but once neglect
This yearly token of reſpect,
You ſoon wou'd ſend your armed forces
To puniſh my rebellious courſes.
E'en now methinks I ſee you riſe,
With vengeance ſparkling in your eyes;
Anger contracts your threat'ning brows;
And on your cheek reſentment glows;
Your voice upbraids my traitor heart
That from its fealty durſt depart.
But ſpare me, cruel victor, ſpare!
Your ſmiles are more than I can bear;
And leſs, far leſs can I ſuſtain,
Your looks of anger, and diſdain.
I dare not ſtand th' unequal ſtrife,
—O take my gift, and ſpare my life.

The application of the leading thought in theſe verſes is ingenious and new, the language is eaſy and natural, and the concluſion paſſionate and tender.

A Diſcourſe delivered at the opening of the Royal Academy, Jan. 2, 1769, *by the Preſident.* 4to. 1 s. Davies.

IN this diſcourſe the preſident, Mr. Reynolds*, obſerves, that the influence of majeſty has at length given us what we could not have had without it, an academy in which the polite arts may be regularly cultivated. He has himſelf held numberleſs conſultations with many members of this inſtitution to form plans and concert ſchemes for ſuch an eſtabliſhment, which convinced him that ſucceſs was impoſſible without royal munificence and authority; he obſerves alſo, that though an inſtitution of this kind has been often recommended upon conſiderations merely mercantile, yet an academy founded upon ſuch conſiderations can never effect even its own narrow purpoſes: that if it has no higher an origin, no taſte can be formed in it which can be uſeful even to manufactures, but that if the higher

* The celebrated painter.

arts of deſign flouriſh, theſe inferior ends will be anſwered of courſe.

‘ The principal advantage of an academy, ſays Mr. Reynolds, is, that beſides furniſhing able men to direct the ſtudent, it will be a repoſitory for the great examples of the arts, from which the ſtudent will receive, at one glance, the principles which many artiſts have ſpent their whole lives in attaining.’

‘ Every ſeminary of learning may be ſaid to be ſurrounded with an atmoſphere of floating knowledge, where every mind may gather ſomewhat congenial to its own original conceptions. Knowlege, thus obtained, has always ſomething more popular and uſeful than that which is forced upon the mind by private precepts, or ſolitary meditation. Beſides, it is generally found, that a youth more eaſily receives inſtruction from the companions of his ſtudies, whoſe minds are nearly on a level with his own, than from thoſe who are much his ſuperiors; and it is from his equals only that he catches the fire of emulation, which will not a little contribute to his advancement.’

Mr. Reynolds proceeds to offer the following hints for avoiding the errors, and ſupplying the defects, which have cauſed inſtitutions of the ſame kind to fail in other countries.

‘ I would chiefly recommend, that an implicit obedience to the *rules of art*, as eſtabliſhed by the practice of the great maſters, ſhould be exacted from the young ſtudents. That thoſe models, which have paſſed through the approbation of ages, ſhould be conſidered by them as perfect and infallible guides, as ſubjects for their imitation, not their criticiſm.

‘ Every opportunity ſhould be taken to diſcountenance that falſe and vulgar opinion, that rules are the fetters of genius; they are fetters only to men of no genius; as that armour, which upon the ſtrong becomes an ornament and a defence, upon the weak and misſhapen turns into a load, and cripples the body which it was made to protect.

‘ How much liberty may be taken to break through thoſe rules, and, as the poet expreſſes it,

> “ To ſnatch a grace beyond the reach of art,”

may be an after conſideration, when the pupils become maſters themſelves. It is then, when their genius has received its utmoſt improvement, that rules may be diſpenſed with; but let us not deſtroy the ſcaffold until we have raiſed the building.

‘ The directors ought more particularly to watch over the genius of thoſe ſtudents, who, being more advanced, are arrived at that critical period of ſtudy, on the nice management of which their future turn of taſte depends.

‘ At that age it is natural for them to be more captivated with what is brilliant than with what is ſolid, and to prefer ſplendid negligence to painful and humiliating exactneſs.

‘ A facility in compoſing, a lively, and what is called a maſterly handling the chalk or pencil, are, it muſt be confeſſed, captivating qualities to young minds, and become of courſe the objects of their ambition; they endeavour to imitate thoſe dazzling excellences, which they will find no great labour in attaining. After much time ſpent in theſe frivolous purſuits, the difficulty will be to retreat; but it will be then too late; and there is ſcarce an inſtance of return to ſcrupulous labour, after the mind has been relaxed, and debauched by theſe delightful trifles.

‘ By this uſeleſs induſtry they are excluded from all power of advancing in real excellence. Whilſt boys, they are arrived at their utmoſt perfection; they have taken the ſhadow for the ſubſtance, and make that mechanical facility the chief excellence of the art, which is only an ornament, and of the merit of which few but painters themſelves are judges.

‘ But young men have not only this frivolous ambition of being thought maſterly inciting them on one hand, but alſo their natural ſloth tempting them on the other; they are terrified at the proſpect before them, of the toil required to attain exactneſs; the impetuoſity of youth is diſguſted at the ſlow approaches of a regular ſiege, and deſires, from mere impatience of labour, to take the citadel by ſtorm. They wiſh to find ſome ſhorter path to excellence, and hope to obtain the reward of eminence by other means, than thoſe which the indiſpenſable rules of art have preſcribed. They muſt therefore be told again and again, that LABOUR *is the only price of ſolid fame, and that whatever their force of genius may be, there is* NO EASY METHOD *of becoming a good painter.*’

‘ When we read the lives of the moſt eminent painters, every page informs us, that no part of their time was ſpent in diſſipation; even an increaſe of fame ſerved only to augment their induſtry. To be convinced with what perſevering aſſiduity they purſued their ſtudies, we need only reflect on their method of proceeding in their moſt celebrated works. When they conceived a ſubject, they firſt made a variety of ſketches, then a finiſhed drawing of the whole; after that a more correct drawing of every ſeparate part, heads, hands, feet, and pieces of drapery; they then painted the picture, and after all re-touched it from the life. The pictures, thus wrought with ſuch pain, now appear like the effect of enchantment, and as if ſome mighty genius had ſtruck them off at a blow.

‘ But, whilſt diligence is thus recommended to the ſtudents, the viſitors will take care that their diligence be effectual; that it be well directed, and employed on the proper object. The ſtudents, inſtead of vying with each other which ſhall have the readieſt hand, ſhould be taught to contend who ſhall have the pureſt and moſt correct out-line; inſtead of ſtriving which ſhall produce the brighteſt tint, or, endeavouring to give the gloſs of ſtuffs, ſo as to appear real, let their ambition be directed to contend, which ſhall diſpoſe his drapery in the moſt graceful folds, which ſhall give the moſt grace and dignity to the human figure.

‘ I muſt beg leave to ſubmit one thing more to the conſideration of the viſitors, the omiſſion of which I think a principal defect in the method of education purſued in all the academies I have ever viſited. I mean, that the ſtudents never draw exactly from the living models which they have before them. It is not indeed their intention, nor are they directed to do it. Their drawings reſemble the model only in the attitude. They change the form according to their vague and uncertain ideas of beauty, and make a drawing rather of what they think the figure ought to be, than of what it appears. I have thought this the obſtacle that has ſtopt the progreſs of many young men of real genius; and I very much doubt, whether a habit of drawing correctly what we ſee, will not give a proportionable power of drawing correctly what we imagine. He who endeavours to copy nicely the figure before him, not only acquires a habit of exactneſs and preciſion, but is continually advancing in his knowlege of the human figure; and though he ſeems to ſuperficial obſervers to make a ſlower progreſs, he will be found at laſt capable of adding (without running into capricious wildneſs) that grace and beauty, which is neceſſary to be given to his more finiſhed works, and which cannot be got by the moderns, as it was not acquired by the ancients, but *by an attentive and well compared ſtudy of the human form*.—

‘ This has been the practice of the great maſters in the art. It appears by a drawing of Raffaelle, *The diſpute of the ſacrament*, the print of which, by Count Cailus, is in every hand, that he made his ſketch from one model; and the habit he had of drawing exactly from the form before him, appears by his making all the figures with the ſame cap, ſuch as his model then happened to wear; ſo ſervile a copyiſt was this great man, even at a time when he was allowed to be at his higheſt pitch of excellence!

‘ I have ſeen alſo academy figures by Annibale Caracci, tho' he was often ſufficiently licentious in his finiſhed works, drawn with all the peculiarities of an individual model.

‘ This method can only be detrimental when there are but few living forms to copy: for then ſtudents, by always drawing from one alone, will by habit be taught to overlook defects, and miſtake deformity for beauty. But of this objection there is no danger; ſince the council has determined to ſupply the academy with a variety of ſubjects.’

Theſe are certainly the rules of a maſter who feels the power of genius and the advantages of labour: they are given to enable the young artiſt to approach that ideal excellence which it is, ſays Mr. Reynolds, the lot of genius *always to contemplate, never to attain*: when he directs the ſtudy of what great maſters have produced, it is ſtill as a means, not as an end; theſe maſters had an idea of excellence which they did not attain, and if, in the idea of the ſtudent, the boundaries of their attainments are the boundaries of excellence, he will ſtop far ſhort of ſuch excellence as he might attain himſelf.

They found in nature the beauties which they reflected in their works; the ſtudent may derive from them the art of giving back an image, but if he hopes for equal excellence, he muſt catch it from the ſame great original; he may learn of them how to make his canvas a mirror, but he muſt not be content to reflect their reflection.

An Eſſay on Perſonal Identity. In Two Parts. 8vo. 1 s. 6 d. Robſon. 1769.

IF we conſider the many and great diſadvantages under which we labour for determining, with preciſion, on ſubjects of a metaphyſical and abſtracted nature, it will immediately occur to us that the utmoſt degree of caution is neceſſary in our enquiries concerning them; and that our judgments upon them will have little likelihood of being impartial and ſolid, unleſs they be ſlow and diffident. This diffidence will, perhaps, appear ſtill more becoming, with regard to the queſtion before us, if we reflect a little on the reſpectable characters of thoſe writers to whom we are indebted for ſeveral ingenious attempts to ſolve the difficulties in which it is involved.

As to the preſent performance, we ſhall avoid pronouncing any thing peremptorily concerning it; and ſhall content ourſelves with leaving it to the deciſion of our Readers, after having ſelected from it a few of the paſſages which are beſt ſuited to give ſome information of the Author's deſign and manner.

The firſt part of this eſſay is taken up in a minute confutation of Mr. Locke's ſcheme, which is, that 'perſonal identity conſiſts ſolely in the ſame conſciouſneſs;' an opinion that hath long ago been objected to by Biſhop Butler, Dr. Watts, and others who have written on the ſubject. But, as our Author does not ſeem to have advanced any new objections here, we ſhall paſs on to the ſecond part of his performance, where an attempt is made to diſcover the *real conſtituent* of perſonal identity; upon which he obſerves, that this muſt be ſome diſtinguiſhing, incommunicable, property or affection. 'But, then he adds, where ſhall this be found? The ſame conſciouſneſs, a particular kind of thought, it cannot be, as before proved at large. We muſt, therefore, look for it in *thought*, *as ſuch*; an uninterrupted continuation of which is evidently diſtinguiſhing and incommunicable; for, in order to be communicated to another being, it muſt, firſt, ceaſe in the one in which it is; but, if it ceaſe for an inſtant, it is annihilated as a continuation of thought, and there is nothing remaining to be communicated.'

Thus we begin to perceive whither we are tending, and ſhould certainly be very glad to accompany our new director, could we but find the obſtacles which lie in our way ſo eaſily ſurmountable as he would perſuade us to believe. But, unhappily, almoſt at our firſt ſetting out, we are preſented with a whole ſection ſo far removed from human comprehenſion, that it is ſcarce intelligible. It may not, however, be altogether improper to recite it here; becauſe the Author ſeems to lay a ſtreſs upon it, as containing a brief explication of his propoſed ſcheme.

'Some may imagine, that as thought diſtinguiſhes ſpirits or perſons in general from matter, it cannot, conſidered merely as ſuch, diſtinguiſh particular ſpirits from each other; and, therefore, that a continuation of it is not the proper conſtituent of ſpiritual or *perſonal identity*. It is true, we conceive the eſſential life, and diſtinguiſhing property of all ſpirits and perſons to be thought; but may not a continuation of this in one perſon be as different from that in another, as a continuation of roundneſs in one bowl, or life in one animal, is from that of either of them in another of the ſame kind? What diſtinguiſhes matter from ſpirits is ſolidity; this is eſſential to all matter; but it does not, therefore, by any means follow, that the ſolidity of one atom is the ſame with that of another; for, were this the caſe, the like would follow of every other eſſential property of matter, to wit, of extenſion, figure, and diviſibility; and ſo the conſequence would be, that all the atoms of the univerſe are but one and the ſame atom; and all the different compounds of them but one and the ſame compound; which, I believe, ſcarce any one will affirm. Exactly ſimilar, in this reſpect, is thought with ſolidity; thought or conſciouſneſs diſtinguiſhes all ſpirits from matter, but then conſciouſneſs in one ſpirit is not the ſame with that in another, but ſufficiently different and diſtinguiſhing; and this I take to be the true ſtate of the caſe.'

Notwithſtanding the obſcurity of this paſſage, let us not deſpair; but attend a little to the arguments which our young Metaphyſician (for ſuch we may venture to call him, as a writer at leaſt) has produced in favour of his opinion, that the *ſoul always thinks*. This is the foundation on which his hypotheſis is entirely built; and in ſupport of this, after having proved, in a very ſatisfactory manner, that thought is eſſential to the human ſoul, referring, at the ſame time, his readers to Dr. Watts's Eſſays, for a larger account of the matter, he thus proceeds:— 'I take for granted that it is eſſential to a ſoul ſometimes to think, but this being certain, we may, by the ſame method of reaſoning uſed once before, abſolutely prove, that it being eſſential to a ſoul to think only once, it is eſſential to it to think always. This may, perhaps, appear a bold concluſion, and without reaſon or proof; but let us conſider before we condemn. If to think once be eſſential to a ſoul, then, without that one thought, there could not be a ſoul; but this one thought can only be an act, or effect any thing whilſt it is itſelf in exiſtence, for nothing is nothing, and, by nothing, nothing can be cauſed or effected; while, therefore, this one thought exiſts, there is a ſoul, but this thought can have no influence before it begins, or after it ceaſes to exiſt; the exiſtence of the ſoul, therefore, commences and terminates with that of the thought: the ſoul therefore muſt always think, and this is eſſential to it.

'Let us, for the ſake of as much perſpicuity in evidence as poſſible, a little further conſider this point. What is there, then, in the material world, that is at any time eſſential to a thing, and is not always eſſential to the conſtitution of it as the ſame? Is it neceſſary to make a maſs of matter the ſame to-day that it was yeſterday, that it have the ſame individual atoms? This is always eſſential to it. Is a continuation of the ſame figure or life eſſential to the conſtituting particular bodies or vegetables, the ſame now that they were five minutes ſince? This continuation is always eſſential to them. Exactly ſimilar is the caſe with the ſoul; if thought be at any time eſſential to it, it muſt always be eſſential.'

Our Author goes on to confirm his hypotheſis, by ſhewing that the general opinion, or common ſenſe of mankind, is alſo much in favour of this conſtituent of the identity of perſons; and, in the courſe of his work, he takes notice of, and pretty largely expoſes, the abſurd notions contained in a foreign treatiſe, intitled 'An Eſſay on the Eſſence and Energy of Things;' a tranſlated extract of which may be ſeen in the 30th volume of our Review. After this he obſerves, in favour of his own opinion, that it will nothing oppugn the truth of it, let philoſophers determine what they pleaſe concerning the real ſubſtance of a ſoul or ſpirit. 'Let them ſuppoſe it to be ſome hidden ſubſtratum, or moſt ſubſtantial ſubſtance, in which all we know of our ſouls inheres only as modal; or let them imagine it to be a mere power of thinking; it matters not either way. It has been already proved, that actual thought is eſſential to a ſoul or perſon, and that always; whenever, therefore, thought ceaſes, the identity of a perſon is at an end. Whatever then is ſuppoſed the real ſubſtance of a ſoul, it is manifeſt, that ſpiritual or perſonal identity will ever be determined by an uninterrupted continuation of thought.

‘ Nor will it, continues our Author, be any valid plea againſt this conſequence to object, that thought is ſo extremely diverſe, and continually changing. It muſt be obſerved, that it is not a particular thought, or kind of thought, which conſtitutes *perſonal identity*, but only thought in general; that is, preſent *perſonal identity* is not determined by a preſent thought, conſidered as verſant about any particular object, but conſidered as part of a general idea, as thought, and nothing elſe. The caſe, therefore, being thus, *perſonal identity* is not conſtituted by ſomething diverſe and changing, but ſimple and uniform. This may be beſt illuſtrated by a ſimile. It is neceſſary, in order to form an angle, that two lines ſhould meet; this is eſſential to it; but, although the number of aſſignable lengths be in a manner infinite, it is abſolutely indifferent, and foreign to the purpoſe, which of theſe we ſhould ſuppoſe the lines to have. Thus, although the lines containing the angle may be of infinite diverſity, yet is that which is eſſential to an angle moſt, ſimple, uniform, and immutable. The ſame is the caſe with thought; the objects, &c. of our thoughts are moſt diverſe and innumerable, but what we conceive as eſſential to their nature, is ſimple and immutable.’

The arguments here produced to evince that the ſoul is perpetually thinking, though they may, for the moſt part, want novelty to recommend them, muſt, nevertheleſs, be allowed to be ingenious and plauſible. Did we admit them to be ſatisfactory and concluſive, we ſhould not ſcruple to aſſert the undoubted right which the principle ſupported by them has to conſtitute an eſſential part in the ſolution of the preſent queſtion.

One general obſervation we ſhall make, which is, that the various opinions maintained by writers on this point, ſeem to have ariſen, in a great meaſure, from their having affixed different ideas to the terms they make uſe of in diſcourſing upon it. Beſide, it may very well be queſtioned, whether *conſciouſneſs*, properly ſpeaking, be *communicable*, or transferable from one to another. Conſciouſneſs is not eaſy to be defined. And however rational it may ſeem to imagine that the *ſame conſciouſneſs* rather follows from, than conſtitutes, the ſame perſon, or intelligent agent; yet, after all, when we apply ourſelves cloſely to the conſideration of the ſubject, it will be found a very difficult matter to exclude from our minds the idea of conſciouſneſs, as having an important concern in forming the conſtituent of *perſonal identity*.

A Defence of Mr. Locke's Opinion concerning Perſonal Identity; in Anſwer to the firſt Part of a late Eſſay on that Subject. 8vo. 1 s. Cambridge printed, and ſold by J. Johnſon, &c. in London. 1769.

IT was not till after the preceding article was drawn up, that we had an opportunity of reading the pamphlet now before us; and the peruſal of it hath given us freſh reaſon to approve the moderation and caution with which we delivered our ſentiments upon the ſubject in diſpute. The preſent performance is evidently the production of a maſterly hand, and contains a number of important obſervations; though many ſpeculative minds will, perhaps, after all, ſtill think that the queſtion concerning perſonal identity is not entirely cleared of its difficulties.

The Author ſets out with remarking, after Mr. *Locke*, that ‘ the *perſon* is properly a *forenſick* term, and here to be uſed in the ſtrict forenſick ſenſe, denoting ſome ſuch quality or modification in man as denominates him a moral agent, or an *accountable* creature; renders him the proper ſubject of *laws*, and a true object of rewards or puniſhments. When we apply it to any man, we do not treat of him abſolutely, and in groſs; but under a particular relation or preciſion: we do not comprehend or concern ourſelves about the ſeveral inherent properties which accompany him in real exiſtence, which go to the making up the whole complex notion of an active and intelligent being; but arbitrarily extract one ſingle quality or mode from all the reſt, and view him under that diſtinct preciſion only which points out the idea above mentioned, excluſive of every other idea that may belong to him in any other view, either as ſubſtance, quality, or mode.—An enquiry after the *identity* of ſuch perſon will be, whether at different times he is, or how he can be, and know himſelf to be the ſame in that reſpect, or equally ſubjected to the very ſame relations and conſequent obligations which he was under formerly, and in which he ſtill perceives himſelf to be involved, whenever he reflects upon himſelf and them. This we ſhall find to conſiſt in nothing more, than his becoming ſenſible at different times of what he had ſaid or done before; and being as fully convinced that *he* then thought or did it, as he now is of his preſent thoughts, acts, or exiſtence.

‘ Beyond this we neither can, nor need go for evidence in any thing; this is the clear and only medium through which diſtant things can be diſcovered and compared together; ſo far as they relate to ourſelves and to each other: or if this ſhould not be eſteemed ſufficient to that end, we ſhall find, in the laſt place, that there is nothing elſe left for it. This diſtinct conſciouſneſs of our paſt actions, from whence ariſe all the ideas of merit and demerit, will moſt undoubtedly be regarded with the greateſt exactneſs in *foro divino*; and indeed has its due weight in *foro humano*, whenever it can be with certainty determined: wherever this appears to be wanting, all judicial proceedings are at an end.'

Our Author conſiders the principles upon which the deciſions in courts of human judicature are founded; and the reſult of his reaſoning is, that perſonality is ſolely a creature of ſociety, an abſtract conſideration of man, neceſſary for the mutual benefit of him and his fellows; i. e. a mere forenſick term. To enquire, therefore, after its criterion or conſtituent, is to enquire in what circumſtances ſocieties or civil combinations of men have in *fact* agreed to inflict evil upon individuals, in order to prevent evils to the whole body from any irregular member. Daily experience ſhews, that they always make conſciouſneſs of the fact a neceſſary requiſite in ſuch puniſhment, and that all enquiry relates to the probability of ſuch conſciouſneſs. That the execution of *divine* juſtice muſt proceed in the ſame manner, is, likewiſe, proved by our Author; after which he enters into the conſideration of the nature of *abſtract* general ideas; and he is the larger on this head, becauſe it is cloſely connected with his ſubject, and becauſe it has not, perhaps, been ſufficiently explained by Mr. Locke in any one place of his admirable eſſay.

Upon the whole, whatever ingredients of different kinds go to the compoſition, what other particulars, whether mental or corporeal, contribute to the formation of man, theſe make no part of the preſent enquiry; ' which is not what enters into the natural conſtitution of a thing, but what renders it ſo far a *moral* one, and is the *ſine quâ non* of its being juſtly chargeable with any of its paſt actions, here or hereafter: or, in other words, it does not affect the reality or the permanency of ſuch intelligent beings, but only regulates and retains thoſe beings under ſuch a *moral* relation, as makes them properly accountable to ſome ſuperior for their courſe of action. It is an *artificial* diſtinction, yet founded in the nature, but not the *whole* nature of man, who muſt have many other eſſential powers and properties to ſubſiſt as man, and even to ſupport this in queſtion, but none other, we ſay, that can affect, or in any wiſe alter his condition in the above-mentioned reſpect, and therefore none that come with propriety into the preſent conſideration. This is all the myſtery of the matter, which has puzzled ſo many ingenious writers, and been ſo marvellouſly miſtaken by ſuch as are not ſufficiently acquainted with the doctrine of *abſtractions*, or are miſled by terms of art, inſtead of attending to the preciſe ideas which theſe ought to convey, and would always convey, if they were but carefully and ſteadily applied.'

Our Author, having endeavoured to eſtabliſh his chief poſition, employs the remainder of his pamphlet in anſwering the objections that have been made to Mr. Locke's opinion. An appendix is added, compoſed by a friend, which contains ſome farther obſervations on the uſe of the word *perſon*.

It is evident, from ſeveral paſſages in the piece before us, that the Writer of it is an advocate for the materiality of the ſoul, and a ſtate of unconſciouſneſs between death and the reſurrection; and he endeavours to obviate an objection, ariſing from the offence that may be taken at the leaſt hint of theſe doctrines. For our parts, we are very ſorry to find that an apology ſhould be deemed neceſſary for the free diſcuſſion of any queſtion, whether in philoſophy or religion. If the clergy have laboured under diſcouragement, either with regard to the liberty of their enquiries, or the public communication of their ſentiments, we ſhall not heſitate to pronounce, that ſuch diſcouragement reflects no honour on the perſons from whom it hath proceeded, whatever may have been their rank or ſtation in life.

The Hiſtory of the Reign of the Emperor Charles V. *with a View of the Progreſs of Society in Europe, from the Subverſion of the Roman Empire, to the Beginning of the Sixteenth Century.* In Three Volumes. By William Robertſon, D. D. Principal of the Univerſity of Edinburgh, and Hiſtoriographer to his Majeſty for Scotland. 4to. 2l. 12s. 6d. in Boards. Strahan and Cadell. 1769.

THE vaſt and general importance of the period which this hiſtory comprizes, together with the fame which the celebrated Hiſtorian has deſervedly acquired, have co-operated to raiſe ſuch high expectations in the public, that no work perhaps was ever more impatiently wiſhed for, or peruſed with greater avidity.

We know not whether ſuch a diſpoſition may not, in ſome inſtances, prove rather unfavourable to this reſpectable Writer. Nothing leſs than perfection can ſatisfy ſuch vaſt demands: and as, among readers of different caſts each has his favourite object of attention, ſhould the part therefore which concerns their darling purſuit fall ſhort of their wiſhes, their diſappointment may incline them to be leſs ſenſible of the real merit they find in it.

Thus the lovers of antiquity will not forgive the leaſt omiſſion or miſtake in tracing the nature, and explaining the effects, of the old feodal policy; more modern politicians will be as little indulgent, ſhould the writer, in their opinion, be ſparing or unſatiſfactory in his animadverſions on the political events of this remarkable æra, which may be conſidered as the firſt dawn of politics as a ſyſtem; and the lovers of romance and anecdote, will never pardon his ſuppreſſing the pompous deſcriptions of the Juſts and Tournaments, with the many perſonal and frivolous incidents reſpecting the two illuſtrious rivals, more eſpecially during the captivity of Francis, with which the hiſtories of thoſe times are abundantly furniſhed.

But whatever may be the ſentiments of thoſe who thus judge of the whole from particular parts, yet the more liberal reader, who is apprized of the true nature and limits of the ſubject, will not expect more than was intended or was requiſite: And knowing how impoſſible it is, in a work of length and difficulty, to treat every part with equal attention, he will candidly excuſe any deficiencies and inaccuracies, where upon the whole the writer has a juſt title to a warm and generous applauſe.

Dr. Robertſon's claim to this tribute is ſo juſtly founded, that even envy itſelf is compelled to pay it, though it may make the offer with reluctance. Though this work is intitled the hiſtory of Charles V. yet, contrary to the general practice, it comprizes much more than is promiſed. In order to give his readers a more accurate and comprehenſive view of the tranſactions of this period, the writer has gone farther back, and exhibited the ſtate of Europe previous to the 16th century, wherein he has explained the great cauſes and events, to which all the improvements in the political ſtate of Europe, from the ſubverſion of the Roman empire, to the beginning of the 16th centruy, muſt be aſcribed. This has occaſioned a preliminary volume, which is divided into three ſections. The firſt preſents a view of the progreſs of ſociety in Europe, with reſpect to *interior* government, laws and manners; the ſecond, affords a view of the progreſs of ſociety in Europe, with reſpect to the command of the national force requiſite in *foreign* operations; the third, exhibits a view of the principal ſtates in Europe, at the commencement of the 16th century.

This accurate arrangement ſhews the judgment of the hiſtorian, who, in purſuing thoſe curious and copious heads of inquiry, is led into many critical diſquiſitions; and theſe are very properly placed at the end of the preliminary volume, under the title of *Proofs* and *Illuſtrations*, which make more than half the volume, and from this extent, could not have been diſtributed in notes underneath the text.

We do not ſcruple to declare that, in our opinion, the preliminary volume is, by far, the moſt valuable part of the work, as it ſerves not only as a key to the pages which follow, but may be conſidered as a general introduction to the ſtudy of hiſtory, from that period in which, as Dr. Robertſon obſerves, the ſeveral powers of Europe were formed into one great political ſyſtem, in which each took a ſtation, wherein it has ſince remained, with leſs alteration than could have been expected, after the ſhocks occaſioned by ſo many internal revolutions, and ſo many foreign wars.

In the firſt ſection, ſpeaking of the irruption of the barbarous nations which precipitated the downful of the Roman empire, the writer takes occaſion to rectify a miſtaken notion concerning the ſtate of the countries from whence they iſſued.

'The prodigious ſwarms," ſays he, "which poured in upon the Empire from the beginning of the fourth century to the final extinction of the Roman power, have given riſe to an opinion that the countries whence they iſſued were crowded with inhabitants; and various theories have been formed to account for ſuch an extraordinary degree of population as hath procured theſe countries the appellation of The Storehouſe of Nations. But if we conſider that the countries poſſeſſed by the people who invaded the Empire were of vaſt extent; that a great part of theſe was covered with woods and marſhes; that ſome of the moſt conſiderable of the barbarous nations ſubſiſted entirely by hunting or paſturage, in both which ſtates of ſociety large tracts of land are required for maintaining a few inhabitants; and that all of them were ſtrangers to the arts, and induſtry, without which population cannot increaſe to any great degree, it is evident, that theſe countries could not be ſo populous in ancient times as they are at preſent, when they ſtill continue to be leſs peopled than any other part of Europe or of Aſia.'

From the total change and univerſal diſorder which theſe barbarians introduced in the ſtate of Europe, our hiſtorian traces the laws of government now eſtabliſhed, and this leads him to inveſtigate the principles of the *feodal ſyſtem*, which was gradually introduced among them.

'National defence, he obſerves, was the great object of feodal policy. A feodal kingdom reſembled a military eſtabliſhment, rather than a civil inſtitution. Every freeman, upon receiving a portion of the lands which were divided, bound himſelf to appear in arms againſt the enemies of the community. This military ſervice was the condition upon which he received and held his lands, and as they were exempted from *every other burthen*, that tenure, among a warlike people, was deemed both eaſy and honourable.'

But though the feodal policy was thus admirably calculated for defence againſt the aſſaults of any foreign power, its proviſions nevertheleſs, as the hiſtorian remarks, for the interior order and tranquillity of ſociety were extremely defective; and it likewiſe prevented nations from acting with vigour in their external operations. He then proceeds with great energy to expoſe the fatal effects of this ſtate of ſociety on ſciences and arts, as alſo on religion, and upon the character and virtues of the human mind.

In the Proofs and Illuſtrations reſpecting this part of the work, the writer farther unfolds the principles and conſequences of the feodal policy; and particularly traces the progreſs and variation of ideas concerning property in land among the barbarous nations. This kind of property, he obſerves, went through four ſucceſſive changes.

1. While the barbarous nations remained in their original countries, they had no fixed property in land, and no certain limits to their poſſeſſions. . . While property continued in this ſtate, we can diſcover nothing that bears any reſemblance to feodal tenure, or to the ſubordination and military ſervice which the feodal ſyſtem introduced.

2. Upon ſettling in the countries which they ſubdued, the victorious army divided the conquered lands. That portion which fell to every ſoldier, he ſeized as a recompence due to his valour . . . He enjoyed it during his own life, and could diſpoſe of it at pleaſure, or tranſmit it as an inheritance to his children. Thus property in land became fixed. It was at the ſame time *allodial*, i. e. the poſſeſſor had the entire right of property and dominion; he held of no ſovereign or ſuperior lord, to whom he was bound to do homage, and perform ſervice. But being in danger of being diſturbed by the remainder of the antient inhabitants, and in ſtill greater danger of being attacked by barbarians as fierce and rapacious as themſelves, they ſaw the neceſſity of coming under obligations to defend the community, more explicit than thoſe to which they had been ſubject in their original habitations. On this account, immediately upon their fixing in their new ſettlements, every freeman became bound to take arms in defence of the community, and if he refuſed or neglected ſo to do, was liable to a conſiderable penalty.

3. Property in land having thus become fixed and ſubject to military ſervice, another change was introduced, though ſlowly, and ſtep by ſtep. We learn from Tacitus that the chief men among the Germans endeavoured to attach to their perſons and intereſts certain adherents, whom he calls *Comites*. Theſe fought under their ſtandard and followed them in all their enterprizes . . . . . . While the Germans remained in their own country, they courted the favour of theſe comites by preſents of arms and horſes, and by hoſpitality. While they had no fixed property in land, theſe were the only gifts they could beſtow, and the only reward which their followers deſired. But upon their ſettling in the countries which they conquered, and when the value of property came to be underſtood among them, inſtead of theſe ſlight preſents, the kings and chieftains beſtowed a more *ſubſtantial recompenſe* in land on their adherents. Theſe grants

were called *Beneficia*, becauſe they were gratuitous donations; and *Honores*, becauſe they were regarded as marks of diſtinction.

We know not whether our hiſtorian has here expreſſed himſelf with his uſual accuracy. For theſe grants were not, at firſt, called *Beneficia*, but *Munera*, and they continued to be ſo called, while the grants were only at will; afterwards, when they were given for life, and not till then, they were termed *Beneficia*, by which name, clergymen's livings are at this day diſtinguiſhed; when they were made hereditary, then they were called *Feod*, or *Feods*. Theſe feods or fees were not hereditary in this kingdom till the acceſſion of William the Conqueror, who in this followed the example of Hugh Caput; for he, to gain the nobility and gentry to ſupport his uſurpation, firſt granted that they ſhould hold their eſtates to them and their heirs, which before they held at will, or at moſt for life. For this we may refer to the authority of the learned Spelman, and other eminent Feodiſts. Indeed the hiſtorian himſelf, to do him juſtice, ſeems in other parts of his work to be apprized of theſe diſtinctions, though in this inſtance they appear to have eſcaped his attention, which is the rather to be wondered at, ſince the explanation he gives of the word *Beneficia*, as being *gratuitous* donations, is better anſwered by the word *Munera*: for the idea of a *gift* neceſſarily implies ſomething proceeding *gratuitouſly* from the donor, which the word *Benefice* does not.

4. The fourth ſtage of property, marked by the hiſtorian, is that above hinted at, when eſtates were granted for life, and at length made hereditary. This revolution in property, he obſerves, occaſioned a change correſponding to it in political government; the great vaſſals of the crown, as they acquired ſuch extenſive poſſeſſions, uſurped a proportional degree of power, depreſſed the juriſdiction of the crown, and trampled on the privileges of the people. It is on account of this connection, as our hiſtorian accutely obſerves, that the tracing the progreſs of feudal property becomes an object of attention in hiſtory; for upon diſcovering in what ſtate property was, at any particular period, we may determine, with preciſion, what was the degree of power poſſeſſed by the king or by the nobility at that juncture.

In another note, the writer exemplifies the defects of feudal policy, which, as has been obſerved, made no ſuitable proviſions for the interior order of ſociety. The monarchical and ariſtocratical parts of the conſtitution, having no intermediate power to balance them, were perpetually at variance, and juſtling with each other. The people, the moſt numerous, as well as the moſt uſeful part of the community, were either reduced to a ſtate of actual ſervitude, or treated with the ſame inſolence and rigour, as if they had been degraded into that wretched condition.

From hence our hiſtorian takes occaſion to obſerve, that the perſons employed in cultivating the ground, during the ages under review, may be divided into three claſſes. 1. Servi or Slaves. This ſeems to have been the moſt numerous claſs, and conſiſted either of captives taken in war, or of perſons, the property in whom was acquired in ſome of the various methods enumerated by *Du Cange*. Voc. *ſervus*. v. 6. 'The wretched condition of this numerous race of men will appear from ſeveral circumſtances. 1. Their maſters had abſolute dominion over their perſons. They had the power of puniſhing their ſlaves capitally, without the intervention of any judge. This dangerous right they poſſeſſed not only in the more early periods, when their manners were fierce, but it continued as late as the twelfth century: Joach. Potgieſſerus de ſtatu ſervorum. Lemgov. 1736. 4to, lib. ii. cap. i. § 4, 10, 13, 24. Even after this juriſdiction of maſters came to be reſtrained, the life of a ſlave was deemed to be of ſo little value, that a very ſlight compenſation attoned for taking it away: Idem, lib. iii. c. 6. If maſters had power over the lives of their ſlaves, it is evident that *almoſt no bounds* would be ſet to the rigour of the puniſhments which they might inflict upon them. The codes of antient laws preſcribed puniſhments for the crimes of ſlaves different from thoſe which were inflicted on free men. The latter paid only a fine or compenſation, the former were ſubjected to corporal puniſhments. The cruelty of theſe was in many inſtances exceſſive. Slaves, on very ſlight occaſions, might be put to the rack on queſtion. The laws with reſpect to theſe points are to be found in Potgieſſerus, lib. iii. cap. 7. 2. If the dominion of maſters over the lives and perſons of their ſlaves was thus extenſive, it was no leſs ſo over their actions and property. They were not originally permitted to marry. Male and female ſlaves were allowed and even encouraged to cohabit together. But this union was not conſidered as a marriage, it was called *contubernium*, not *nuptiæ* or *matrimonium*: Potgieſſ. lib. ii. c. 2. § 1. This notion was ſo much eſtabliſhed, that during ſeveral centuries after the barbarous nations embraced the Chriſtian religion, ſlaves who lived as huſband and wife, were not joined together by any religious ceremony, and did not receive the nuptial benediction from a prieſt: Ibid. § 10, 11. When this conjunction between ſlaves came to be conſidered as a lawful marriage, they were not permitted to marry without the conſent of their maſter, and ſuch as ventured to do ſo without obtaining that, were puniſhed with great ſeverity, and ſometimes were put to death: Potgieſſ. ibid. §. 12, &c. Gregor. Turon. hiſtor. lib. v. c. 3. When the manners of the European nations became more gentle, and their ideas more liberal, ſlaves who married without their maſter's conſent, were ſubjected only to a fine: Potgieſſ. ibid. §. 20. Du Cange Gloſſ. voc. *Foriſmaritagium*. 3. All the children of ſlaves, were in the ſame condition with their parents, and became the property of the maſter: Du Cange Gloſſ. voc. *ſervus*, vol. vi. 450. Murat. antiq. Ital. vol. i. 766. 4. Slaves were ſo entirely the property of their maſters, that they could ſell them at pleaſure. While domeſtic ſlavery continued, the property in a ſlave was ſold in the ſame manner with that which a perſon had in any other moveable. Afterwards ſlaves became *adſcripti* glebæ, and were conveyed by ſale together with the farm or eſtate to which they belonged. Potgieſſerus has collected the laws and charters which illuſtrate this well-known circumſtance in the condition of ſlaves: lib. ii. c. 4. 5. Slaves had a title to nothing but ſubſiſtance and cloaths from their maſter; all the profits of their labour accrued to him. If a maſter, from indulgence, gave his ſlaves any *peculium* or fixed allowance for their ſubſiſtance, they had no right of property in what they ſaved out of that. All that they accumulated belonged to their maſter: Potgieſſ. lib. ii. c. 10. Murat. antiq. Ital. vol. 768. Du Cange, voc. *ſervus*, vol. vi. p. 451. Conformably to the ſame principle, all the effects of ſlaves belonged to their maſter at their death, and they could not diſpoſe of them by teſtament: Potgieſſ. lib. ii. c. 11. 6. Slaves were diſtinguiſhed from free men by a peculiar dreſs. Among all the barbarous nations, long hair was a mark of dignity and freedom, ſlaves were for that reaſon obliged to ſhave their heads; and by this diſtinction, how indifferent ſoever it may be in its own nature, they were reminded every moment of the inferiority of their condition: Potgieſſ. lib. iii. c. 4. For the ſame reaſon it was enacted in the laws of almoſt all the nations of Europe, that no ſlave ſhould be admitted to give evidence againſt a free man in a court of juſtice: Du Cange, voc. *ſervus*, vol. vi. p. 451. Potgieſſ. lib. iii. c. 3.

'2. *Villani*. They were likewiſe *adſcripti glebæ*, or *villæ*, from which they derived their name, and were transferable along with it: Du Cange, voc. *Villanus*. But in this they differed from ſlaves, that they paid a fixed rent to their maſter for the land which they cultivated, and after paying that, all the fruits of their labour and induſtry belonged to themſelves in property.'

Notwithſtanding what is here advanced by the learned hiſtorian, who relies on the authority of Du Cange, yet we are perſuaded that it is by no means correct, to ſay, in general, that the *villani* were *adſcripti glebæ* or *villæ*; for the old writers of the beſt authority on this ſubject, mention two kinds of *villains*, whom, in their quaint ſtile, they call *villains regardant*, and *villains in groſs*: the firſt of them belonging to, or regardant to ſome manor, and the latter belonging merely to the perſon of the lord, and conſequently not *adſcripti glebæ*, nor paſſing, like the others, with the conveyance of the eſtate.

‘ 3. The laſt claſs of perſons employed in agriculture were free men. Theſe were diſtinguiſhed by various names among the writers of the middle ages, *Arimanni*, *conditionale*, *originarii*, *tributales*, *&c.* Theſe ſeem to have been perſons who poſſeſſed ſome ſmall allodial property of their own, and beſides that, cultivated ſome farm belonging to their more wealthy neighbours, for which they paid a fixed rent; and bound themſelves likewiſe to perform ſeveral ſmall ſervices *in prato vel in meſſe, in aratura vel in vinea*, ſuch as ploughing a certain quantity of their landlord's ground, aſſiſting him in harveſt and vintage work, &c. The cleareſt proof of this may be found in Muratori, v. i. p. 712. and in Du Cange under the reſpective words abovementioned. I have not been able to diſcover whether theſe *arimanni*, &c. were removeable at pleaſure, or held their farms by leaſe for a certain number of years. The former, if we may judge from the genius and maxims of the age, ſeems to be moſt probable. Theſe perſons, however, were conſidered as free men in the moſt honourable ſenſe of the word; they enjoyed all the privileges of that condition, and were even called to ſerve in war; an honour to which no ſlave was admitted: Murat. Antiq. vol. i. p. 743. vol. ii. p. 446. This account of the condition of theſe three different claſſes of perſons, will enable the reader to apprehend the full force of an argument which I ſhall produce in confirmation of what I have ſaid in the text concerning the wretched ſtate of the people. Notwithſtanding the immenſe difference between the firſt of theſe claſſes and the third, ſuch was the ſpirit of tyranny which prevailed among the great proprietors of land, and ſo various their opportunities of oppreſſing thoſe who were ſettled on their eſtates, and of rendering their condition intolerable, that many freemen, in deſpair, renounced their liberty, and voluntarily ſurrendered themſelves as ſlaves to their powerful maſters. This they did, in order that their maſters might become more immediately intereſted to afford them protection, together with the means of ſubſiſting themſelves and their families. The forms of ſuch a ſurrender, or *obnoxiatio*, as it was then called, are preſerved by Marculſus, lib. ii. c. 28; and by the anonymous reaſon publiſhed by Bignon, together with collector of *formulæ*, c. 16. In both, the Marculſus for the *obnoxiatio*, is the wretched and indigent condition of the perſon who gives up his liberty. It was ſtill more common for freemen to ſurrender their liberty to biſhops or abbots, that they might partake of the ſecurity which the vaſſals and ſlaves of churches and monaſteries enjoyed, in conſequence of the ſuperſtitious veneration paid to the ſaint under whoſe immediate protection they were ſuppoſed to be taken: Du Cange, voc.

oblatus, vol. iv. p. 1286. That condition muſt have been miſerable indeed, which could induce a free man voluntarily to renounce his liberty, and to give up himſelf as a ſlave to the diſpoſal of another. The number of ſlaves in all the nations of Europe was prodigious. The greater part of the inferior claſs of people in France were reduced to this ſtate, at the commencement of the third race of Kings: L'eſpr. des Loix, liv. xxx. c. 11. The ſame was the caſe in England: Brady Pref. to Gen. Hiſt. Many curious facts with reſpect to the antient ſtate of *villains* or ſlaves in England, are publiſhed in obſervations on the ſtatutes, chiefly the more antient, 2d edit. p. 244.'

With what horror we look back on the wretched condition of the people in theſe times, and how we ſhould ſhudder at the proſpect of ſeeing ſuch a deplorable ſtate of ſervitude revived among us! And yet with how little feeling we regard the miſerable ſituation of our fellow creatures in our diſtant colonies! as if the nature of injuſtice and inhumanity varied with the change of climate, and we had a right to practiſe in *Barbadoes*, what in *London* would be deemed oppreſſion and barbarous.

Having expoſed the imperfections of the feudal ſyſtem, the writer next traces the gradual improvements which were introduced. Here, with an amiable and generous ſpirit, he takes occaſion to pay the juſt tribute of commendation to a rival hiſtorian. 'According, ſays he, to the obſervation of an elegant and profound hiſtorian (meaning Mr. Hume) there is an ultimate point of depreſſion, as well as exaltation, from which human affairs naturally return in a contrary progreſs, and beyond which they ſeldom paſs either in their advancement or decline.'

The firſt circumſtance pointed out by the hiſtorian as tending to introduce an improvement in government and manners, is the cruſades, or expeditions to reſcue the Holy Land out of the hands of the infidels. In their progreſs towards the Holy Land, the followers of the croſs marched through countries better cultivated, and more civilized than their own. It was not poſſible for the cruſaders to travel through ſo many countries, and behold their various cuſtoms and inſtitutions, without acquiring information and improvement. Their views enlarged; their prejudices wore off; new ideas crowded into their minds; and they muſt have been ſenſible on many occaſions of the ruſticity of their own manners, when compared with thoſe of a more poliſhed people. Theſe impreſſions were not ſo ſlight as to be effaced on their return to their native countries.'

The writer then ſhews the effects they had on property, by obliging the nobles to ſell their poſſeſſions in order to levy money for defraying the expence of ſuch diſtant expeditions; which enabled the monarchs of thoſe days to annex conſiderable te-
ritories

ritories to their crowns at a ſmall expence, by which means regal authority increaſed in proportion as that of ariſtocracy declined. —He then explains the commercial effect it had, and the freedom which was eſtabliſhed in conſequence of it.

He takes notice, likewiſe, that the various expedients which were employed to introduce a more regular, equal, and vigorous adminiſtration of juſtice, contributed greatly towards the improvement of ſociety. He very truly remarks, that the original ideas of men concerning juſtice, lead to the practice of private war, the pernicious effects of which he points out, together with the various methods employed to aboliſh it.

Another improvement in the adminiſtration of juſtice, aroſe, as he well obſerves, from the prohibition of trial by judicial combat, which became univerſal. In a note on this part of the work, the writer mentions ſome curious facts to illuſtrate the ſubject. ‘ A remarkable inſtance occurs of the deciſion of an abſtract point of law by combat. A queſtion aroſe in the tenth century concerning the *right* of *repreſentation*, which was not then fixed, though now univerſally eſtabliſhed in every part of Europe. “ It was a matter of doubt and diſpute, (ſaith the Hiſtorian) whether the ſons of a ſon ought to be reckoned among the children of the family, and ſucceed equally with their uncles, if their father happened to die while their grandfather was alive. An aſſembly was called to deliberate on this point, and it was the general opinion that it ought to be remitted to the examination and deciſion of judges. But the Emperor following a better courſe, and deſirous of dealing honourably with his people and nobles, appointed the matter to be decided by battle between two champions. He who appeared in behalf of the right of children to repreſent their deceaſed father was victorious; and it was eſtabliſhed, by a perpetual decree, that they ſhould hereafter ſhare in the inheritance together with their uncles: Wittickindus Corbeins, lib. Annal. ap. M. de Lauriere Pref. Ordon. vol. I. p. xxxiii. If we can ſuppoſe the caprice of folly to lead men to any action more extravagant than this of ſettling a point in law by combat, it muſt be that of referring the truth or falſehood of a religious opinion to be decided in the ſame manner. To the diſgrace of human reaſon, it has been capable even of this extravagance. A queſtion was agitated in Spain in the eleventh century, whether the Muſarabic liturgy and ritual which had been uſed in the churches of Spain, or that approved of by the See of Rome, which differed in many particulars from the other, contained the form of worſhip moſt acceptable to the Deity. The Spaniards contended zealouſly for the ritual of their anceſtors. The Popes urged them to receive that to which they had given their infallible ſanction. A violent conteſt aroſe. The nobles propoſed to decide the controverſy by the ſword. The king approved of this method of deciſion. Two knights in compleat armour entered the liſts. John Ruys de Matanca, the champion of the Muſarabic liturgy, was victorious.'

With due deference, however, to the ſentiments of this judicious Hiſtorian, we cannot agree with him in his obſervation, that the referring the truth or falſehood of a *religious* opinion to be decided by judicial combat, is more extravagant than the ſettling a point in *Law* by this mode of trial. On the contrary, we think it much leſs ſo. Nay, in theſe ages of ignorance, when this was conſidered as a ſolemn appeal to the judgment of God, we know not whether it was not more natural to make ſuch a reference with regard to a religious queſtion, than to any other whatever; ſince according to the ſuperſtitious notions of thoſe times, it was moſt reaſonable to expect that God would direct a deciſion of that ſacred nature. It may be obſerved likewiſe, that the writer is not altogether accurate in ſpeaking of the *prohibition* of this mode of trial, for whatever may have been in other countries, yet in England this kind of trial is not, properly ſpeaking, *prohibited*, but only *diſuſed*.

A farther improvement in the adminiſtration of juſtice was, as the Author remarks, the right which the people obtained of appealing from the courts of the Baron, to thoſe of the King. He traces, with great judgment and accuracy, the origin of the ſupreme and independant juriſdiction of the nobility, together with its extent and bad effects.

Among the cauſes which contributed to promote a more perfect adminiſtration, he likewiſe enumerates the regulations of the common law, and he expoſes the progreſs of eccleſiaſtical uſurpation, with becoming freedom and impartiality. 'In ages of ignorance and credulity, the miniſters of religion are the objects of ſuperſtitious veneration. When the barbarians who over-ran the empire, firſt embraced the Chriſtian faith, they found the clergy in poſſeſſion of conſiderable power; and they naturally transferred to theſe new guides the profound ſubmiſſion and reverence which they were accuſtomed to yield to the prieſts of that religion which they had forſaken. They deemed their perſons to be as ſacred as their function; and would have conſidered it as impious to ſubject them to the profane juriſdiction of the laity. The clergy were not blind to the advantages which the weakneſs of mankind afforded them. They eſtabliſhed courts, in which every queſtion relating to their own character, their function, or their property, was tried. They pleaded, and obtained an almoſt total exemption from the authority of civil judges. Upon different pretexts, and by a multiplicity of artifices, they communicated this privilege to ſo many perſons, and extended their juriſdiction to ſuch a variety of caſes, that the greater part of thoſe affairs which give riſe to conteſt and litigation, was under the cognizance of the ſpiritual courts.' He obſerves, however, that the eccleſiaſtica Jurisprudence was more perfect than that in the civil courts, and that good effects enſued from the adopting it.

The revival of the Roman law is likewiſe mentioned by the Hiſtorian among the cauſes contributing to introduce more liberal ideas concerning juſtice and order. He obſerves likewiſe, that while improvements ſo important with reſpect to the ſtate of ſociety and the adminiſtration of juſtice gradually made progreſs in Europe, the ſpirit of chivalry inſpired the nobles with more liberal and generous ſentiments. In his inveſtigation of the origin of chivalry, he remarks, that the feudal ſtate was a ſtate of perpetual war, rapine and anarchy; during which the weak and unarmed were expoſed every moment to inſults or injuries. The power of the ſovereign was too limited to prevent theſe wrongs; and the adminiſtration of juſtice too feeble to redreſs them. There was ſcarce any protection againſt violence and oppreſſion, but what the valour and generoſity of private perſons afforded. The ſame ſpirit of enterprize, which had prompted ſo many gentlemen to take arms in defence of the oppreſſed pilgrims in Paleſtine, incited others to declare themſelves the patrons and avengers of injured innocence at home. . . . Valour, humanity, courteſy, juſtice, honour, were the characteriſtic qualities of chivalry. To theſe were added religion, which mingled itſelf with every paſſion and inſtitution during the middle ages, and by infuſing a large portion of enthuſiaſtic zeal, gave them ſuch force, as carried them to romantic exceſs.

Here we cannot help expreſſing our ſurprize that the Hiſtorian, who ſeems to have omitted no opportunity of doing juſtice to the merits of his contemporary writers, ſhould have taken no notice of the treatiſe on chivalry penned by the learned and ingenious Dr. Hurd, more eſpecially as he may be preſumed at leaſt to have had ſome obligations to that treatiſe in this part of his work.

Having explained the origin and beneficial effects of chivalry, the Hiſtorian proceeds to trace the influence which the progreſs of ſcience had on the manners and character of men. 'The firſt literary efforts, however, of the European nations, in the middle ages, were extremely ill-directed. Among nations, as well as individuals, the powers of imagination attain ſome degree of vigour before the intellectual faculties are much exerciſed in ſpeculative or abſtract diſquiſition. Men are poets before they are philoſophers. They feel with ſenſibility, and deſcribe with force, when they have made but little progreſs in inveſtigation or reaſoning. The age of Homer and of Heſiod long preceded that of Thales, or of Socrates. But, unhappily for literature, our anceſtors deviating from this courſe which nature points out, plunged at once into the depths of abſtruſe and metaphyſical inquiry. They had been converted to the Chriſtian faith, ſoon after they ſettled in their new conqueſts. But they did not receive it pure. The preſumption of men had added to the ſimple and inſtructive doctrines of Chriſtianity, the theories of a vain philoſophy, that attempted to penetrate into myſteries, and to decide queſtions which the limited faculties of the human mind are unable to comprehend, or to reſolve. Theſe over-curious ſpeculations were incorporated with the ſyſtem of religion, and came to be conſidered as the moſt eſſential part of it. As ſoon, then, as curioſity prompted men to inquire and to reaſon, theſe were the ſubjects which firſt preſented themſelves, and engaged their attention. The ſcholaſtic theology, with its infinite train of bold diſquiſitions, and ſubtile diſtinctions concerning points which are not the object of human reaſon, was the firſt production of the ſpirit of enquiry, after it began to reſume ſome degree of activity and vigour in Europe. It was not this circumſtance alone that gave ſuch a wrong turn to the minds of men, when they began again to exerciſe talents which they had ſo long neglected. Moſt of the perſons who attempted to revive literature in the twelfth and thirteenth centuries, had received inſtruction, or derived their principles of ſcience from the Greeks in the eaſtern Empire, or from the Arabians in Spain and Africa. Both theſe people, acute and inquiſitive to exceſs, corrupted thoſe ſciences which they cultivated. The former rendered theology a ſyſtem of ſpeculative refinement, or of endleſs controverſy. The latter communicated to philoſophy a ſpirit of metaphyſical and frivolous ſubtlety. Miſled by theſe guides, the perſons who firſt applied to ſcience were involved in a maze of intricate inquiries. Inſtead of allowing their fancy to take its natural range, and to produce ſuch works of invention as might have improved their taſte, and refined their ſentiments; inſtead of cultivating thoſe arts which embelliſh human life, and render it comfortable; they were fettered by authority, they were led aſtray by example, and waſted the whole force of their genius in ſpeculations as unavailing as they were difficult.'

Our Author's obſervations on this head are extremely pertinent and acute: ſo much ſo, that it is to be wiſhed he had entered more fully into a ſubject ſo curious and fruitful of obſervation, as that of the revival of letters, about this time, as it is in truth one of the moſt capital occurences in the period he treats of.

The laſt circumſtance mentioned by the Hiſtorian, as having an influence on government and manners, is the progreſs of commerce, which, he obſerves, tends to wear off thoſe prejudices which maintain diſtinction and animoſity between nations. It ſoftens and poliſhes the manners of men. It unites them by one of the ſtrongeſt of all ties, the deſire of ſupplying their mutual wants. It diſpoſes them to peace, by eſtabliſhing in every ſtate an order of citizens bound by their intereſt to be the guardians of public tranquillity.

We are inclined to think, that the conſequences here deduced are rather too general, for though, in the infancy of commerce, it may produce the tendencies here enumerated, yet we find by experience, that when it riſes to a certain point of emulation it is attended with very different effects, and ſo far from diſpoſing citizens to peace, and to be guardians of public tranquillity, it excites them to involve the ſtate in frequent wars, for the ſake of preſerving and extending their commercial intereſt.

The next diviſion of this work comprehends a view of the progreſs of ſociety in Europe, with reſpect to the command of the national force requiſite in foreign operations; which ſhall be the ſubject of a future examination.

MONTHLY CATALOGUE,

For APRIL, 1769.

Poetical.

Art. 12. *An Ode to Fortitude.* By William Ruſſell. 4to. 1 s. Nicoll.

THIS ode is addreſſed to Archibald Douglas of Douglas Eſq; and the following ſtanza is not without merit, whether we conſider the language or thought:

> Thee too, young hero! Jove's ſtern daughter claims,
> Thee ſhe records among her choſen train,
> Tho' not inroll'd amid thoſe fearleſs names,
> That Death have dared on Danger's purple plain.
> But thine the firm collected ſoul,
> That ſtands on Virtue's rock elate,
> And views unmoved the ſmiles of Fate,
> Or calmly hears her adverſe billows roll.
> And little do they know domeſtic ſtrife,
> The human mind, ah! little do they know,
> Who think, that in the ſcenes of active life,
> It can alone its native greatneſs ſhew.
> The ſhafts of Envy pierce the nobleſt heart,
> And Slander deeper wounds than Valour's keeneſt dart.

The characters which the Author has choſen as examples of fortitude, are Leonidas; Brutus; our Henry and Edward, who fought at Creſſy and Agincourt; Douglas and Piercy, who are celebrated in the ſong called Chivy Chace; General Wolf, Brigadier Murray, Alexander the Great, and a Capt. Douglas who ſuffered himſelf to be burnt on board his ſhip the Royal Oak, when our ſhips at Chatham were burnt by the Dutch rather than quit his poſt.

Theſe, except ‘ the Macedonian madman,’ and the fools that wantonly made a feaſt for death in a ſilly quarrel about Chiviot Chace, are examples of fortitude or courage exerted in the cauſe of virtue; yet it ſhould be remembered, that fortitude is a quality to which virtue is accidental; Cromwell had probably as much fortitude as Leonidas; and Mandrine, the captain of a French banditti, might in this particular be equal to Wolfe; fortitude therefore ſeems not to be a fit ſubject for encomium, any more than ſtrength of limbs, or vigour of conſtitution. He who conſiders death as a leſs evil than the ſubduction of his country by a tyrant, and therefore takes the field againſt him, deſerves honour not for the riſk of life, but for the principle that gives public intereſt more weight than private: he that conſiders life as a bleſſing not equivalent to that of ſpreading deſolation and famine by fire and ſword, of deluging the peaceful field with the blood of its poſſeſſors, and filling the earth with widows and orphans, will riſk life with great alacrity in theſe works of deſtruction, but ſurely no reaſonable being can think he deſerves praiſe. The principle from which, at the riſk of life, he ſacrifices the lives of others to his own avarice or ambition, degrades him from a man to a fiend. Such a wretch was Alexander; and humanity and wiſdom will always labour to render the character odious and deteſtible. It is more abſurd to celebrate fortitude in Alexander than in Ravilliac: Ravilliac certainly put his life in equal hazard, he was therefore equally a hero; and in his own opinion he was the champion not only of virtue but of religion, he was the martyr not of liberty but of ſalvation; he has therefore a claim to merit and to honour, which cannot be ſet up for Alexander. Ravilliac riſked life to effect what he conceived to be right; Alexander to accompliſh what he muſt know to be wrong.

The following addreſs to Fortitude is not deſtitute of poetry:

THOU, who with bold and ſteddy eye
View'ſt undiſmay'd yon mountain high,
Upon whoſe lofty brow are hung
The laurel, and the laſting crown,
And all the trophies of renown
Which fire the breaſt with love of glory ſtung:
Regardleſs of the rugged, rocky ſteep,
And the yawning whirlepool deep,
Where oft, hurled headlong from the mountain's height,
Ill-ſtarr'd adventurers plunge low to oblivious night.

Thee, nor the birds of boding cry,
Which hovering round the ſummit fly,
And ſtun, with their infernal yell,
The boldeſt heart, the ſtouteſt ears,
And fill the timid ſoul with fears
Of ſpectres dire, and proſpects dark as hell
Appal: nor vengeful harpies venom'd *claws*,
(Emblem meet of critic paws)
Which oft, when the fair garland's juſtly worn,
They, deep-imprinting, *rend*, and ſhed diſhoneſt ſcorn.

It happens unfortunately that Mr. Ruſſell, in the very paſſage where he cenſures the critic, gives occaſion for criticiſm. The word garland, in the laſt verſe but one, has no relative in the laſt verſe, which was abſolutely neceſſary to expreſs the Author's ſenſe. The meaning of the paſſage as it now ſtands, according to grammatical conſtruction, is this: 'Fortitude is not appalled by the claws of harpies which they (the harpies) rend.' If the word *they* is left out, and the word *it* ſupplied, we ſhall at once have ſyntax and ſentiment.

> Nor vengeful harpies venom'd claws
> (Emblem meet of critic paws)
> Which oft, when the fair garland's juſtly worn
> Rend *it* and ſhed diſhoneſt ſcorn.

Art. 13. *The Times. A Poem.* 4to. 1 s. 6d. Almon. 1769.

This is a zealous addreſs to Britons, to rouſe and ſave their injured drooping country, or periſh with it: The Author ſays that oppreſſion is preparing the rod, the chain, and the ſword; that the laws are perverted by ruffians; that aſſaſſins are hired for public murder; the rights of the people invaded; Mr. Wilkes unjuſtly confined, and falſely charged with ſedition, impiety and obſcenity,—being the pattern of public and private virtue, the only friend of his country, ſtanding forth alone to ſave her from ſudden and total ruin,—approved, adored, revered.

Whether our country is thus endangered, or Mr. Wilkes thus meritorious, are queſtions not to be diſcuſſed in an account of this little piece.

The following are the firſt five ſtanzas;

> While fame, O Britain, hovers o'er
> Thy lions, ſtain'd with Gallic gore,
> Thy heroes, grim with many a ſcar;
> And bids her golden trumpet ſound,
> The earth's remoteſt climes around,
> Their great, their glorious deeds in war:
>
> While active commerce, to the gales,
> Exulting, ſpreads her thouſand ſails,
> That round the globe thy flag convey,
> And culls, with never-ceaſing toil,
> The wealth, the fruits of every ſoil,
> To feed thy wants, thy pride array:
>
> What loyal youth, but marks with pain
> Thy wounded boſom bleed amain,
> By vile domeſtic faction torn?
> But views, and kindles at the ſight,
> Uſurpt thy beſt, thy native right,
> Thy ſons enſlav'd, to freedom born!
>
> Triumphant thus, o'er dancing tides,
> Secure, the oak-built veſſel rides,

Her ſtreamers waving to the gale,
The ſavage nations crowd the ſtrand,
Or on ſome cliff admiring ſtand,
And loud the floating wonder hail;

In vain the winds and waves engage,
The tempeſt ſpends its idle rage,
Unhurt ſhe ploughs her daring way;
But ſoon ſhe feels a latent foe,
A hoſt of greedy worms below,
That ceaſeleſs on her entrails prey.

Theſe verſes are muſical and ſpirited; and the ſimile of the ſhip is poetical and new.

The Author is not always ſo happy: addreſſing Mr. Wilkes, he ſays,

Yet by thy priſon's gloomy light,
More glorious thou, more dazzling bright,
Than thron*ed* monarchs *doſt* appear.——

The laſt verſe would have ſtood undiſtinguiſhed among thoſe of Hopkins and Sternhold.

Art. 14. *Political Society, a poetical Eſſay.* Addreſſed to John Wilkes, Eſq; 4to. 2s. Flexney.

This is a ſtrange rhapſody, deſtitute alike of poetry and argument: the Author ſeems to have thrown together all his knowledge juſt as the ideas occurred, and to have ended his performance only becauſe they were exhauſted. He talks of John Wilkes, of Baal's prophets, and the emperor of Morocco; of the famous running horſe Childers, and Lycurgus, and Pandora; of Paoli, Charles the Firſt, and Pompadour, juſt as he talks of Veſuvius in the following verſes:

Gods, that ſuch baſe ſervility of ſoul
Should human intellect ſo far control!
That the fine minds which hidden truths explore,
And far as ſolar rays ſublimely ſoar,
Should ſuperſtition ſtruck concenter'd think,
Gennaro bounds Veſuvius' burning brink.
Yet prieſtly artifice enſlaves the mind,
And triple veils of folly reaſon blind,
Hence Freedom's altars ſhall neglected lie,
And Slav'ry's incenſe cloud the azure ſky.

Such connection, ſentiment, and reaſoning, as the reader finds in this extract, he will find in every other part of the performance: in ſome places however the Author's grammar is as bad as his poetry and logic. In the following extract there are two falſe concords within two lines of each other:

Hope points her finger to ſome happier day,
When Freedom, deck'd by Truth, her charms *diſplay*;
When Tyranny ſhall ſeek the gloomy caves,
Freſh bleeding from the vengeful ſcourge of ſlaves;
While impotence of ill his rage *control*,
And conſcious guilt ſhall harrow up his ſoul.

Many other inſtances might be given, but the taſk is equally unpleaſing and unneceſſary.

Art. 15. *Punch, a Panegyric, attempted in the Manner of Milton.* 4to. 1 s. Wilkie.

This Author invokes the liquor called Punch to *embalm* his ſeat: he calls it afterwards an aſſuaſive *Balm*, and a ſilent *Balm*, and ſays he will worſhip at Aſhley's *balmy* ciſtern; the mariner then expands his ſoul to the *balm*, and bees pave the ſuburb of their palaces with *balm:* thus has this Author *embalmed* about an hundred and twenty verſes, which will notwithſtanding periſh in a very ſhort time.

Poets are allowed to transform as well as to create, yet the Author certainly ſtretches his prerogative when he repreſents Ludgate-hill as a ridge of cliffs, like that which runs along our coaſt from Deal to Dover. I fail not, ſays he,

——— at the approach
Of Lud's *dire cliffs*, my oriſons to pay,
At Aſhley's balmy ciſtern———

Oil'd by the magic juice, recover'd way
I ſeize, and in brown majeſty aſcend
The *aiery height*———

The Author appears to have poſſeſſions in the Weſt-Indies, which his factor is fraudulently endeavouring to get into his own hands; the alluſion to this, in the following verſes, and the ſimile which ends the poem, are not without merit:

Thus while in dalliance with my native bowl
Full ſimple bard, her ſolace I recite,
And gaze unweary'd on each endleſs charm,
The factor's web winds round my joyleſs land;
And now no more to Albion's chalky bourns
The ſtately bark my canes delicious ſweet
Obſequious rolls, or heart-reviving rum;
Dry ſits my bowl, ineloquent my ſhell.
Thus ſome irriguous valley laughs a while,
But if the Gods the honey'd ſhower ſuſpend,
Her dew-deſerted beauties quickly fade,
The ruddy vi'let, the wild eglantine,
The daiſy py'd, the gentle primroſe pale,
And hare-bell, vary'd with a hundred hues.

An Author who to write well need only avoid faults, has an eaſy way to reputation.

Art. 16. *Poems, Divine and Moral.* By R. Bond, Bookſeller in Glouceſter. 4to. 2 s. 6 d. Gloceſter, printed for the Author, and ſold by Caſlon, &c. in London.

The divine poems in this pamphlet are, a paraphraſe of the *Te Deum*; of Agur's Prayer; of the XVth Pſalm, and of the Cdth Pſalm: an Addreſs to the Almighty, the Happy Man, a Morning Thought, and a Soliloquy. A familiar epiſtle under the title of Friendſhip is the only other poem in the collection. As to the Pſalms, they are not more degraded by Hopkins and Sternhold; and of the other pieces there is not one ſo much like poetry as the lamplighter's annual preſent to his worthy maſters and miſtreſſes.

As we do not inſiſt that the Reader ſhould take our word implicitly, the following verſes are extracted from the XVth Pſalm:

To whom, O Lord,
Wilt Thou afford
To live in Heav'n with Thee?
Who ſhall poſſeſs
Thy happineſs
To all eternity?

He only who
His whole life thro'
Obeys thy holy will;
In act and thought
Purſuing nought
He knoweth to be ill.

He only who
Shall paſs life thro'
Abhorring all deceit;
Who for no man
Doth evil plan,
Nor ſlander circulate.

He only who
His whole life thro'
Shall meek in heart have trod;
Who thoſe eſteem
With love ſupreme
That fear the living God.

Every other ſtanza except the laſt begins with

He only who
His whole life thro'

and it cannot ſurely be thought neceſſary to point out particular faults where every thing is ſo manifeſtly wrong.

It is remarkable that Agur's prayer has been as often the ſubject of paraphraſe, comment, and declamation, as any part of Scripture; it has been conſtantly recommended as the ſtandard of a good man's deſires, as expreſſing piety, humility, and temperance; as deprecating the infelicities of poverty only to avoid temptations to vice, and renouncing the advantages of wealth, only leſt they ſhould become incitements to impiety. Yet this prayer could be conceived only in a mind concentered in *ſelf*; frigid, timid, and narrow, content with ſafety, and aſpiring neither to virtuous happineſs nor honour. He that pants to carry benevolence into action, to reward induſtry, alleviate diſtreſs, and ſupport helpleſs indigence, will have no conception that riches can make ſalvation difficult, or that the ſame thing which enables him to exerciſe his virtue, can endanger its reward. In ſuch a man the very deſire of wealth is meritorious; it will never enter into his heart that he could forget God while he was acting as the delegate of his mercy, diffuſing good and repreſſing evil: ſuch a man would indeed deprecate poverty, not however for fear it ſhould bring him to the gallows as a thief; but becauſe it would render his benevolence impotent; becauſe it would leave him to weep over diſtreſs which he could not relieve, and burn with indignation at wrongs which he could not redreſs.

It is generally ſuppoſed, that there are deſires which are vicious *per ſe*; but that a vicious deſire, which is not carried into act, although merely for want of opportunity or ability, does not render a man equally guilty with the act: if it does, there is no reaſon to deprecate temptation to any ſuch act; the deſire and diſpoſition, in that caſe, whether placed in a ſituation in which they might act, or not, would determine the lot of the agent: ſo, ſuppoſing there are deſires that are virtuous *per ſe*, it ſeems reaſonable to conclude that if they are not carried into act, though merely for want of opportunity or ability, they do not render a man equally meritorious with the act: thus, upon a ſuppoſition that external circumſtances may produce vice, it muſt be allowed that external circumſtances may produce virtue, and therefore *give me riches* is a good prayer in the mouth of a good man. A man conſcious of ſordid and irregular appetites, who ſees nothing in wealth, but the power of ſenſual and ſelfiſh enjoyment may well deſire not to be rich; but in ſuch a man it is nothing more than a deſire not to be damned, which, however prudent, cannot certainly be conſidered as ſupremely amiable and meritorious; and this he who next preaches upon Agur's prayer would do well to remember.

Art. 17. *Ambition: an Epiſtle to Pàoli.* By the Rev. Mr. Tournay. 4to. 2 s. 6 d. Dilly. 1769.

This is nothing more than a number of trite thoughts, on a trite ſubject, put into verſe:—let the Reader judge:

'Though ſtateſmen call thoſe rebels that fight for freedom, yet you, Paoli, have many friends in Britain.—Curſe Ambition! ſhe has produced diſtreſs and confuſion that ſhall laſt for ever: ſhe is never reſtrained by pity or difficulty: Ambition wrought in diſguiſe when civil ſociety was firſt formed, and ſoon prompted ſome haughty youth to become a tyrant: Ambition always attains her purpoſe by cruel force or baſe fraud; and he that robs me on the highway is innocent in compariſon of the tyrant who ſeizes the univerſal birthright, liberty: yet ſucceſsful ambition is always flattered: Alexander the Great pretended to be the ſon of Jupiter, and when he had conquered one world, wept for another. His grief deſerved no pity: he did not weep when, urged by Thais, he burnt Perſepolis: he killed Clytus in a drunken fit: he ought to have wept for that. Eaſtern governments have been always deſpotic; a civil war there determines not whether man ſhall be free, but to what tyrant he ſhall be a ſlave. Eaſtern poets repreſent ſubjects as reptiles, kings as gods; God forbid they ſhould be ſo repreſented here! Ancient Greece was free when other countries were enſlaved; and from Greece great part of the learning of modern times has been derived. May the voice of Paoli rouſe all ſlaves to ſtruggle for freedom! there ſhall then be an end of the negroe trade; and when all are free, none will be enſlaved, neither Perſians, Turks, Tartars, nor Frenchmen: every body admires *heroic virtue.* Proceed Paoli, make Corſica the ſchool of mankind: the friends of man have the friendſhip of God. If you vanquiſh your enemies, your enemies will not vanquiſh you: hope of this ſhall encourage you to perſevere.'

It is certainly very ſtrange that any man ſhould think it worth his while to tag ſuch ſentiments as theſe with rhime; or imagine that, when he has tagged them, they will become a poem.

It is ſcarce neceſſary to point out particular blemiſhes, where there is general want of beauty; yet this Author ſeems not to have underſtood all the words he has uſed; he calls Thais the courtezan a *minſtrel*, probably ſuppoſing minſtrel and courtezan to be ſynonimous terms; but a minſtrel is a muſician, or bard, that ſings his own verſes to an inſtrument. He talks of caſting a *glaring ornament* over *fruit*, that is bitter to the taſte, in order to render it fair to the eye: and of a *chaplet* full of *poiſon*, placed on the *temples* to *debauch the mind*. To hide the bitterneſs of fruit by an ornament, and to debauch the mind by a poiſonous chaplet, are certainly ſtrange enormities: it is not leſs ſtrange that the muſes ſhould *train* a *grove*; or that the ſchool of affliction ſhould be a *bitter furnace*. The paſſages in which theſe wonders are recorded follow; ſuch, as the burning of Perſepolis, and the murder of Clytus:

> Such, are th' infernal *fruits* of lawleſs ſway,
> With theſe Ambition leads her ſons aſtray,
> O'er which *a glaring ornament* is caſt,
> Fair to the ſight but bitter to the taſte.——
>
> Ne'er may our bards purſue ſuch empty praiſe,
> Or trill with rapture Aſia's florid lays,
> Her gawdy *chaplets* round their temples bind,
> Replete with *poiſons* to *debauch* the *mind*.——
>
> ——Here the muſes ſhall delight to rove
> Here *train* with art their academic *grove*.——
>
> —————— Affliction's ſchool——
> This is the *bitter furnace*.——

It may be further remarked that the miſchief done in drunken frolics like the burning of Perſepolis and the killing of Clytus, are not the lures by which Ambition draws on her followers; they are rather warnings to deter, than blandiſhments to invite. And that as a *chaplet* cannot poiſon a *mind*, neither is it the property of *poiſon* to *debauch*.

Art. 18. *To the Right Honourable Thomas Harley*, late *Lord Mayor of London. An Ethic Epiſtle.* 4to. 6 d.

There is no bookſeller's name to this pamphlet; which is not to be wondered at; no bookſeller, we ſuppoſe, could be prevailed on to ſuffer his name to appear with ſuch wretched verſes, as are here meant to compliment Mr. Harley, on the glories of his late adminiſtration in the city; and which the Author has the vanity or the ignorance to ſtyle an *Ethic* Epiſtle.

Art. 19. *The Proſpect: a Lyric Eſſay.* By Martin Scriblerus, jun. 4to. 1 s. Tomlinſon.

This proſpect is taken from the northern tower of Lincoln cathedral. The ſcenes here preſented to our view are, in themſelves, very pleaſing;

but the verſes in which they are attempted to be deſcribed, are ſome of the moſt contemptible we ever met with, even in a common ballad. The illiterate Scrawler (it would be downright flattery to ſtyle him *Writer)* is ſo totally unqualified for appearing in print, that he ſcarce ſeems to have any idea of the plaineſt rules of grammar. He intreats the critics to be favourable, and begs the reader to correct his faults *as a friend.*—The moſt friendly advice we can give him, is—that henceforth he will never preſume to meddle with pen and ink. The following paſſages will ſhew that we have not ſpoken of his performance with too much ſeverity: he thus begins:

Aſſiſt me ye muſical Nine
  In all the *compleating* of verſe—

—*Proſpects* more famous *prevails*—

——— I ſing *ſcenes*
Which *has* for long *century's ſtood*—

— My ſenſes adorn with ſurprize—

From the laſt line, may we not conclude, that Mr. Scriblerus jun. had read Swift's love-ſong in the modern ſtrain, and really taken it for a model.

Art. 20. *An Ode conſecrated to the Memory of his Grace the Duke of Newcaſtle, late Chancellor of the Univerſity of Cambridge.* 4to. 1 s. Becket, &c.

This ode (which is inſcribed to the Dutcheſs of Newcaſtle, by a ſecret admirer of her *numberleſs qualifications* and conjugal virtues) begins in a manner that would induce one to conclude the Author rather bewitched than inſpired:

Struck dumb were the muſes,
  Diſtracted and toſt!
Their protector was miſſing,
  Their patron was loſt!
The ſwans of his GRANTA no longer uprear'd
Their arch'd necks to Heaven: a *croaking* was heard:
Their wings flapp'd a dead ſound.———

Several other of the ſtanzas are equally ſingular and abſurd. In ſhort this ode appears to us in ſuch a 'queſtionable ſhape,' that we apprehend it would puzzle old Bentley himſelf to gueſs what the Author would be at. Honeſt Jaques, in the play, would, incontinently, characterize him thus: 'A fool, a fool—a motley fool, a miſerable varlet!'

AS YOU LIKE IT, Act II. Sc. 7.

Art. 21. *Fragmentum Iſaaci Hawkins Browne, Arm.* Completum. Anti-Bolinbrokius. Liber Secundus. *Religio Medici altera.* Adjecta Verſione Anglia. Auctore D. Gulielmo Browne, Equ. Aur. Collegii Medicorum Londinenſis. Nuper Præſide, nunc Patre: Societatis Regiæ Sodali. 4to. 1 s. 6 d. Owen.

'Another and the ſame.'

See our account of the firſt book, in our Review for February laſt, page 138.

RELIGIOUS

RELIGIOUS *and* CONTROVERSIAL.

Art. 22. *Devotional Exerciſes on the New Teſtament.* By John Gillies, one of the Miniſters of Glaſgow. 8vo. 3s. 6d. Dilly. 1769.

As this is a religious, and appears to be a well intended performance, it is not a ſubject for many critical remarks or cenſures. It has reminded us of an old book of Biſhop Hall's of Norwich, which in former times has been much eſteemed, and to which the preſent, if we remember right, bears a conſiderable reſemblance. Theſe meditations and exerciſes, we learn by the dedication, were part of them delivered in the ordinary courſe of reading and expounding the New Teſtament, and in praying over what was read, in the College Church of Glaſgow. The Author conſiders this method of uſing the Scriptures, as "a ſource of the trueſt wiſdom and rational delight, and as an excellent means of promoting that temper and conduct which will ever be the beſt anſwer to the objections of infidels, and ſerve to remove their prejudices againſt Chriſtianity." The four goſpels only are conſidered in this volume, though the New Teſtament in general is mentioned in the title-page. Though we cannot expect criticiſm in ſuch a work, we meet with ſeveral pertinent, as well as pious and uſeful obſervations; chiefly in the form of petition and prayer. One remark we cannot avoid, which is, that the prayers are frequently and principally addreſſed to Jeſus Chriſt; how far this is agreeable to the ſpirit and truth of the goſpel, we muſt leave it to the Scriptures themſelves to determine.

Art. 23. *Practical Diſcourſes on the leading Truths of the Goſpel.* By John Witherſpoon, D. D. Preſident of the College of New Jerſey. 12mo. 3s. Edinburgh printed, and ſold by Dilly in London, 1768.

Some works of this author have formerly fallen under our review, and are much of the ſame ſtamp with the preſent. We are told that theſe ſermons, though firſt preached on particular occaſions, have been ſelected in order to form a little ſyſtem of the truths of the goſpel, to point out their relation to one another, and their influence on practice. The Doctor adds, that evangelical principles have for ſome time paſt been falling greatly into diſrepute, which he takes to be the true and the *ſingle* reaſon why religion is at preſent in ſo languiſhing a ſtate. "The preſent attempt, he farther ſays, ought not to be conſidered as ariſing from a thirſt of fame; for a man muſt judge very ill, who ſhould expect to increaſe his reputation by eſpouſing this deſpiſed cauſe: neither are theſe diſcourſes publiſhed, he alſo tells us, as containing any thing better than many practical writings of the laſt age, but as an endeavour to perpetuate the knowledge of the ſame truths: if there is any thing particular in them, it is an attempt to illuſtrate the Scripture doctrine, by experience, and obſervations on human life."

This is a ſummary of the account which the author gives us of his work; and he afterwards adds, "with theſe few remarks I commit them to the candour of the public, with very little concern as to the judgment of thoſe who read only to paſs ſentence upon the ability of the writer." This laſt reflection *may* be intended for the Reviewers.

Be that as it may, we ſhall only obſerve, that his ſentiments are highly calviniſtical, but he ſeems to write from the heart, and with an earneſt deſire to be uſeful.

Art. 24. *Sermons on practical Subjects: To which is added a Farewel Diſcourſe, delivered at Paiſley in April and May,* 1768. By John Witherſpoon, D. D. 12mo. 3s. Glaſgow printed, and ſold by Dilly in London, 1768.

Theſe Sermons are in the ſame ſtrain with thoſe mentioned in the foregoing article; the Author informs us that they are publiſhed, juſt in the manner in which they were delivered at home. They have not beauty of ſtyle, or great depth of ſentiment, or criticiſm to recommend them; but without any farther account, we may juſt add, that as they ſeem animated by a ſenſe of piety, and a concern to do good, the plain reflections here offered may be more truly beneficial than more elegant and laboured compoſitions.

Art. 25. *Lectures on Primitive Chriſtianity, in Doctrine, Experience, Worſhip, Diſcipline and Manners, as it appeared in the Church at Jeruſalem, in the Time of the Apoſtles. Alſo on the Epiſtle to the Church at Sardis. And on the Faithful in the Days of Malachi. Interſperſed with Notes, Reflections and Addreſſes: With a View to awake a becoming Zeal for the Communion of Saints, in Order and Love.* By Benjamin Wallin. 8vo. 5s. ſewed. Keith, &c.

Mr. Wallin, in his Preface, laments the degeneracy of the times, and the great indifference to religious ordinances, which prevails among numbers who preſerve ſome decency of conduct in other reſpects. " Under theſe ſad circumſtances, he ſays, ſhall it be thought unſeaſonable that we advert to the ſimplicity and zeal of the firſt Chriſtians, with whom the Lord dwelt, that following the original pattern of piety and brotherly love, we may in like manner rejoice in his preſence and bleſſing?" To theſe valuable ends, and for the help of young and ordinary Chriſtians, he tells us, he drew up the following papers, in accompliſhing which, he adds, 'I have conſulted ſeveral writers in this and the century paſt, from whom I have found myſelf obliged, with due reſpect, to differ in ſeveral inſtances; nor will it offend the ingenuous, that I have freely declared my thoughts, on every point, as it fell in my way; this liberty is granted when the rules of decency are not tranſgreſſed.' This is Mr. Wallin's own account: his deſign is undoubtedly good, but his work is rather heavy, his ſtyle and manner not the moſt pleaſing or inviting, and his ſentiments, perhaps, too much reſtrained and biaſſed by a regard to ſyſtem and party: at the ſame time, it muſt be acknowledged he appears to write with piety, integrity and benevolence to mankind. It would be happy if by this, or any other means, Chriſtianity and its profeſſors could be recovered to the ſimplicity and truth of its primitive inſtitution and ſpirit, from which, it muſt be allowed, there has been a great departure!

Art. 26. *An Alarm to Diſſenters and Methodiſts.* 8vo. 6d. Keith, &c.

An idle paragraph having appeared in the London-Evening-Poſt of March 11th, importing that '*ſomething* is in agitation for reſtraining the Methodiſts and Diſſenters, and that no more conventicles would be allowed, &c.'—ſome wrong-headed zealot has here drawn his illiterate pen to encounter the ſaid paragraph, to expoſe its fallacy, and, moreover, to ſhew how impolitic it would be in government, at this juncture eſpecially, to think of carrying ſuch a ſcheme into execution, even ſuppoſing a deſign of that nature were, as the paragraph-writer inſinuates, really in agitation.

NOVELS and ROMANCES.

Art. 27. *The Life and Adventures of Common Senſe: an hiſtorical Allegory.* 12mo. 2s. 6d. Laurence.

COMMON SENSE is the hero of this allegorical romance; in which his many uſeful virtues, and invariable rectitude of conduct, are contraſted with the perpetual indiſcretions, and wild and miſchievous exploits of GENIUS, WIT, and HUMOUR: whoſe characters are drawn in ſuch a manner as to ſerve only as foils to ſet off, in the moſt advantageous light, the ſuperiority of their ſober, decent, and moral kinſman.—It is, however, remarkable, that men of parts have been the moſt apt to decry thoſe very faculties of the mind to which they are indebted for their own fame and diſtinction among their fellow mortals. Thus Swift obſerves, that "*fine* ſenſe, and *exalted* ſenſe, are not half ſo uſeful as *common* ſenſe;" and that "there are forty men of *wit* for one man of *ſenſe*."—Thus, too, the unknown Author of this book, (tho', by the way, *he* is *not* a SWIFT) has compoſed an ingenious fiction, in order to depreciate thoſe powers of imagination, without *ſome ſhare* of which he never could have produced an allegory worth any one's peruſal.—Yet, in juſtice to this Writer's ſyſtem, we muſt allow, that the generality of your *geniuſes*, and *wits*, to whom we may add, your men of *humour*, and your *choice ſpirits*, are, in the moral view of their characters, to be numbered among the moſt worthleſs raſcals, and the vileſt peſts of ſociety:—and, as ſuch, they are repreſented in the work before us.

The foregoing obſervation may be deemed a very dull one. Be it ſo: the imputation will however give us much leſs concern than that which we feel from a thorough conviction that the remark is but too deeply founded in TRUTH.

Art. 28. *Conſtantia and her Daughter Julia, an Italian Hiſtory; with a Diſcourſe on Romances.* 12mo. 2 *Pamphlets*, Price 4s. ſtitched. Robinſon and Co.

This Italian hiſtory is compoſed entirely in the hacknied taſte and ſtyle of the French novels; and, like the reſt of them (Marivaux's, and a few others, excepted) abounds with marvellous incidents, bloody encounters, and tragical events, tacked together without common ſenſe or probability.—In *this* country, and in theſe days of improvement in romance-writing, as well as in many other things, ſuch falſe heroics will not paſs as they have done: tales of this kind, if attended to at all, will now make but little impreſſion on the Reader's mind; and will be forgotten as ſoon as read.—The flimſy performance before us, is introduced with a prefatory encomium on romance, in which that ſpecies of ſtory-telling is preferred to real hiſtory, and matters of fact: as not only affording more entertainment, but more inſtruction :—yet this panegyric on *invention* is ſtrangely preceded by an advertiſement, wherein the hiſtory of Conſtantia is recommended on account of its being founded on events that really happened. ‘ Conſtantia,’ ſays the Advertiſer, ‘ was daughter to the Marquis of Spinola, of a very illuſtrious family in Italy. It is not long ſince theſe adventures happened ; and there were, a few years ago, perſons alive in France, who knew that unfortunate lady.’—Surely the author of the prefatory diſcourſe, and the writer of the preliminary advertiſement, ſhould themſelves have ſettled the point of precedency between fiction and fact, before the book made its public appearance!

Art. 29. *Margaretta, Counteſs of Rainſford : a ſentimental Novel.* 12mo. 2 Vols. 6 s. Johnſon and Payne.

An huſband tortured almoſt to diſtraction, by a cauſeleſs jealouſy, is here moſt unaccountably made to conceal it, ſo carefully, from every one even the ſuſpected parties, that (ambiguous incidents conſpiring to prevent this ſelf-tormentor from being undeceived) a whole family is rendered unhappy, though nobody can tell why : until the plot and myſtery are unravelled, in the concluſion. The conduct of this ſtory, which is conveyed in the modiſh form of *letters*, is totally abſurd and unnatural ; yet ſome of the incidents are affecting, the language is not inelegant, and the ſentiments are—paſſable ; but there are very few of them to be met with in the work, notwithſtanding it is profeſſedly offered to the public as—*a ſentimental novel.*

POLITICAL.

Art. 30. *Rational Reſults upon the preſent State of the National Debt, with a regular and infallible Proceſs for diſcharging the ſame in a very few Years.* 4to. 2 s. Newcaſtle printed, and ſold by Johnſon in Pater-noſter-row, London.

Give a politician but a ſufficiency of money, and he will undoubtedly be able to diſcharge the national debt ; the procuring the money is the only difficulty ; and *when this is overcome*, the method here recommended may, in the empirical ſtyle, be admitted to be *infallible.* The firſt ſtep generally taken, is to project a few *more* taxes, which added to our preſent moſt heavy impoſitions, will, in a given term of years, perform the feat ; this however ſuppoſes a uniform ſtate of political conduct, undiſturbed by parties at home, or enemies abroad, a ſtability little to be depended on for any continuance. It has indeed been thought, by ſome, that an honeſt attention to the *ſalus populi*, would lead to a rigid ſcrutiny into the application of the revenue now raiſed, through *every department*, before new impoſitions are projected ; when ſome diſcoveries and reformations might chance to be made, equivalent to two or three new taxes. But this is mere matter of conjecture.

The ſcheme of the preſent writer will appear in the following extracts :

‘ Let the legiſlative power only do by conſtitutional authority, what is almoſt every day done in Change Ally, without any very viſible or rational authority at all. I mean to ſay, ſink the public funds to ſomething under par, by which means the principal debt of 130 millions, may be reduced (and not leſs than 4 s. 6 d. in the pound) to at moſt

100,000,000; which is all the debt I would wiſh to be diſcharged by the other fellow factors of the kingdom.

‘ But all the while this annual ſum is paying off, the reduced ſtock muſt and will receive the full intereſt of its capital par, that is to ſay, every 77 l. or thereabouts, will be intitled to the intereſt of 100 l. ſo that, upon the whole, if the oldeſt ſtock is paid off firſt, it will not only very much leſſen the diſcount, but make it no great hardſhip to any of the proprietors.—

‘ The ſinking fund being the next thing I mean to make free with, I hope, ſo much of it as can be ſpared may be appropriated to the preſent purpoſe: but how much that will be, I muſt own, I cannot preſume to ſay. I wiſh, indeed, it could be fixed at 2,000,000; but if it ſhould prove more, ſo much the better, as the work would be the ſooner effected: but if it ſhould prove to be much leſs, ways and means muſt be found to ſupply its deficiency.

‘ This is the foundation upon which we muſt raiſe the fabric of our future freedom, and to form the glorious ſuperſtructure one adequate levy of four millions more for twelve years *only* will be wanting: and, as the land owners, the ſtock holders, and the caſh maſters of the kingdom, are the people principally concerned in the real property of the nation: theſe only I mean to call upon, and beg for aſſiſtance in this moſt important undertaking.

‘ To raiſe which ſum equally and equitably, is the next queſtion to be ſolved, or at leaſt attempted —

‘ Firſt then, I would endeavour to recommend a fellowſhip or ſocial tax of two ſhillings in the pound, to be equally levied upon all the land owners and caſh maſters of the kingdom.—

‘ Secondly, It is humbly propoſed to raiſe a poll tax, upon all freeholders and freemen of cities and boroughs, at 10 s. per vote; for, as they are chiefly the people who avail themſelves of all the lucrative advantages ariſing from the ſeveral branches of government, it is but equitably juſt, that they ſhould contribute moſt towards relieving its diſtreſſes; and, that this may prove no hardſhip upon any one, let it be levied only upon ſuch as do not, of their own accord, relinquiſh their reſpective rights of ſuffrage in all ſuch provinces, cities, and boroughs, where they do not chuſe to pay for them; *for ever.*’

Such are the *Rational Reſults* offered to the public; of which, the laſt humble propoſal, with the alternative propoſed, is not the leaſt curious part: Engliſh liberty is here profeſſedly treated as a contraband commodity, a tax being laid on one of our moſt valuable privileges, which in the very terms of the propoſal, is ſuppoſed calculated to reduce it. The Author has therefore ſome reaſon to add, that ‘ if it ſhould take place, probably it may give ſo great a blow to bribery, as may ſap the very foundation of corruption:’ for extinct votes will not bear a great premium.

If taxation has been extended ſo far, that nothing remains unappropriated except the mere privileges annexed to Britiſh property, our caſe is lamentable indeed!

Art. 31. *The True Conſtitutional Means of putting an End to the Diſputes between Great Britain and the American Colonies.* 8vo. 1 s. Becket.

The beſt expedient for putting an end to the preſent diſputes about taxation betwixt Great Britain and her colonies, according to the Author of this performance, is,—*a tax upon all the lands poſſeſſed by Britiſh ſubjects in America*, ad valorem *of their rents, to be for ever rated by the impoſition of the land-tax in Great Britain*; *ſo that the ſame act which impoſes the one, ſhould impoſe the other, always in the ſame degree.*

Every Britiſh ſubject, he ſays, muſt acknowledge, that the directive influence (the Author's own words) of the Britiſh ſtate remains with the Britiſh legiſlature, who are the only proper judges of what concerns the general welfare of the whole empire. It becomes every county therefore, and every province, we are told, to ſubmit to the burdens impoſed upon them in common with their fellow-ſubjects for the defence of the ſtate, when it appears that thoſe burdens are impoſed, not partially, but in a juſt and equal proportion. Now the land tax, which he propoſes, is in its very nature unoppreſſive, he tells us, and equally well ſuited to the pooreſt, as to the richeſt province of the Britiſh empire.

The colonies, in general, he is of opinion, are rich: but what he alledges in ſupport of this opinion ſeems to be vague and unſatiſfactory.

Art. 32. *Remarks on the Appendix to the preſent State of the Nation.* 8vo. 1 s. R. Davis.

Very inconſiſtently has this remarker employed threeſcore pages to refute a writer whoſe performances, he ſays, are held in univerſal contempt. He thinks it more than *probable*, that the Author of *the State of the Nation*, and *Appendix*, inſtead of being a man of rank, as was ſuppoſed, is only ſome perſon of a very ſubordinate ſtate, and moſt aſſuredly of very confined talents, and totally ignorant of the ſubject on which he pretends to write.——In fine, he heſitates not to pronounce him to be neither a politician, a financier, or a man converſant with practical buſineſs.—We ſhould have thought better of this aſſuming remarker, if, inſtead of thus affecting to contemn his opponent, he had candidly attended to his reaſonings, and, by the weight of his own *arguments*, (of which he is very ſparing) ſhewn himſelf to be maſter of even but *half the abilities*[*] of the writer whom he has preſumed to attack with ſo much rudeneſs.

[*] We ſay nothing as to the *principles*, or the *views* of the writer of *the ſtate of the nation*; neither are we of his party, or of any party: nor in any *intereſt* but that of THE PEOPLE.—which we are convinced, is ſeldom, if ever, the primary object of *party-purſuits*—be their *public profeſſions* what they will.

HERALDRY.

Art. 32. *The Pocket Herald; or, a complete View of the preſent Peerage of England, Scotland, and Ireland. With all the Arms engraved and blazoned. Giving an accurate Account of the noble Peers of thoſe three Kingdoms, their Births, Marriages, and Iſſue, their ſeveral Employments, Titles, Creations and Reſidences; including all the late Alterations and Additions, to the preſent Time.* 2 vols. ſmall 12mo. 7 s. Almon. 1769.

The ſeveral particulars mentioned in the title, are conciſely repreſented in this little work; which may be looked upon as an uſeful pocket-companion for ſuch readers as chuſe to become acquainted with the various connections and alliances of the preſent *repreſentatives* of all our noble families; for we are not to look for their *anceſtors* here; which, indeed, the narrow limits of the performance would, by no means, admit of.——*Miſtakes* muſt always be expected in writings of this nature: and therefore the wonder ſhould not be too great, to find it here aſſerted, that the earl of Effingham is ſtill *un*married; though his lordſhip was, in fact, *doubly* married, to one and the ſame lady, firſt in Scotland, and afterwards in England, above three years ago.——At p. 89, lady Charlotte Finch, 'who is governeſs to the prince of Wales and prince Frederick,' is made to be *daughter* to the earl of *Winchelſea*; though ſhe is really the widow of his late brother, the honourable William Finch, Eſq; and *daughter* of the late earl of *Pomfret*.

In the Scotch part, the duke of Montroſe is ſaid to have married a *daughter* (inſtead of ſiſter) of the preſent duke of Rutland;——and in that of Ireland, the earl of Moira is ſaid to have married a daughter of Theophilus late *earl of Haſtings*; which was, indeed, the *name*, but not the *title* of her ladyſhip's father.

But though we find ſome particulars wrong; many more are to be met with, properly repreſented:—and the encomiums paſſed upon the earl of Chatham, and lord Townſhend, in particular, for their patriotic conduct in the courſe of the late war, do credit to the writer, as well as juſtice to thoſe noble Lords;——who have merited ſo greatly of their country——The *arms* are the ſame that have appeared already, in *Almon's Royal Kalendar*.

Art. 34. *The extinct Peerage of England: containing a ſuccinct Account of all the Peers whoſe titles are expired: with their Deſcents, Marriages, and Iſſues; Offices in Government, and memorable Actions. From the Conqueſt to the Year* 1769. By the late Mr. Solomon Bolton. 8vo. 5 s. Rivington.

Memoirs of eminent men afford not only a pleaſing amuſement, but alſo the moſt inſtructive leſſons: for no ſtudy, perhaps, can be better calculated to impreſs on the reader a love of virtue, and a deſire of being uſeful to mankind. To do juſtice, therefore, to the characters of men of merit, is undoubtedly a debt of gratitude; but the limited deſign of general hiſtory will not always admit of particularizing many things relative to perſons who make a conſiderable figure therein, and which, nevertheleſs, are by no means unintereſting. 'There is a particular, likewiſe, which frequently occaſions much embarraſſment to the readers of our hiſtory, ariſing from the ſimilarity of titles and offices; which frequently occaſions a miſtake as to identity of perſon, by aſcribing actions to thoſe who never performed them, and thereby injuring, though undeſignedly, the memory of thoſe who did.' The elucidating thoſe particulars, ſo far as relates to ſuch noble families whoſe titles are now extinct, is the profeſſed deſign of this work; which appears to be executed with as much accuracy, as can be well expected, where ſuch a multiplicity of occurrences and dates are to be connected in one diſtinct view.——We muſt, however, juſt remark, that *ſome* extinct titles are *not* to be found here; particularly that of lord *Lexington*, whoſe only ſurviving daughter and heir was married to the preſent duke of Rutland, and brought the *Sutton's* eſtate and name into that family.

Art. 35. *An extinct Peerage of England; containing an Account of all thoſe noble Families whoſe Titles are extinct. From the earlieſt Account to the preſent Time.* Small 12mo. 3 s. 6 d. Almon. 1769.

This piece is drawn up on nearly the ſame plan with the preceding; and though executed in a narrower compaſs, is yet extended farther back, even into the times of the *Saxon* kings; and alſo exhibits a greater number of *ancient barons*, after the conqueſt, than are to be found in the other account. But ſtill it cannot boaſt of being entirely free from *ommiſſions*:—for inſtance; no mention is here made of the unfortunate lord *Mohun*, who loſt his life in a duel with duke Hamilton,—though, upon that event, the title became extinct, in 1712.

At p. 218, the editor has obliged the public with a *real curioſity*, the preamble to the patent * creating the infamous judge *Jefferies* a peer, by James II. That weak prince, amongſt other inſtances of fulſome adulation, is here made to apply the following words to one, who little merited ſuch a *compliment*:——‘ *Capitalis Juſticiarius Regii Banci apud Weſtmonaſterium, ubi etiamnum ſedet juſtitiam et tutelam ſubditis noſtris ad Normam legis intrepide et fideliter adminiſtrans.*’——Riſum teneatis!

* From the ORIGINAL, now in the poſſeſſion of James Bindley, Eſq; commiſſioner of the ſtamp-office.

MISCELLANEOUS.

Art. 36. *An appeal to the Public, touching the Death of Mr. George Clarke, who received a blow at Brentford, on the 8th of December laſt, of which he languiſhed and died on the 14th of the ſame month. By John Foot, Surgeon.* 8vo. 1 s. Davis.

Every news-paper in the kingdom having been filled with the diſputes concerning the death of George Clarke, who was wounded by the rioters, at the memorable election at Brentford, in December laſt, we ſhall therefore be very brief in our mention of particulars, of which ſcarce any body can be ignorant.

Two of the rioters, Balf and M'Quirk, being indicted at the Old Bailey, for the murder of the above-mentioned perſon, were convicted, on the evidence of ſeveral witneſſes, beſide our Author, who had examined the body of the deceaſed. Mr. Foot, it ſeems, was afterwards applied to by Meſſrs. Bromfield and Ranby, ſurgeons of eminence,—who obtained from him a written declaration, tending to ſoften the rigor of the evidence he had given; viz. “I John Foot, ſurgeon, of Holles-ſtreet, Cavendiſh ſquare, declare it is my opinion †, that in caſe proper care had been taken of the deceaſed Mr. George Clarke, whoſe head I examined on Thurſday Dec. 15. 1768,—that in all probability he would have recovered.” This was dated Feb. 15. 1769.

It farther appears, that ſoon after the declaration, (perhaps not very diſcreetly made, as above, by Mr. Foot,) a doubt aroſe in the r——l breaſt,—and, by *command*, a court of examiners of the ſurgeon's company was held, at which our Author, voluntarily attending, was examined by thoſe learned and experienced gentlemen;—who finally gave it as their opinion, that Clarke did *not* die of the wound he received at Brentford: whereupon, the two rioters under ſentence of death were pardoned.

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† This declaration muſt have appeared the more material, to the gentlemen who were ſo ſolicitous to obtain it, as it might, with ſtrong effect, be oppoſed to Mr. F.'s former certificate, that he did verily believe, to the beſt of his judgment, that Clarke's death was owing to the wound in his head. Sworn, before the coroner's jury. Dec. 15.

Mr. Foot however, reflecting on what had paſſed, and conceiving that his character might be thereby affected, deemed it expedient to *appeal to the public*, in his own juſtification; and not chuſing to act merely on the defenſive, he has made a very ſmart attack on the ſurgeons, particularly on Mr. Bromfield;—nor does he ſpare even "ſuch names as Grafton and Rochford:" but the warmth with which his animated performance is written, will probably be conſidered, by the cool, impartial reader, as partaking too much of the inflamatory party-ſpirit, ſo generally prevalent among us, at this critical and dangerous juncture.

Art. 37. *A counter-appeal to the public, touching the death of George Clarke; in anſwer to Mr. Foot.* 8vo. 1 s. Robſon.

Very little to the purpoſe. The author has nothing to offer but general and vague obſervations on the ſubject; and probably had nothing in view by the publication of his pamphlet, but the emoluments of the impreſſion. His concluſive remark, however, may not be thought altogether impertinent; though ill expreſſed:

'If, ſays he, Mr. F. had confined his appeal to ſuch matters as were within his profeſſion, as a ſurgeon, and made it purely a chirurgical performance; it might have had ſome weight with the ignorant part of the public, who are not always able to inveſtigate intricate truths *. But having introduced the affair of St. George's-fields, and an abundance of other *political* matter, all foreign to his ſubject, or at leaſt to what ought to have been the only ſubject of his appeal; he has thoroughly convinced the world, (notwithſtanding the aſſertion he ſets out with, that he is unconnected with all party) that he is as warm a friend to a certain faction, and as zealouſly attached to the cauſe, as the moſt ambitious leader in it.'

* Sagely obſerved, indeed! '*Ignorant* people are not always able to inveſtigate *intricate* truths: nobody will diſpute this.

Art. 38. *The Blow; or an Inquiry into the Cauſes of the late Mr. Clarke's Death, ſuppoſed to have been killed at Brentford. Humbly inſcribed to the Public.* 8vo. 1 s. Richardſon and Urquhart.

Mr. Dale Ingram, ſurgeon of Chriſt's Hoſpital, author of ſeveral pieces, in the way of his profeſſion, formerly mentioned in our Review, is the writer of this Inquiry, publiſhed as a counter-blow to Mr. Foot's performance. Mr. Ingram inveſtigates the ſubject as a ſurgeon, and anatomiſt; and, as a man of experience in his buſineſs, he decides upon it; and confirms the judgment pronounced by the committee of examining ſurgeons.—HE concludes, that he ſees no ſubſtantial reaſons for believing that either the blow [given by Balf or Macquirk] or its effects, were the cauſe of the death of Mr. Clarke. He rather infers, from the circumſtances aſcertained, that his death might ariſe from a ſurfeit, producing a violent inflamatory fever; and this ſurfeit, from travelling at leaſt twenty miles on the Thurſday *, without ſufficient food: inſtead thereof, drinking wine, rum, brandy, and theſe repeated almoſt all day long till late in the evening, ſetting [*Sitting*, if you pleaſe, Sir!] up, &c.—From ſuch cauſes, our author thinks, with very good reaſon, it may have frequently happened, that perſons in the prime of youth have loſt their lives. He doubts not but ſome of his readers may recollect ſuch caſes. 'I have heard, ſays he, of people over-walking themſelves, drinking too much, and dying as it were ſuddenly of inflammatory fevers, in a few days, which our anceſtors and parents commonly called, and now ſay is, a ſurfeit.'

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* The 8th of Dec, the day of election, on which he received the blow,

On the whole, there appears no reaſon to doubt the *poſſibility* of the man's *recovery* from the effects of the blow, had he taken due care of himſelf, and applied, in time, to a ſurgeon: but whether the rioters who aſſaulted and wounded him were *therefore* proper objects of his Majeſty's clemency, is another queſtion.

Art. 39. *A Vindication of the D—— of G——, in Anſwer to a Letter ſigned* JUNIUS, *inſerted in the Public Advertiſer of March* 18. 8vo. 1 s. Nicoll.

A ſpirited anti-miniſterial writer having, of late, occaſionally appeared in ſome of the public papers under the aſſumed name of *Junius*; and having, in a letter addreſſed to the duke of Grafton, very freely cenſured his grace, as firſt miniſter, on account of the pardon granted to the Brentford rioters convicted of the murder of George Clarke; the author of the pamphlet before us, hath undertaken to repel this bold attack on his grace's character and conduct: and he hath executed this taſk with a degree of ſolidity and judgment, which will probably have its due weight with the generality of his readers.—He is, however, by no means a match for his antagoniſt, with reſpect to the *powers of the pen*.

ADDITION to the POETICAL ARTICLES.

Art. 40. *Poems, on ſeveral Occaſions.* By C. S. in his Majeſty's Sea-ſervice. 8vo. 2 s. ſewed. Hawes, &c. 1768.

There is ſome wit, and more humour, in this rhiming ſon of Neptune; but moſt of his deſcriptions, particularly thoſe of certain frequent ſcenes on ſhipboard, (though they might well ſerve to ſet the quarter-deck on a roar) are ſo very indelicate, that we think his book ought to be confined to the rough element from whence it ſeems to have ſprung.

Art. 41. *Lyric Conſolations. With the Speech of Alderman W—— delivered in a Dream, at the King's Bench Priſon, the Evening of his Inauguration. With a curious Frontiſpiece.* 4to. 3s. Almon. 1769.

The frontiſpiece conſiſts of a celeſtial globe on which is delineated a new conſtellation in the form of a boot, with a fox ſeizing a gooſe that ſits on the top of it.

The Lyric pieces, except two, are imitations of Horace, which the Author ſays were written for the conſolation or entertainment of a friend who is confined to a priſon, not for debt, but for having paid his debts; 'he gave up all he was worth, ſays this Author, to an honeſt tradeſman upon a *ſimple* contract, without leaving himſelf one ſhilling to oppoſe the fictitious claims of a confederacy of attornies.'

In the imitations there is a freedom and ſpirit, which many other imitations have wanted: the Reader will eaſily eſtimate the merit of the performance from the following ſpecimen:

Ode VIIIth of the 4th Book.

To DANIEL WEB, Eſq;

I would with all my heart and ſoul,
Send every friend a golden bowl,
And with each bowl a purſe of gold,
To fill the bowl and make it ſmile,
And to ſecure the bowl awhile,
From being either pawn'd or ſold.

To every military friend,
Heroic tripods I would ſend,
Tripods fit only for brave fellows;
That is to ſay, crutches a pair,
And one ſtout leg of the ſame ware,
Made like the noſſel of a bellows.

Pictures I'd ſend of every ſchool,
I am ſo generous a fool,
With ſtatues too and buſts for niches,
Theſe I would ſend to none but you,
The prince and mirror of virtû,
If I was maſter of ſuch riches.

The Author has printed the Latin original with his imitations, and we would gladly ſave our Readers the trouble of turning to the book, but cannot ſpare room.

There is nothing either in the imitations, or the two original pieces, that is adapted to the ſituation of the friend for whoſe ſake they are ſaid to have been written; nor even any piece of general conſolation.

The alderman's ſpeech in a dream, is againſt aboliſhing the diſtinction of parties, or rather the names whig and tory; and the principal reaſon is to prevent virtue from being confounded with vice; 'the commoneſt ſtreetwalker in the ſuburbs of virtue, ſays the dreaming alderman, that never refuſed any favour but the laſt, and the moſt common whig, deſerve better from mankind than to be ranked with common whores, and confounded with hackney tories.' There are ſome ſtrokes of a certain kind of humour in this piece which are exceptionable, in proportion as they are characteriſtic.

⁂ Our Readers will, probably, on this occaſion, recollect the droll and whimſical author of *Crazy Tales*: ſee Review, Vol. xxvi. p. 450.

SERMONS.

I. On the Death of the Rev. Will. King, D. D. at Hare-Court, Alderſgate-Street, Mar. 12, 1769. By T. Watſon, A.M. Davenhill.

II. *Chriſtianity conſiſtent with every ſocial Duty.* At the Aſſizes at Cambridge, March 9, 1769. By Richard Watſon, A. M. F. R. S. Fellow of Trin. Coll. and Prof. of Chemiſtry in that Univerſity. Johnſon and Co. &c.

III. A Charge and Sermon, with an Introductory Diſcourſe, and Confeſſion of Faith, at the Ordination of the Rev. Mr. Abraham Booth, Feb. 16, 1769: in Goodman's Fields. Keith, &c.

THE

MONTHLY REVIEW,

For MAY, 1769.

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The Hiſtory of England, from the Acceſſion of James I. to the Elevation of the Houſe of Hanover. By Katharine Macaulay. Vol. IV. 4to. 15s. in Boards. Printed for the Author, and ſold by Johnſton, &c. 1768.

THOUGH it be true that, in the literary republic, there are no diſtinctions of rank or ſex, yet what critic is there ſo hardy as not to be impreſſed with a partial veneration when a fair writer brandiſhes her crow quill. To be ſerious, however, notwithſtanding our partiality for Mrs. Macaulay, yet we cannot think that, in the volume before us, ſhe has diſcharged the duty of a judicious and candid hiſtorian.

Having, in the introduction to the firſt volume, avowed that liberty was the object of a ſecondary worſhip in her delighted imagination, we took occaſion to caution her againſt an exuberance of zeal, even in that glorious cauſe; and we were glad, in our review of the ſecond volume, to do juſtice to ſome inſtances of moderation and impartiality.

We are ſorry however to obſerve, that, in the volume now before us, ſhe kindles as ſhe proceeds, till, in many inſtances, ſhe appears inflamed to ſuch a high degree of party enthuſiaſm, as to loſe ſight of that candour we with ſo much pleaſure commended.

This volume opens with the proſperous condition of the king's affairs in 1643, when he would certainly have obtained a triumph over the parliament, which muſt have been fatal to the liberties of this nation, had he not been prevented by the jealouſy of his own adherents, who knew his arbitrary diſpoſition too well to wiſh him ſo ſucceſsful: they therefore perſuaded him to undertake the ſiege of Gloceſter, at a time when, had he marched to London, he might have put an end to the civil war, and Britiſh freedom, at one blow.

We do not propoſe to tire our Readers by giving a regular abſtract of the occurrences of this well-known part of the Engliſh hiſtory. We ſhall confine our obſervations therefore to thoſe few parts, which afford any thing new, and worthy of animadverſion.

Speaking of the conſpiracies againſt the parliament, our fair Hiſtorian takes occaſion to vent her indignation againſt poor Waller, and the whole rhyming race. 'Edmund Waller, famous for his poetic genius, who had made a conſiderable figure in the ſhort parliament, in an animated, eloquent ſpeech againſt compounding with the king for a relinquiſhment of the tax of ſhip-money, and in the beginning of this meeting had expreſſed a ſpirit of reſentment againſt the oppreſſions of the king's adminiſtration, now, from thoſe councils, which every day encreaſed in boldneſs, began to fear, if his party was crowned with ſucceſs, a total extinction of regal power, and the gaudy ſplendor of a court; circumſtances of prevalent, and almoſt univerſal, influence over the rhyming race*. Perhaps, too, the king's turn of fortune might have its effect; but, whatever were the principal motives that prevailed with Waller, either the fear of a republican government, or the deſire of ingratiating himſelf with a power which, in appearance, had more than an equal chance for victory, he entered into a combination with Tomkins, his brother-in-law, and one Challoner, Tomkins's friend, to form, of the members of both houſes and citizens, a party ſtrong enough to oppoſe the means neceſſary to carry on the war. The earls of Northumberland, Conway, and other noblemen, had ſo far encouraged the ſcheme, as to expreſs deſires that expedients might be found to limit the authority exerciſed by the commons. This deſign, which had been made known to the king before the parliament's propoſitions of peace were ſent to him at Oxford, and on the account of which he had ſaluted Mr. Waller with the following expreſſion, "Tho' laſt not leaſt in love;" was ſo highly improved on by royal council, that it aroſe to the taking into the cuſtody of the party the king's children; the ſecuring the principal leaders of the two houſes, viz. the lords Say and Wharton, Sir Philip Stapleton, Mr. Pym, Hamden, and Strode, with the lord-mayor and committee of the militia; to ſeize upon the out-works, forts, magazines, gates, and other places of importance, in the city and Tower; and to let in the king's forces, three thouſand of which were to advance from Oxford, ſo ſoon as intelligence was received there that the matter was come to a proper ripeneſs. Whilſt the three conſpirators were concerting meaſures, and forming liſts of thoſe they imagined well affected to their ſcheme, intelligence of their machinations was carried, by Tomkins's ſervant, to Mr. Pym. Waller, Tomkins, and Challoner, were ſeized; and a commiſſion from the king to raiſe forces ſufficient to execute the deſign, which had been carried to London by the lady Aubigny, found in Tomkins's cellar.'

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* 'Poets in general are, of all people, the leaſt tenacious of popular privileges, and the moſt ignorant in matters of policy. The flights of poetic fancy are too wild for the exerciſe of ſubjects bound within the limits of rationality, fitneſs, convenience, and uſe. An imagination ſufficiently warm and varied for the productions of poetry, has ſeldom ſolidity enough for inveſtigation, is apt to be affected with objects of ſhew, and to dwell with pleaſure on the romance of life. Poetry is the beſt garb for panegyric, and princes have it in their power to be good patrons.'

The note on this paſſage is very obſervable. It is indeed pointed, and the periods are prettily turned; but is it not the product of that very warm imagination which the lady affects to hold in ſuch light eſteem? That poetry is a proper garb for panegyric will not be denied, but it is ſurely as good, and we will venture to ſay as common, a garb for ſatire. Beſide, it may be added, that people of warm imaginations are generally moſt reſtleſs, and moſt apt to take fire at any invaſion of popular privileges. Men of ſolid and temperate judgment, who do not expect perfection in human affairs, are not over-haſty to quarrel with the conſtitution or the adminiſtration, on account of trivial defects: they know that Plato's Republic and Moore's Utopia are to the full as viſionary as the flying iſlands and inchanted caſtles of romance. But with what conſiſtence can the fair Hiſtorian paſs this ſevere cenſure on the rhyming race, when but a few pages after, and in ſeveral parts of the work, ſhe cites the authority of Milton, the great Britiſh bard, who was the foremoſt and moſt inveterate oppoſer of Charles?

Mrs. Macaulay takes particular notice of the propoſitions for peace which were made after the ſecond battle of Newberry. 'Whilſt both parties,' ſhe obſerves, 'were thus vindicating their ſeveral claims by the ſword, they did not fail, as uſual, to amuſe the people with the expectation of a ſudden peace, and themſelves with the hopes of obtaining by treaty, what neither ſide had yet been able to gain by conteſt. Three ſeveral meſſages had been ſent by the king with overtures of peace; but without relaxing ſo much of his pretenſions as to own the two houſes of parliament. The parliament, who had been all this ſummer preparing propoſitions, now ſent them to the king; and, to ſhew the people they were more ſincere than his majeſty in their inclinations to reſtore the public tranquility, they accepted of a ſafe-conduct for their commiſſioners[*] as to private perſons.

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[*] 'The Earl of Denbigh, Lords Maynard, Wenman, Maitland, the

When theſe repaired to Oxford, they were received by the king with a coldneſs which bordered on rudeneſs: the accommodations prepared for them were worſe than indifferent †; and on the king's finding they had no power to bring matters to a concluſion, they were treated with uncivil language ‡.'

Here we cannot help taking notice that in the laſt note underneath, the Lady diſplays a manifeſt want of candour. We have a perfect recollection of the circumſtances of the interview alluded to, and though it be true that the king told the commiſſioners that 'a letter-carrier might have done as well,' yet the truth and impartiality of hiſtory required that the occaſion on which this expreſſion was uſed, and the explanation which followed, ſhould have been fairly ſtated. It then would have appeared that on the king's propoſing a modification of ſome articles to the commiſſioners, they anſwered that they had no power to treat with reſpect to any alteration, of the articles; to which he replied, not improperly, that 'a letter-carrier might have done as well,' adding afterwards, that, 'he ſpoke it not of their *perſons*:' which certainly qualified his former expreſſion, ſo as to remove all imputation of rudeneſs and incivility.

At the ſame time it is but juſt to allow that, on another occaſion, Mrs. Macaulay gives a proof of impartiality. Speaking of the unfortunate end of Archbiſhop Laud, whoſe character ſhe has

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the Hon. Denzil Hollis, the Hon. William Pierrepoint, Sir Charles Erſkyn, Bulſtrode Whitlock, Eſq; Mr. Robert Barclay. *Parl. Hiſt.* vol. XIII. p. 330.'

† 'Whitlock, in his account of this embaſſay, ſays, That at Wallingford, Blake (the governor of the garriſon) treated them with ſo much haughtineſs and incivility, and ſuch high words paſſed between him and the Lord Denbigh, that Lord Maitland turned pale, and he and other of the commiſſioners feared they ſhould have their throats cut by the garriſon; that when they arrived at the gates of Oxford, they were ſuffered to remain three or four hours in the open field before they gained admittance, though the weather was both wet and cold; that as they paſſed along the ſtreets, the vulgar ſort, for whoſe rights and liberties they had, as he obſerved, undergone great hazards, reviled them with the appellation of traitors, rogues, and rebels; and that the quarters provided for them was a mean inn, a little degree above an alehouſe, in which retreat their ſervants were abuſed ſo groſsly by the king's officers, that the whole company began to fear there was ſome deſign laid againſt their lives. *Whitlock.*'

‡ 'They were told, that a letter-carrier might have done as well; were refuſed other than a written anſwer, ſealed up, without a direction; and on their demanding a copy, were anſwered, they had no buſineſs with it, they were to carry what his majeſty ſent, were it the ſong of Robin Hood and Little John. Whitlock ſays, That the commiſſioners were much diſſatisfied with their treatment, and wondered at the little policy of the king's behaviour.'

delineated with ſpirit and judgment, ſhe adds,—' The rank he held in the church and ſtate, during the government of Charles, had occaſioned his prejudices to have been very offenſive to the publick, and his miſdemeanors were groſs and many; but ſtill they were more the errors of his judgment than of his will; and for this reaſon, as the juſtice of the country had been ſomething ſatisfied by the death of the criminal Strafford, it would have done honour to the parliament to have left this aged prelate * the example of their mercy, rather than to have made him the monument of their vengeance. Perpetual impriſonment, with no more than a decent maintenance, and the deprivation of his archiepiſcopal function (which of courſe followed the aboliſhment of that kind of church-government) would have taken away his abilities of doing farther miſchief; and the preſent proſperous ſtate of the parliament's affairs rendered his death a circumſtance of no importance to the public welfare †. It is

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* ' Laud was in his ſeventy-ſecond year when he ſuffered death. His literary works were, ſeveral Speeches; ſeveral Sermons; Conference between him and John Fiſher; Anſwer to the Exceptions of A. C. printed with the Conference; Memorables of king James; Anſwer to the Remonſtrance made by the Houſe of Commons in June 1628; Various Letters; Marginal Notes on Rome's Maſter-piece, publiſhed by Prynne; Diary of his Life; a Manual of Private Devotions; a Summary of Devotions; *Variæ Epiſtolæ ad Clariſſ. Ger. Jo. Voſſium*, printed in a book entitled, *Gerardi Johan. Voſſii & Clarorum Virorum ad eum Epiſtolæ*, Lond 1690; Hiſtory of his Troubles and Trial; Annual Accounts of his Province, preſented to the king in the beginning of every year; a Speech, or Funeral Sermon, ſpoken by him on the ſcaffold on Tower-Hill immediately before his execution. *Wood's Athenæ Oxonienſes*, vol. II. p. 63, *& ſeq.*

† " In this inſtance (ſays a writer of great note, ſpeaking of Laud's ſentence and execution) the public might ſee, that popular aſſemblies, as by their very number they are in a great meaſure exempt from the reſtraint of ſhame, ſo, when they alſo overleap the bounds of law, they naturally break out into acts of the moſt atrocious tyranny and injuſtice." If this obſervation is to be taken as particular to popular aſſemblies, as indeed it can be no otherwiſe conſtrued, is it not a partial repreſentation? Are not the annals of our own, and thoſe of every other ſociety, ſtained with innumerable inſtances of the moſt atrocious of theſe kind of murders, committed even on deſerving men, when regal ſovereigns had power to overleap the bounds, or ſtrain the letter of the law? Was the life and property of the ſubjects of this country ever ſecure, till the ſyſtem of government eſtabliſhed at the revolution had made many neceſſary limitations to regal power? The unjuſt and cruel judgments which have paſſed upon individuals in thoſe ſocieties, where the ſupreme power has been eſtabliſhed in popular aſſemblies, are not to be mentioned in compariſon with thoſe which have paſſed in all monarchical ſtates, where the regal power was not reſtrained by very conſiderable limitations. *Hume's Hiſtory of Charles* I. Quarto Edition, p. 393.'

plain that he fell a ſacrifice to the intolerant principles of the Preſbyterians [‡], a ſect who breathed as fiery a ſpirit of perſecution as himſelf [*]. It is farther to be obſerved of this prelate, that he is the only individual of that high office in the church of England who ever ſuffered death by the hands of an executioner; though the turbulent ambition of his order have diſturbed the peace of ſociety from the firſt period of church power to the preſent day.'

Theſe obſervations are animated and juſt; but it is to be wiſhed that Mrs. Macauly had not gone out of her way, in the note underneath, to attack the ſturdy Hume: for with all her might ſhe hath not been able to weaken the force of his propoſition. Admitting all that ſhe urges in its fulleſt extent, and that the inſtances of attrocious acts under regal ſovereigns are innumerable, yet what Mr. Hume ſays will nevertheleſs be true. It will ſtill be true that popular aſſemblies, as by their very number they are in a great meaſure exempt from the reſtraint of ſhame, ſo, when they alſo overleap the bounds of law, they naturally break out into acts of the moſt atrocious tyranny and injuſtice. It is ſophiſtical to ſay that the cruel judgments of popular aſſemblies are not to be mentioned in compariſon with thoſe in monarchical ſtates. This perhaps may be true in the ſpecious way in which the argument is ſtated, but if we take into account the greater proportion of monarchical ſtates over popular aſſemblies, the computation will turn out to be fallacious.

We are by no means ſatisfied with Mrs. Macaulay's reflections on the riſe of the republicans. 'Among the numbers who oppoſed power on theſe narrow grounds, ſome few there were who, from the firſt, looked forward to the reformation of the principles, as well as the executive part, of the government. Mr. Hyde, in the hiſtory of his own life, ſays, that Henry Martin, ſoon after the commencement of the long parliament, let drop, in a converſation in which he endeavoured to divert Mr. Hyde from his attachment to the court, the following republican ſentiment: That he did not think one man wiſe enough to govern them all. The author farther tells us, that this was the firſt word he ever heard any man ſpeak to ſuch a purpoſe; and obſerved, that if it had been at that time communicated or attempted, it would have been abhorred by the whole nation. In all likelihood, according to Mr. Hyde's Obſervation, the party who had ſchemed the plan of changing the ſyſtem of government were at this time contemptible in their numbers; and accordingly we find them continually incurring the cenſure of parliament, for the liberty they took in their ſpeeches with the perſon of the king and royal family, and for the republican ſentiments which they often let fall.

[‡] 'Ludlow is of opinion, that Laud's ſentence was paſſed to encourage and pleaſe the Scots, who at this time began to be very troubleſome to the party who had called in their aſſiſtance.'

[*] 'This intolerant ſpirit is fully ſhewn in their denying delinquents the comforts of their religious perſuaſion, under the agonies of a ſentence of death: of three clergymen whom Laud petitioned might aſſiſt him in his preparations for his exit, there was but one allowed him, and this under the reſtraint of the inſpection of two miniſters appointed by parliament. No individual in theſe melancholy circumſtances obtained more favour from the two houſes, and ſome of them not ſo much.'

'The animoſity which attends civil contention, from its inſeparable quality, an extreme oppoſition to the principles which direct the conduct of the adverſary, procured them, in the courſe of the conteſt, ſuch a large addition of partizans, that at this period they were not an inconſiderable faction. The firſt attempt which the party made to try their ſtrength in the lower houſe, was in procuring an order to forbid the Tower guns to be fired on the anniverſary of the king's acceſſion; but the next day the order was revoked, by a majority of ſeventy-five againſt fifty-ſeven. The next attempt of the republicans was attended with more ſucceſs. In the month of October 1644, the commons propoſed to the lords to melt down the king's magazine of plate in the Tower; and though the propoſition was much combated by the upper houſe, yet the matter was determined according to the inclination of the party.

'The nobility, and thoſe of the gentry who expected by the merit of their ſervices to be raiſed to the like diſtinctions, regarded with horror the growth of opinions which tended to reduce all men to that equitable ſtate of equality which is ſo remarkably pointed out by the law of nature; and in proportion as theſe opinions prevailed in the aſſembly of the commons, the lords oppoſed themſelves to their deſigns and determinations.'

It is not difficult, from theſe obſervations, to determine the Writer's bias. We could wiſh, however, that Mrs. Macaulay had more fully explained what ſhe means by that *equitable* ſtate of *equality*, which is ſo remarkably pointed out by the law of nature. We are apt to think that people in general are by no means preciſe and juſt in their ideas of the ſtate and law of nature. The philoſophic Hobbes has told us that men are by nature equal, and his reaſon is that the weaker may deſtroy the power of the ſtronger, as there needs but little force to take away a man's life. But this reaſoning is more ſubtle than ſolid; for though an individual may be deſtroyed by one of inferior ſtrength of body and mind to himſelf, yet as greater corporal ſtrength and mental ſagacity qualifies men to act with more advantage either offenſively or defenſively, ſuch, taking mankind collectively, will certainly have a natural ſuperiority over the reſt. The pretenſions of mankind may indeed be equal, but under whatever condition you ſuppoſe them to exiſt, their poſſeſſions, both with regard to power and property, will be, nay muſt be, unequal. Nay we are perſuaded that they who contend moſt zealouſly for this equality, even the moſt earneſt advocates for levelling principles, only wiſh to riſe to the level of thoſe above them, but would never endure that thoſe beneath them ſhould be advanced to the ſame ſtation. They who cannot bear the mortification of having a maſter, probably would be moſt unwilling to be without ſervants.

The occurrences which follow, in this volume, are too well known to need any particular comment, more eſpecially as we do not find them illuſtrated by any new lights or obſervations, which afford matter for critical animadverſion. We ſhall therefore conclude this article with the character of Charles, as ſketched out by Mrs. Macaulay.

'In the character of Charles, as repreſented by his panegyriſts, we find the qualities of temperance, chaſtity, regularity, piety, equity, humanity, dignity, condeſcenſion, and equanimity; ſome have gone ſo far as to allow him integrity; and many writers, who condemn his political principles, give him the title of a moral man In the compariſon of this repreſentation with Charles's conduct, accurately and juſtly deſcribed, it is diſcernible that vices of the worſt tendency, when ſhaded by a formal and plauſible carriage, when concordant to the intereſts of a faction and the prejudices of the vulgar, aſſume the appearances of, and are impoſed on the credulous world as, virtues of the firſt rank.—Paſſion for power was Charles's predominant vice; idolatry to his regal prerogatives his governing principle: the intereſts of his crown legitimated every meaſure, and ſanctified in his eye the wideſt deviation from moral rule. His religion was to this a ſecondary and ſubordinate affection: the prelates of the church of England paid him an impious flattery; they inculcated a ſlaviſh dependance on the regal authority; the corruptions in their eccleſiaſtical diſcipline foſtered ſuperſtition; ſuperſtition ſecured their influence over the people; and on theſe grounds, and to theſe ends, they kept an intereſt in the king's heart, which continued to the laſt period of his life. If Charles had an higher eſtimation of the faith in which he had been educated than of popery, it was becauſe the principles of popery acknowledged a ſuperior allegiance to their ſpiritual than their temporal prince; but regarding that ſuperſtition to be more favourable to the intereſts of monarchy, he preferred it to the religion of any differing ſect, and publickly avowed his wiſh, that there never had been a ſchiſm in the church. Neither gratitude, clemency, humanity, equity, nor generoſity, have place in the fair part of Charles's character. Of the virtues of temperance, fortitude, and perſonal bravery, he was undeniably poſſeſſed. His manners partook of the diſſipation, and his converſation of the indecency of a court. His chaſtity has been called in queſtion by an author of the higheſt repute; and were it allowed, it was tainted by an exceſs of uxoriouſneſs, which gave it the properties and the conſequences of vice. The want of integrity is manifeſt in every part of his conduct; which, whether the corruption of his judgment or heart, loſt him fair opportunities of reinſtatement in the throne, and was the vice for which, above all others, he paid the tribute of his life. His intellectual powers were naturally good, and ſo improved by a continued exerciſe, that, though in the beginning of his reign he ſpoke with difficulty and heſitation, towards the cloſe of his life he diſcovered in his writings purity of language and dignity of ſtyle, in his debates elocution and quickneſs of conception. The high opinion he entertained of regal dignity occaſioned him to obſerve a ſtatelineſs and imperiouſneſs of manner, which, to the rational and intelligent, was unamiable and offenſive; by the weak and the formal, it was miſtaken for dignity. In the exerciſe of horſemanſhip he excelled; had a good taſte, and even ſkill in ſeveral of the polite arts; but, though a proficient in ſome branches of literature, was no encourager of uſeful learning, and only patronized adepts in the jargon of the divine right and utility of kings and biſhops. His underſtanding in this point was ſo depraved by the prejudices of his education, the flattery of prieſts, and the affections of his heart, that he would never endure converſation which tended to inculcate the principles of equal rights in men; and notwithſtanding that the particularity of his ſituation enforced his attention to doctrines of this kind, he went out of the world with the ſame fond prejudices with which he had been foſtered in his nurſery, and cajoled in the zenith of his power.'

Should this be allowed as a juſt character of Charles, it will at leaſt be admitted that it is drawn with rigid juſtice. Not a ſingle defect is ſoftened or ſhaded; nay, it ſeems to be with reluctance that the faireſt traits of his portrait are produced to view. His very chaſtity, that ſnivelling virtue, as Churchill calls it, is diſputed on the authority of an author of the higheſt repute, meaning Milton. It is true indeed that Milton, in one of his Latin pieces has, ridiculouſly enough, impeached Charles's chaſtity, alledging that once upon a time he was ſeen *Mammas tractare*, if we remember his expreſſion rightly. But, ſince kings have the feelings common to human nature, what if the amorous Charles was tempted to rumple a tucker? Yet, as the fair boſom which received the impreſſion of his fondneſs, and the hand which took the licence, have been long ſince mouldered into duſt, it is ſurely invidious now to reproach his memory with ſuch an idle piece of dalliance. However ſuch a wanton liberty might offend Mrs. Macaulay's delicacy as a woman, yet ſurely it was greatly beneath the dignity of the hiſtorian to record, or even allude to the frailty of certain moments, when it is ſcarce poſſible for a man, under the like temptations, to keep his hands to himſelf.

It would be unjuſt, however, to the merits of this Hiſtorian, to ſuppreſs the following reflections on the juſtice of deſtroying the king:—'To attempt the defence of that eminent act of juſtice, the king's death, on the narrow bottom of conſtitutional forms, is to betray the cauſe of liberty, and confound both truth and reaſon. When a ſovereign, by enlarging the limits of that power with which he is veſted for the protection of the people, weakens the authority of laws, and conſequently the ſecurity of the ſubject; when he acts in oppoſition to the juſt ends for which government was inſtituted, and from a protector of the commonwealth becomes an enemy; when, by breach of truſt and non-performance of obligations, the good purpoſes of his inſtitution are inverted; his truſt and right to government from that period are forfeited*, the tie of allegiance is diſſolved, and the law and the conſtitution being rendered incapable of affording the ſubject protection, he is no longer bound by their forms or dictates, and may juſtly, by the right of ſelf-preſervation, take every probable mean to ſecure himſelf from the lawleſs power and enterpriſes of the tyrant†. It is on theſe grounds the parliament are to be defended in the war they made on the king: it is on theſe grounds the army, as they profeſs in ſeveral declarations, ſupported their pretenſions; not as ſervants to the dictates of a maſter, but as fellow-citizens in ſupport of equal liberty. The parliament, as watchmen for the commonwealth, were to repreſent to the people their danger: the parliament, as elected by the people for the purpoſes of guarding the liberties of the conſtitution, though not formally inveſted with the power of oppoſing by the force of arms a tyrannical headſtrong prince, yet this power being, by the nature of their office, rationally implied, it was a duty binding in conſcience and in honour: the parliament, by the advantages which the poſſeſſion of part of the authority of the government gave them, were entitled to lead in the undertaken war againſt the encroachments of power; but not, as maſters of the community, to mould the conſtitution at their pleaſure, and gain to themſelves the ſole benefits of the conqueſt: the parliament, on the principles of ſelf-defence, on the principles of equity and reaſon, without reſpect to conſtitutional forms, had a right to oppoſe the tyrant to the utmoſt; ſo, upon the ſame principles, had the collective body of the people; ſo, upon the ſame principles, had any part or individual of the people. Exclude this poſition, and all governments are equal tyrannies; the deſtroyers, not the preſervers of the rights of nature.'

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* "All power, ſays Locke, is given with truſt for the attaining an end; being limited by that end, whenever that end is manifeſtly neglected or oppoſed, the truſt muſt neceſſarily be forfeited, and the power devolve into the hands of thoſe who gave it; who may place it anew, where they ſhall think beſt for their ſervice and ſecurity." *Locke*, p. 82.'

† "Where the body of the people, ſays Locke, or any ſingle man, is deprived of their right, or is under the exerciſe of a power without right, and have no appeal on earth, then they have a liberty to appeal to heaven, whenever they judge the cauſe of ſufficient moment; and therefore, though the people cannot be judge, ſo as to have, by the conſtitution of that ſociety, any ſuperior power to determine and give effective ſentence in the caſe, yet they have, by a law antecedent and paramount to all poſitive laws of men, reſerved that ultimate determination to themſelves which belongs to all mankind, where there lies no appeal on earth; viz. To judge whether they have juſt cauſe to make their appeal to Heaven." *Locke*, p. 347.

Theſe ſentiments are liberal, acute, and animated. But ſtill every wiſe and good citizen will be cautious, from the example of theſe times, how he excites the people at large to aſſume thoſe rights, the exerciſe of which preſuppoſes the diſſolution of government. Factious men who have been diſappointed in their ſchemes of intereſt or ambition, will be, as many falſe patriots were in thoſe days, forward to inflame a ſpirit of licentiouſneſs, and, under a pretence of redreſſing the abuſes of adminiſtration, deſtroy the very eſſence of the conſtitution; whereby they become themſelves the victims of their own miſchievous and narrow policy. But the real friends of their country, who act from public-ſpirited motives, will not alarm the people on every ſlight imperfection they diſcover, nor on every perſonal diſcontent; they will not enrage the multitude by unmeaning rant and common-placed declamations on liberty, when they are not conſcious of any real danger, but they will reſerve their influence, to protect the conſtitution, when any attempt is made to violate its fundamental principles. The authors of vain alarms are the greateſt enemies to liberty, an ineſtimable bleſſing which, like many others, may be loſt, or at leaſt injured, by our being over-anxious to preſerve it. The ſcripture has ſaid,—'Be not righteous over-much.' And if this caution is neceſſary in religion, it is ſurely as much, if not more ſo, in politics.

An Enquiry into the Uſe and Practice of Juries among the Greeks and Romans; from whence the Origin of the Engliſh Jury may probably be deduced. In Three Parts. By John Pettingal, D.D. Fellow of the Society of Antiquaries of London. 4to. 7s. 6d. ſewed. Printed for the Author, and ſold by Cadell. 1769.

THIS is the work of a very learned and ingenious Enquirer; and the ſcope and deſign of it cannot be better explained than in the words of the preface:

'What is here advanced, is an enquiry propoſed to the erudition and criticiſm of the learned reader, What was the preciſe ſignification of the words Δικαςαι in the Greek orators, and *Judices* in the Roman?

'The common acceptation of theſe words, and the idea generally annexed to them, is that of *preſidents of courts*, or, as we call them, *judges*; as ſuch they are underſtood by commentators, and rendered by critics. Dr. Middleton, in his life of Cicero, expreſsly call the *judices*, *judges of the bench:* and Archbiſhop Potter, and in ſhort all modern writers upon the Greek or Roman orators, or authors in general, expreſs δικαςαι and *judices* by ſuch terms as convey the idea of *preſidents in courts of juſtice*. The propriety of this is doubted of, and hath given occaſion for this enquiry; in which is ſhewn, from the beſt Greek and Roman authorities, that neither the δικαςαι of the Greeks, or the *judices* of the Romans, ever ſignified *preſidents in courts of judicature*, or *judges of the bench*; but on the contrary, they were diſtinguiſhed from each other, and the difference of their duty and function was carefully and clearly pointed out by the orators in their pleadings, who were the beſt authorities in thoſe caſes, where the queſtion related to *forms of law*, and methods of proceeding in judicial affairs and criminal proceſs.

'The preſidents of the courts in criminal trials at Athens, were the nine *archons*, or chief magiſtrates, of which whoever preſided was called ηγεμον δικαςηριυ, or *preſident of the court*. Theſe nine preſided in different cauſes peculiar to each juriſdiction. The archon, properly ſo called, had belonging to his department, all pupillary and heritable caſes; the βασιλευς or *rex ſacrorum*, the chief prieſt, all caſes where religion was concerned; the *polemarchus*, or general, the affairs of the army and all military matters; and the ſix *the ſmothetæ*, the other ordinary ſuits.

'Wherever then the ανδρες δικαςαι or *judicial men* are addreſſed by the Greek orators in their ſpeeches, they are not to be underſtood to be the *preſiding magiſtrates*, but another claſs of men, who were to enquire into the ſtate of the cauſe before them, by witneſſes and other methods of coming at truth; and after enquiry made and witneſſes heard, to report their opinion and verdict to the *preſident*, who was to declare it.

'The ſeveral ſteps and circumſtances attending this judicial proceeding are ſo ſimilar to the forms obſerved by our *jury*, that the learned reader, for ſuch I muſt ſuppoſe him, cannot doubt but that the nature, intent, and proceedings of the δικαςηριον among the Greeks were the ſame with the Engliſh jury; namely, for the protection of the lower people from the power and oppreſſion of the great, by adminiſtring equal law and juſtice to all ranks; and therefore when the Greek orators directed their ſpeeches to the ανδρες δικαςαι, as we ſee in Demoſthenes, Æſchines, and Lyſias, we are to underſtand it in the ſame ſenſe as when our lawyers at the bar ſay, *Gentlemen of the jury.*

' So likewiſe among the Romans, the *judices*, in their pleadings at the bar, never ſignified *judges of the bench*, or *preſidents of the court*, but a body or order of men, whoſe office in the courts of judicature was diſtinct from that of the prætor or *judex queſtionis*, which anſwered to our *judge of the bench*, and was the ſame with the archon or ηγεμων δικαςηριου of the Greeks: whereas the duty of the *judices* conſiſted in being *impannelled*, as we call it, *challenged*, and *ſwore to try* uprightly the caſe before them; and when they had agreed upon their opinion or verdict, to deliver it to the preſident who was to *pronounce* it.

' This kind of judicial proceſs was firſt introduced into the Athenian polity by Solon, and thence copied into the Roman republic, as probable means of procuring juſt judgment, and protecting the lower people from the oppreſſion or arbitrary deciſions of their ſuperiors.

' When the Romans were ſettled in Britain *as a province*, they carried with them their *jura* and *inſtituta*, their *laws* and *cuſtoms*, which was a practice eſſential to all colonies; hence the Britons, and other countries of Germany and Gaul, learned from them the Roman laws and cuſtoms; and upon the irruption of the northern nations into the ſouthern kingdoms of Europe, the laws and inſtitutions of the Romans remained, when the power that introduced them was withdrawn: and Monteſquieu tells us, that under the firſt race of kings in France, about the fifth century, the Romans that remained, and the Burgundians their new maſters, lived together under the ſame Roman laws and police, and particularly the ſame forms of judicature. How reaſonable then is it to conclude, that in the Roman courts of judicature continued among the Burgundians, the form of a *jury* remained in the ſame ſtate it was uſed at Rome. It is certain, Monteſquieu, ſpeaking of thoſe times, mentions the *paires* or *hommes de fief*, *homagers* or *peers*, which in the ſame chapter he calls *juges*, *judges* or *jurymen*: ſo that we hence ſee how at that time the *hommes de fief*, or *men of the fief*, were called *peers*, and thoſe *peers* were *juges* or *jurymen*. Theſe were the ſame as are called in the laws of the confeſſor *pers de la tenure*, the *peers of the tenure*, or *homagers*, out of whom the *jury of peers* were choſe, to try a matter in diſpute between the lord and his tenant, or any other point of controverſy in the manor. So likewiſe in all other parts of Europe, where the Roman colonies had been, the Goths ſucceeding them, continued to make uſe of the ſame laws and inſtitutions, which they found to be eſtabliſhed there by the firſt conquerors. This is a much more natural way of accounting for the origin of a jury in Europe, than having recourſe to the fabulous ſtory of Woden and his ſavage Scythian companions, as the firſt introducers of ſo humane and beneficent an inſtitution. This diſquiſition makes the third part of this tract.

' As the trial by jury was founded in liberty, and contrived both in the Grecian and Roman polity, as a guard and protection of the lower people againſt the power and arbitrary judgments of their ſuperiors, the reader perhaps will not be diſpleaſed to ſee by what ſteps this liberty was deſtroyed at the end of the Roman commonwealth, and deſpotiſm gaining ground through all the Roman empire, begun by the *lex regia* under Auguſtus, and thence, by means of the civil law, conveyed from time to time through all the Gothic ſettlements, ſo as at laſt to eat out the vitals of liberty and its companion a *jury*, and eſtabliſh arbitrary power and the will of the prince in its room.

'This was the caſe wherever the civil law was received into the Gothic governments, which, with the aſſiſtance of the canon law in latter times, compleated that deſpotic form of government which prevails now in the greateſt part of Europe. It was upon this account that our prudent anceſtors, at the time that the prince (Henry III.) claimed abſolute power, were upon their guard not to admit it in any ſhape into our conſtitution or polity; wiſely foreſeeing that if it was once to become any part of the law of the land, the deſpotiſm of the prince would ſoon follow, and liberty and upright judgment give way to the arbitrary and perhaps corrupt deciſions of the prince or his delegates; that if once the civil law, like a ſerpent, got its head into our judicature, the whole body would ſoon follow.'

In an inveſtigation of this kind, in which the Writer enters into all the *minutiæ* of ancient policy and philological criticiſm, it is impoſſible to give the Reader an accurate idea of the merits of this Enquiry, without leading him ſtep by ſtep through the many intricate paths in which this Critic treads with ſo much eaſe, and which, to the far greater part of our Readers, would prove a very dull and tedious progreſs.

But to the learned and ſtudious, we warmly recommend this Enquiry, as one of the moſt curious, entertaining and judicious pieces of criticiſm, that we remember to have read. The Enquirer, in our judgment, has clearly eſtabliſhed the points he undertakes to prove, and has thrown new light on ſeveral ancient cuſtoms. The tendency of the work is likewiſe highly laudable, being to enforce and recommend the trial by *jury*, as the beſt preſervative of public liberty. We will only obſerve, without derogating from the Writer's merit, that he is not the firſt who has traced our *Engliſh jury* from the *Greeks*. It is ſhewn, though not ſo clearly as by our Author, to be derived from Grecian polity, in an old anonymous book, little known, called *The Rights of the Kingdom*, ſuppoſed to be written by one Sadler.

The Hiſtory of France during the Reigns of Francis I. and Charles IX. To which is prefixed, a Review of the general Hiſtory of the Monarchy, from its Origin to that Period; comprehending an Account of the various Revolutions, political Government, Laws, and Cuſtoms of the Nation. By Walter Anderſon, D. D. 4to. 2 Vols. 1l. 11s. 6d. boards. Cadell. 1769.

THIS is the hiſtory of France during a period of only fifteen years immediately ſucceeding the time of the emperor Charles V. the hiſtory of which has been juſt publiſhed by Dr. Robertſon. The author ſays, he choſe this period of the civil commotions of France for his ſubject, becauſe he thought it furniſhed the largeſt field for political reflections, and for the diſcuſſion of ſeveral curious points relative to the conſtitution and cuſtoms of the monarchy. The events of the reigns of Francis the ſecond, and Charles the IXth, he ſays, are various and important, particularly the riſe and progreſs of the reformation in France; the period is diſtinguiſhed by many eminent military and political characters, and the hiſtory of other parts of Europe which is connected with it, is not leſs worthy of attention: during this period the ſignal reigns of Philip the IId of Spain, and Elizabeth of England began; the Netherlands firſt became diſcontented under the Spaniſh yoke; the council of Trent is held and concluded; the duke of Alva finiſhes his remarkable campaigns with the Spaniſh army in the Low Countries; Mary Queen of Scots is expelled from her kingdom, and brought to a moſt extraordinary trial in England; the heir of Spain is by his father's order put to death; Malta is beſieged by Solyman the Great, and Cypruſs taken by Selim the 2d; the famous battle of Lepanto is fought; and a ſon of France is elected king of Poland.

This work, however, not being a hiſtory of Europe, but of France only, theſe foreign events are comparatively but lightly touched; a more ample account of them is to be found in general hiſtories, or at leaſt in the particular hiſtories of the ſeveral countries in which they happened.

Dr. Anderſon has brought together the events and characters which form the hiſtory of France during this period, with diligence and integrity: he has carefully rejected what appeared to be falſe, and diſtinguiſhed what is doubtful; and he has marked his authorities and vouchers with great exactneſs.

The author's manner wants the conciſe preciſion which is at once the ſtrength and beauty of hiſtorical narrative; and his language is neither elegant nor pure. In ſome parts trite phraſes are adopted, and in others the French idiom may be traced.

In the following extract, containing an account of the ſituation of affairs juſt before the maſſacre of Paris, the exceptionable parts are printed in Italics; the general inelegance will be eaſily perceived by the reader of judgment and taſte:

'But the dark deſigns, for *promoting* which queen Catharine and Charles had ſo *long bent the efforts* of their diſſimulation, were now brought to *the critical point*. Their ſcheme of drawing the principal leaders of the Proteſtants to Paris, had, by means of the nuptials, and their deluſion of the admiral, ſucſucceeded *to admiration*. Above ſeven hundred of the Proteſtant *nobleſſe* and gentry, the flower of their *cheiftains*, who followed the young king of Navarre, the prince of Condé and the admiral to the court, were now lodged in the city or ſuburbs, diſarmed, *unprepared, and incapable of reſiſting* the force that might be *ſuddenly raiſed againſt them.* This *ſo much ſought for* opportunity, which their own craft had created, was to be *taken and employed* in the manner thoſe in the ſecret of the ſanguinary purpoſes of Catharine and her ſon might think proper, for *effectuating* the ruin of a party ſo hated and feared *as the Proteſtants were.* In machinations of this kind, the *eſſential ſecrecy* generally conceals altogether, or renders ambiguous the original contrivance. It is not ſurpriſing then, to find the hiſtorians varying in their account of the firſt motions made, and the reſolutions taken, about this *clandeſtine and horrid plot*; which being, as it ſeems, imparted only to one or two of Charles's confidents already named, was with much diffidence diſcloſed by him to his brother the duke of Anjou. The common account of the firſt conſultation about it, as we find it given both by ſome Catholic and Proteſtant hiſtorians, is exceptionable, as the detail of moſt events may be reckoned, *that run upon the marvellous.*'

It is ſubmitted to our readers, whether the ſenſe of this extract would not have been better expreſſed thus:

The deſigns which Charles and the queen-mother had carried on with ſuch elaborate diſſimulation, were now brought to a criſis: they had deluded the admiral into a fatal confidence in their ſincerity, and the nuptials had furniſhed them with a pretence for drawing to Paris all the leaders of the Proteſtants, who, to the number of ſeven hundred, followed the young king of Navarre, the prince of Condé, and the admiral, to court, and were lodged, wholly defenceleſs, in the city or ſuburbs. Nothing now remained, but to determine in what manner this opportunity could be moſt effectually improved for the ruin of a party which was at once the object of their hatred and fear. Deliberations concerning events of this kind, are generally hidden in the ſecrecy which is eſſentially neceſſary to their ſucceſs; what was reſolved, can only be inferred from what was done; and therefore it is not ſtrange that hiſtorians ſhould differ in their accounts of the time when this meaſure was firſt concerted, and of the deſigns that were firſt formed for its execution. It ſeems to have been imparted by Charles only to one or two of his confidents, and with great diffidence diſcloſed to his brother the duke of Anjou. The common account of the firſt conſultation which is given both by Popiſh and Proteſtant hiſtorians, is too marvellous to be credible.

In the courſe of Dr. Anderſon's account of this horrid tranſaction, the following inaccuracies and inelegancies, among many others, occurred; and are inſerted as a farther juſtification of our cenſure:

He ſays, of a doubtful fact, that "it is mere *alledgance*," and mentions the *arreſtment* of the admiral's aſſociates; but the words *alledgance* and *arreſtment* are not denizons of our language;

guage: he uſes choſe, wore, wrote, the preterites of chuſe, wear, and write, for the participles choſen, worn, written; "the aſſaſſin *had choſe* his ſtation——It was his majeſty's will that ſleeves of white linen *ſhould be wore* upon their arms——names which cannot *be wrote* without horrour——." He ſays, that queen Catharine was *painted out* as the true progeny of Rome——that certain remonſtrants were treated with *a meaſure* of ſcorn and contempt——that circumſtances alone could give a *preciſe ſhape*, to the *meaſure and extent*, of a *ſcheme or method of procedure.*——He mentions *marks of trepidation*, among thoſe of ſurprize and anxiety; but though trembling may be a mark of ſurprize, it is difficult to conceive what can be a *mark of trembling*.——He uſes the word *rankle*, a verb neuter, in an active ſenſe: 'It is better to tear corrupt members than to *rankle* the boſom of the church.'—He ſays of a certain man, that he was as venerable as age *and* white hairs could make him.——He uſes *mute* as an adjective to *ſilence*——and he ſays that the attainments and habits of a conſtitutional ferocity *is* a prodigy that yet more ſeldom *caſts up*, among the *improved* claſs of *poliſhed* ſociety.

The following particulars concerning the literature of the time, and its influence upon publick diverſions, are very curious, and are therefore extracted for the entertainment of the Reader.

'Mixed metaphors, and obſcure or extravagant allegories, were adopted as the beſt ornaments of verſe and proſe writing, and of rhetoric. Inſtead of reliſhing the regular compoſition and ſimplicity of the Greek and Roman plays, ſome of which were tranſlated, the romances of the preceding ages, and thoſe which were ſtill wrote, gave the model of all public entertainments; and, though the heroes of chivalry were not actually introduced on the ſtage, the various ſhews were generally either an imitation of their feats, or ſome figure of the antient Roman and Grecian ſports, blended together with the Gothic kind. The feſtivals, prepared for moſt of the kings and princes of Europe, in their proceſſions through provinces and great cities, were all of this nature. Thoſe performed in honour of Philip, prince of Spain, when he came into Flanders, are famous for their magnificence. The queen of Hungary, when ſhe entertained the emperor and his court at Marimont, exhibited the ſiege and defence of a town; and one of the chief incidents was the [illegible] ing ſome of the principal ladies of the court; which turned out afterwards to be [illegible] by their huſbands in [illegible]. The poets and [illegible] were often [illegible], and [illegible] pageantry. When the [illegible] and the grand prior of France met at the city, in the time of Francis II. the firſt appeared in the part of a [illegible] wife, with her head and gown of black [illegible], and [illegible] a large purſe, and a [illegible] bunch of keys hanging at each ſide.

His ſteed was taught to go at two ſteps and a vault, which improved the chime of the keys. The prior mounted on a barb, was dreſſed like an Egyptian woman, having her head covered with a broad trimmed hat, and a robe and pettycoat of velvet and taffety, well flounced. On his left arm he carried a monkey, ſwadled up like an infant. The maſquerades were frequent at court, and ſoon received their higheſt improvement.'

In many other parts of the work, the Reader will find both amuſement and inſtruction.

The Bonze, or Chineſe Anchorite, an oriental epic Novel, tranſlated from the Mandarine Language of Hoamchi-vam, a Tartarian Proſelite. By Monſ. D' Alenzon. 12mo. 2 Vols. 6 s. ſewed. Dodſley. &c. 1768.

IT is ſcarce neceſſary to tell the reader, that this work never exiſted in any other language than that in which it now appears: the author has endeavoured to account for the miſery of men and brutes, by the oriental doctrine of tranſmigration. Brutes, ſays he, in their preſent ſtate, are incapable of guilt, yet they ſuffer miſery. But it is inconſiſtent, not with goodneſs only, but juſtice, to expoſe innocence to pain; the ſoul therefore that animates the brute, muſt have contracted guilt in a ſtate of pre-exiſtence. Mankind themſelves are under propenſities to evil which almoſt extenuate their guilt.

'Figure to yourſelves, ſays the Author, a common proſtitute of Europe, who earns her very bread by debauching youth, and trapaning huſbands from their families; who commits various acts of theft, and at laſt making up the number of her crimes by murder, is publicly executed. Such a one you naturally abhor, and almoſt eaſily conſign to a dreadful futurity. But if we ſcrutinize, with the coolneſs of juſt impartiality, the cauſes of her actions, ſhe deſerves, debaſed as ſhe is, our utmoſt pity. Born of wicked parents, ſhe might have been ſold, or very early initiated in the myſteries of Vice: and never, or poorly, inſtructed in the leſſons of Virtue. With a pretty perſon, and high paſſions ſoon debauched, there was no way left open for her to get a livelihood but by proſtitution. Temptations to theft might be given by her own poverty, with the drunken folly of her clients: the ill uſage of a brutal one, might have thrown her into a paſſion uſed to indulgence; and heated by liquor, till in the rage of deſperation, partly defenſive, ſhe dared to ſtab her provoker. What young being like this, thrown into ſuch inſuperable temptations, could be innocent! This account at leaſt muſt excite humility in every exalted ſtation, if it does not plainly prove ſhe was ſent here for correction, and in another ſtate had offended.'

But this author is not aware, that it is as difficult to account for the origin of offence or evil in another ſtate as in this. He aſks, 'What could be the cauſe why the great Creator, infinitely wiſe to plan, good to will, and powerful to effect, did not prevent the miſery that we feel within us, and ſee round us here; has he not taſte and power to make this tranſitory world a perfect paradiſe, and totally exclude miſery? Could he not eaſily have modulated the human mind, ſo as that paſſion and reaſon ſhould have been in perpetual equilibrio?' He would, ſays this Author, if man had not incurred the evils which he ſuffers here in a pre-exiſtent ſtate. But may not all theſe queſtions be referred to that ſtate of pre-exiſtence? could not the divine Being have modulated the mind when it animated its firſt angelic body, ſo as that reaſon and paſſion ſhould have been in perpetual equilibrio? if offence committed in a pre-exiſting ſtate is the only reaſon why he does not do it here, for what reaſon was it not done when no offence in a pre-exiſting ſtate had been committed? It muſt alſo be conſidered, that puniſhment is always relative to the future, not the paſt. No good reaſon can be given for puniſhing even a murderer, but that another murder may not be committed. With what view could a mind, which in a pre-exiſtent ſtate had committed a crime, be placed in a ſtate in which temptation is more, and power to reſiſt leſs. What wiſe end of puniſhment is the ſtate of the proſtitute, which this Author has mentioned, to anſwer? can a mind already polluted be made better in a ſtate where it will incur more groſs pollution? and what is to atone for the miſery which is brought upon others by the mind that is puniſhed for one crime by being rendered liable to commit twenty?

Among other metamorphoſes related in this book, cruel Ambition is ſaid to be puniſhed in the form of a Leopard; but how abſurd is it to ſuppoſe any animal diſpoſition puniſhed by being transferred to a ſtate, in which it may be indulged to the uttermoſt with exquiſite pleaſure and perfect innocence?

As to the language of this work, it is perhaps the moſt extraordinary that was ever written. It abounds with words whimſically formed, and improperly uſed; unneceſſary epithets, and ſinonymas repeated with almoſt endleſs tautology. We are told of *heart-marbleizing* horror, of accounts delivered *cæleſtial-wiſe*, of a *caſcadious* paſſage, of a *pavilion*-throne, and of *inflicted ruination.* We meet alſo with *ſharp aſperities*, *banquets of feſtivity*, *ſacred ſanctorum*, and a *dark obſcure*; and are told, that when a Chineſe prince and his miſtreſs heard that the Tartars had invaded their country, they ſtarted back, appalled at the news, while the *enchantments of pleaſure*, the *deluſions of joy*, and the *phantoms of happineſs*, vaniſhed from their eyes.

But as the reader can form no idea of this Author's ſtyle from deſcription, the following account of a Chineſe valley, and cell of the hermit who enriched him with the treaſures of Eaſtern wiſdom, is extracted as a ſpecimen.

The Vale of Hoangti.

'Nothing could be more delightful than the peep of morning, where, in the calmneſs of ſoft ſerenity, Nature *uproſe* from her flowery couch, ſhaking from her *curly* treſſes the pearly dew drops, breathing at every ſtep where ſweet violets *uproſe*, delicious fragrance. In aſcending the towering rocks, that frowning, overſhadow the vale of Hoangti, they found nothing was more capable of exciting wonder, and preparing the mind to admit aſtoniſhment from grand ideas. When they climbed the top of a fragment, they beheld overhead maſſy mountains of rugged ſtone, threatening every moment to fall and cruſh them to atoms. Then as they crept trembling through an alley of rocks, where on each ſide *uproſe* broken and irregular walls, crumbling to duſt, all of a ſudden they came to a burſt of day-light, which diſcovered precipices unfathomable, that ſtruck the aking eye with horror, which ſhuddered through the trembling organs.—Then, by cautious ſteps, declining down the mountain's edge, and round the rocky declivities, they reached the happy valley of Hoangti.

'No language can poſſibly deſcribe the beauty of its lovely, though confined ſituation. It was an amphitheatric vale, encompaſſed by *monſtrous* precipices, romantic mountains, irregular hills, and overhanging rocks; here and there interſected by little ſweet garden ſpots, that ſeemed the plots of Paradiſe, *glowing* unnumbered flowers, that ſcented the ambient air; while ſome, loaded with the moſt tempting productions ſhed, ripened on the velveted turf rich fruit, bluſhing *purple gold.* The bright ſun glorying in its meridian carr, could only dart its fervours in the middle, which even was tempered with cooling *breezes* whiſpering down the rocks, and the reſt was fine refreſhing ſhade. The area of the vale was oblong, running equally from head to foot in the ſweet declivities of verdant ſlopes, meeting in the midſt at a line which cut acroſs the centre, and formed a deep rivulet, with a gently winding pace, till it ruſhed down a lofty rock tremendous, *jumping* with outrageous clamour from precipice to precipice, that hoarſely echoed round the miſty rocks, before it ſlid along their broad ſides into its bed with prodigious impetuoſity.

'The *Hermit*, who was a *man of taſte*, had, from among a variety of natural concavities in the rocks and mountains, ſelected an abode worthy himſelf; which, by the patient hand of labourious Induſtry, with the long aſſiſtance of unrepining

Time, he not only rendered neatly commodious, but elegantly magnificent. It was in the boſom of a long rock, *upriſing* ſuddenly in the midſt, *domelike*; winged on each ſide with two leſſer fragments, which were contiguous to the vaſt undiſtinguiſhed range of mountains. The entrance through a ſand-walk, carpeted on each ſide with *turfy* herbage, cropt by bleating lambs and friſking kids; was a rude arch curtained *door-wiſe*, which led into a little room *hall-like*; on each ſide were the doors of a bed room, and an *eating* parlour; and the front was a dark grotto room. Matting, weaved by the Anchorite's leiſure-hand, of beautiful ruſh, and ſtools formed partly by Nature, with his aſſiſtance, and cotton of his own ſpinning, compoſed the principal furniture.'

This extract needs no comment; the reader will certainly diſcover many curioſities, beſides thoſe that are diſtinguiſhed by a different character.

Annotations on the Pſalms. By James Merrick, M. A. late Fellow of Trinity College, Oxford. Reading: Printed by Carnan and Co. And ſold by Newbery, &c. in London. 4to. 10s. in ſheets. 1768.

THE proper illuſtration of the ſacred ſcriptures is an object of the higheſt importance; and there are two ways of throwing light on theſe invaluable writings. The firſt is by regular commentaries on the whole, or particular parts of them; with a view of explaining their general deſign and connection, as well as of ſettling the meaning of ſingle and diſtinct paſſages. This, when judiciouſly executed, is undoubtedly a matter of the greateſt utility; but it hath often been undertaken by perſons who were very unequal to the taſk. The public have been loaded with a number of bulky volumes, by men who had either all the prejudices of the religious ſyſtems in which they were brought up, or who were deficient in critical ſagacity and knowledge, or who had, perhaps, only a few remarks to offer that were really curious and uſeful; not to mention the wretched compilations which have been obtruded upon the world, eſpecially of late years, by intereſted bookſellers and their venal ſcribblers. The title, however, of a commentator upon ſcripture is a truly honourable one, when it is ſupported in the manner that hath been done by Grotius, Hammond, Le Clerc, Locke, and others of a like ſtamp and character.

The ſecond method of illuſtrating the ſacred writings, is by detached obſervations on ſuch texts and paſſages as are attended with peculiar difficulties. Works of this kind are extremely deſirable, and we cannot well have too many of them, provided the remarks they contain be ſolid and inſtructive. Hence a collection of criticiſms may be gradually formed, which will conſtitute a valuable fund of ſcriptural knowledge, and of which great uſe may be made, if we ſhould come to have a new tranſlation of the Bible. The preſent performance will, we doubt not, be regarded as an uſeful addition to the productions of this nature, for which we already ſtand indebted to ſeveral of our ingenious and learned countrymen.

Mr. Merrick, in 1765, publiſhed a poetical tranſlation of the Pſalms, of which we gave an account in our Review for September in the ſame year; and the annotations before us are adjuſted to that tranſlation. A large part of them relate to the readings of the ancient verſions, and propoſe the conjectural emendations of various writers. Many of them abound with paſſages, principally from the Greek authors, which juſtify and illuſtrate the modes of expreſſion uſed by the pſalmiſt; and for this part of his deſign Mr. Merrick was admirably qualified, by his extenſive and uncommon acquaintance with Grecian literature. Some of the notes which are the moſt curious and entertaining, are thoſe that treat upon the plants, trees, and animals mentioned in the Pſalms.

It is not, however, to Mr. Merrick alone that we are indebted for what we meet with in the preſent work. He was ſupported in it by two illuſtrious coadjutors, Dr. Lowth, biſhop of Oxford, and another perſon whom the preface deſcribes as *virum ſumma eruditione*, *ſummo loco*, and who is now well known to have been Dr. Secker, the late archbiſhop of Canterbury. The obſervations of Dr. Lowth are mixed along with Mr. Merrick's notes, and thoſe of Dr. Secker are printed at the bottom of the page, under the title of Anonymous. The annotations of both theſe eminent men principally relate to the eſtabliſhment of the Hebrew text, and contain many conjectures on that ſubject, which may greatly contribute towards the compilation of a regular commentary on the Pſalms, when it ſhall be known how far they concur with the readings of thoſe Hebrew manuſcripts, the collation of which has been undertaken by Dr. Kennicott. It will, we believe, eaſily be perceived, that the remarks of the biſhop of Oxford are, in general, the moſt valuable, as might, indeed, be expected from his ſuperior genius and taſte; though it ought to be taken notice of, that they were drawn up under peculiar diſadvantages, being compoſed in the hurry of an epiſtolary correſpondence, and without the aſſiſtance of proper books. One thing is very laudable in each of the two prelates, and that is, the candour with which they frequently acknowledge their inability to explain the meaning of a number of paſſages.

As the performance before us is, not in its own nature a connected work, and it is, conſequently, out of our power to give a connected account of it, we muſt reſt ſatisfied with preſenting to our Readers a few extracts from it, accompanied with ſome ſtrictures upon ſuch places as appear to ſtand peculiarly in need of reprehenſion.

The firſt ſpecimen we ſhall produce is the annotation upon Pſalm lxiii. ver. 10. *They ſhall fall by the ſword, they ſhall be a portion for foxes.* ' On my aſking, ſays Mr. Merrick, a gentleman of the army, not long before returned from the Eaſt Indies, in what manner the barbarous nations of that country diſpoſe of the bodies of their enemies killed in battle, he anſwered, that they leave them on the field to be devoured by the *jackalls* and other animals. I could not but regard this intelligence as ſome confirmation of their opinion, who ſuppoſe *jackalls* to be the beaſts here meant by the Hebrew word which is tranſlated *foxes.* That foxes do indeed prey on human carcaſes is collected by Bochart from a ſtory related by Pauſanias. But the jackalls are thought by Dr. Shaw to be particularly meant by the Pſalmiſt, and by the inſpired relator of the hiſtory of Sampſon. As theſe beaſts are creatures by far the moſt common and familiar, as well as the moſt numerous of any in the eaſtern countries, ſeveral of them feeding often together, we may well perceive (as the Doctor remarks) the great poſſibility that there was for Sampſon to take, or to cauſe to be taken, three hundred of them. The fox, properly ſo called, (he adds) is rarely met with; neither is it gregarious: " Bochart (ſays the ſame learned traveller) has made it probable, that the *jackalls* were the θῶες of the Greeks, the *beni awi* of the Arabians, and the איים (Iſaiah xiii. 22. xxxiii. 14; and Jer. l. 39.) which we render the *beaſts of the iſlands:* an appellation very vague and undetermined." Bochart alſo, though he takes איים to have been the ſpecific name of the *jackall*, yet thinks that this animal, from its great reſemblance to a *fox*, might be comprehended under the Hebrew name of a *fox*, שׁוּעָל,—which is indeed almoſt the ſame with *ſciagal* or *ſciugal*, the Perſian names for the *jackall.*—J. C. Scaliger and Olearius, quoted by Bochart, expreſsly call the jackall a *fox*, (though others have reckoned it of the wolf kind,) and Mr. Sandys ſpeaks in the ſame manner: " The jackalls, ſays he, (in my opinion no other than foxes) whereof an infinite number."—Haſſelquiſt calls it the little eaſtern fox, and Kempfer thinks that it might not improperly be called the wolf-fox.—It is therefore very conceivable that the ancients might comprehend this animal under the general name of *fox:* and indeed, that ſome kind of fox was made uſe of by Sampſon, in ſetting fire to the cornfield of the Philiſtines, is probable, not only from the rendring of the Hebrew word שׁועל in the Septuagint, which is conſtantly ἀλώπηξ, but alſo from a very remarkable paſſage in Ovid, which mentions an annual cuſtom, obſerved at Rome, and which Bochart ſuppoſes to have been derived from this action of Sampſon;

Cur igitur miſſæ junctis ardentia tædis
Terga ferant vulpes, cauſa docenda mihi.

Ovid. *Faſt.* l. 4 681.

'We may at leaſt learn from hence that the idea of foxes, with firebrands or torches faſtened to them, is not ſo ſtrange as to put us under a neceſſity of looking out for a new ſenſe (as ſome have propoſed) to the words of the ſacred hiſtorian. The following fable of Aphthonius, which I the rather take notice of as it is not mentioned by Bochart, ſeems much to our purpoſe: *Agricola improbus cum invideret proximo fœturam ſegetis, quæreretque quo pacto corrumpere poſſet ejus labores, captam vulpem, alligatâ face, in vicini ſegetem dimittit. At illa, non quâ miſſa erat excurrens, volente ſic Deo, ejus qui demiſerat combuſſit ſegetem.* Fab. 38. The reader will find in Mr. Thomas Hearne's *Apparatus*, prefixed to Leland's *Collectanea*, a copper-plate, repreſenting a brick of the Roman make, (and therefore the leſs likely to have any immediate reference to the ſcripture) found twenty-eight feet deep below a pavement, in London, about the year 1675, on which is exhibited in baſſo relievo the figure of a man driving into a field of corn two foxes with fire faſtened to their tails. Profeſſor Michaelis, in his *Recueil de Queſtions*, &c. thinks that the beaſts mentioned by the Pſalmiſt could be no other than jackalls, which (ſays he) are ſo greedy of human carcaſes as to dig them out of their graves: he adds, that the large number of foxes taken by Sampſon by no means agrees with the condition of the common fox, as far as we know it. but wonderfully ſuits that of theſe animals, which aſſort themſelves by hundreds. In order, however, to determine the point more clearly, he propoſes that it be inquired whether the jackall be an animal apt to bite, and obſerves, that Sampſon's beaſts ſhould rather ſeem to have been of a timorous nature, and yet ought to have been provided with teeth conſiderably ſharp, in order to defend themſelves from thoſe who might attempt to ſtop them, and to take the firebrands from them. With regard to theſe circumſtances it deſerves to be remarked, that Kampfer deſcribes the animal as bold, and Ariſtotle (quoted by Bochart) ſpeaks of the Θῶες as not afraid of a man, though not inclined to hurt him. The gentleman, with whoſe intelligence I have begun this note, informs me, that the teeth of the jackall are very ſharp, and that he has ſeen ſeveral of them, in the Eaſt-Indies, waiting near a grave, at the time of a funeral. I have received the like information from another hand, with regard to the eagerneſs with which theſe beaſts watch their opportunity of digging up a body almoſt as ſoon as buried. It may from hence be collected that they agree with the Θῶες of Ariſtotle in the circumſtances mentioned by that great writer: nor ſhould the following paſſage of Grotius be overlooked; the latter part of which (from whence the great reſemblance of the Θῶς and the common fox may be collected) has not been taken notice of by Bochart:

> ——*Thoes commiſſos (clariſſima fama)*
> *Leones et ſubiere aſtu, et parvis domuere lacertis.*
> *Nam genus exiguum, et pudeat quam informe futeri*
> *Vulpinâ ſpecie, &c.* v. 256.

'Upon the whole then, the jackall ſeems to have been as fit for Sampſon's purpoſe as the ordinary fox would have been; and that the fox was capable of being employed by him on the occaſion recorded in ſcripture, ſeems ſufficiently clear from the quotations already given from Ovid and Aphthonius.'

The ſixty-eighth is, perhaps, the ſublimeſt of all the Pſalms; but, at the ſame time, it is one of the moſt difficult. Dr. Lowth fairly acknowledged, many years ago, that he did not underſtand it; and upon reconſidering it, he finds himſelf not at all wiſer than he was then. There is an admirable commentary upon it, given by Dr. Chandler in his life of David, which Mr. Merrick ought not by any means to have overlooked. The Biſhop of Oxford's remarks on particular paſſages are ingenious and valuable.

In the annotations on the 109th Pſalm, Mr. Merrick conſiders, and endeavours to confute, the opinion of Dr. Sykes and Dr. Kennicott, that the curſes, ver. 6—19, are thoſe of David's enemies upon *him*, and not his upon *them*. He obſerves, likewiſe, that the verbs of the imperative and the optative moods, made uſe of by St. Peter, in his quotations from this and from the 69th Pſalm, are very unfavourable to their opinion, who would render the forms of imprecation, which occur in the Pſalms, in the future tenſe, as predictions only of the judgments to be inflicted on the ſinner. 'The offence, continues our Author, which that opinion aims at removing, may, I hope, be ſufficienty obviated by the following conſiderations: that when a Being of infinite wiſdom and mercy wills the infliction of any puniſhment, as abſolutely neceſſary to the vindication of his honour, it is our duty to will it alſo. When we pray that the will of God may be done in earth as it is in Heaven, we muſt be underſtood to pray that every event which can contribute to his glory may take place; and conſequently, that all his acts, whether of mercy or of juſtice, may have their full effect: our prayer then muſt comprehend every future inſtance of vengeance which God ſhall determine to exerciſe; and, could we know with certainty on what perſons his vengeance will fall, our petition that the divine will may be done muſt ſtill be continued without reſerve or limitation, and muſt therefore, by implication at leaſt, extend to their puniſhment. I ſee therefore no inconvenience in ſuppoſing an inſpired writer, at the ſame time that he foretells the puniſhments which God has abſolutely determined to inflict on any particular perſons, to have been directed to expreſs his own deſire (a deſire which it was his duty to entertain) that the meaſures which God ſees neceſſary to the ſupport of his laws may be accompliſhed.'

We hope that there are very few of our Readers who will approve of Mr. Merrick's reaſoning in this place. For our part, we cannot help regarding it as totally repugnant to the ſpirit of the goſpel. On the principles here laid down, we might juſtify an indulgence of the utmoſt malignity againſt thoſe whom we looked upon as the enemies to God. Nay, on the principles here laid down, we might proceed to the greateſt height of perſecution. If the imprecations in the Pſalms cannot be vindicated on any other ſuppoſition than that of their being direct and poſitive curſes, we ſhall not ſcruple to pronounce that the writers of them are by no means, in this reſpect, the proper objects of imitation. Indeed, it ſeems to be going too far to attempt the defending of every expreſſion that may have fallen from the lips of men, who, though they might be, on the whole, very excellent, and were occaſionally inſpired, lived long before the times of Chriſtianity. As to the 109th Pſalm, the interpretation given of it by Sykes and Kennicott is, after all, the moſt natural and probable one; nor is it entirely new, as will appear from the following paſſage, in the *Annotations* of Brixianus, a learned monk, who flouriſhed about the middle of the ſixteenth century. Pſ. cix. ver. 6. *Conſtitue.*—Non aliter Hebræus fere: præfice, fac dominium in eum habeat, eum poſſideat. Hebræis omnibus et noſtris dein ſpiritus ſanctus certam ſibi deſignet perſonam, i. e. Judam proditorem, et Judæos reprobandos. Ego poſt omnes, et prior omnium arbitror verba eſſe hoſtium Davidis, et omnium deinde nominis Chriſti proditorum, qui maledicta hæc in eum conferant, licet his dein a ſpiritu ſancto in eos contortis, ſuis (ut aiunt) gladiis jugulati ſint.—Mutatio numeri prima ratio eſt. Hactenus de multis fuit ſermo: *aperuerunt*, *locuti ſunt*, &c. Nunc de uno tantum: *præfice ſuper eum*, &c. ut in ſequentibus. Hæc ſunt igitur ora injuſta, hæc lingua mendax, hi denique ſermones odioſi, quibus olim Davidem; et dein Chriſtum proditores omnes averſabantur dicendo.—*Præfice*, &c.

Mr. Merrick has added to his work an appendix, conſiſting of ſeven diſſertations; four of which were written by the author of the anonymous notes, whoſe talents, as a commentator, ſeem to have been chiefly confined to minute verbal criticiſm. An expoſition of the 49th Pſalm, communicated by Dr. Kennicott, forms a valuable preſent to the public; and he hath annexed to it a tranſlation of the 109th Pſalm, agreeably to the hypotheſis before mentioned. The two remaining diſſertations are by Mr. Merrick himſelf; one upon the word *erez*, ſhewing that it ſignifies the *cedar*; and the other, containing obſervations on Dr. Benſon's Eſſay on the *Unity of Senſe*, &c. 'To thoſe, ſays our Author, who are perſuaded that every paſſage in any writer, that ſhould carry a double ſenſe, muſt be too indeterminate to be underſtood, I would recommend the conſideration of a ſtory which Aulus Gellius relates concerning Ariſtotle, and which I beg leave to ſet down in the author's own words: *Ariſtoteles philoſophus annos jam ferè natus duo et ſexaginta, corpore ægro affectoque, ac ſpe vitæ tenui fuit. Tunc omnis ejus ſectatorum cohors ad eum accedit, orantes obſecranteſque ut ipſe deligeret loci ſui et magiſterii ſucceſſorem; quo, poſt ſummum ejus diem, proinde ut ipſo uterentur ad ſtudia doctrinarum complenda excolendaque; quibus ab eo imbuti fuiſſent. Erant tunc in ejus ludo boni multi ſed præcipui duo, Theophraſtus et Menedemus. Ingenio hi atque doctrinis cæteros præſtabant. Alter ex inſula Leſbo fuit, Menedemus autem Rhodo. Ariſtoteles reſpondet facturum eſſe quod vellent, quum id ſibi foret tempeſtivum. Poſtea brevi tempore quum iidem illi, qui de magiſtro deſtinando petierant, præſentes eſſent; Vinum ait, quod tum biberet, non eſſe id ex valetudine ſua, ſed inſalubre eſſe atque aſperum; ac propterea quæri debere exoticum vel Rhodium aliquod vel Leſbium. Id ſibi utrumque ut curarent, petivit, uſurumque eo dixit, quod ſeſe magis juviſſet. Eunt, curant, inveniunt, adferunt. Tum Ariſtoteles Rhodium petit, deguſtat. Firmum, inquit, Hercle vinum et jucundum. Petit mox Leſbium: quo item deguſtato, utrumque, inquit, oppido bonum ſed ἡδίων ὁ Λέσβιος. Id ubi dixit, nemini fuit dubium, quin lepide ſimul et verecunde ſucceſſorum illa voce ſibi non vinum delegiſſet. Is erat e Leſbo Theophraſtus, ſuavitate homo inſigni linguæ pariter atque vitæ. Itaque non diu poſt, Ariſtotele vita defuncto, ad Theophraſtum omnes conceſſerunt.* l. 13. c. 5. We have here not only a proof of the poſſibility of a literal and allegorical meaning combined, but an expreſs inſtance of it: for we might reaſonably ſuppoſe that Ariſtotle's words,—*the Leſbian is the ſweeter*, or *pleaſanter*, were literally true, with regard to the wine, though no ancient author had informed us, as a poet cited by Athenæus does, that the Leſbian wine was remarkably ſweet, or pleaſant; and that the ſame words had a reference to Theophraſtus, and were deſigned by Ariſtotle as a recommendation of him, was, we ſee, readily apprehended by that philoſopher's friends. Should any perſon take upon him to deny that Ariſtotle had any but the literal ſenſe in view, I know not by what argument we could prove it: yet every reaſonable perſon will, I believe, without heſitation, join with Ariſtotle's auditors in underſtanding his words as having a double ſignification annexed to them. And in the ſame manner, though we may be at a loſs to demonſtrate that any particular paſſages in holy ſcripture have a double ſenſe, yet it is very conceivable that each ſignification may by perſons of judgment and ſagacity be, with a ſufficient degree of probability, diſtinguiſhed. Let me farther add, that, if it be poſſible for one paſſage to comprehend two ſenſes, there can be no abſurdity in affixing ſuch ſenſes to any part of the Old Teſtament, where the ſuppoſition of them ſeems neceſſary in order to reconcile it with the New, or where the circumſtances of the context ſeem to require it.'

Our judicious Readers will, we imagine, be diſpoſed to ſmile at Mr. Merrick's reaſoning upon the ſtory which is told concerning Ariſtotle. What can be more plain than that the ſole and ſingle intention of the philoſopher was to inform his auditors that he wiſhed Theophraſtus to be his ſucceſſor, though he expreſſed his meaning in a figurative and allegorical manner? It could not, ſurely, be at all his deſign to inform the perſons about him that the Leſbian wine was ſweeter than the Rhodian. That was a circumſtance already well known, and from that circumſtance he took occaſion to convey, *lepide ſimul et verecunde*, his ſentiments to his friends. Beſides, Aulus Gellius poſitively ſays, Nemini fuit dubium, quin—ſucceſſorem illa voce ſibi *non vinum* delegiſſet.

From the ſpecimens we have given, it will be apparent that Mr. Merrick's abilities were more fitted to verbal criticiſm than to reaſoning; and, indeed, his annotations are principally confined to the former. He was an excellent man, and an admirable ſcholar; but his mind was too much held down by ſyſtematic prejudices, to be capable of riſing to a liberal turn of thinking in general.

A Letter to the Right Reverend the Lord Biſhop of Oxford, from the Maſter of the Temple. Containing Remarks upon ſome Strictures made by his Grace the late Archbiſhop of Canterbury, in the Rev. Mr. Merrick's Annotations on the Pſalms. 8vo. 1 s. Longman, &c. 1769.

WE mentioned in the preceding article, that, in the appendix to Mr. Merrick's work, there are four diſſertations by the author of the anonymous notes. The laſt and the moſt important of theſe diſſertations contains a commentary upon the 110th Pſalm; and in the courſe of it ſome objections are made to ſeveral criticiſms of Dr. Gregory Sharpe's, on the ſame Pſalm, advanced in his *Second argument*; which objections the Doctor hath conſidered as worthy of public animadverſion. In this caſe, the appeal was naturally made to the biſhop of Oxford; as the moſt valuable parts of Mr. Merrick's publication were communicated by that eminent prelate, and as he had mentioned Dr. Sharpe's explanation of the 110th Pſalm, in terms of peculiar approbation.

'It is not, ſays our learned Author, becauſe the interpretation I have given of that very difficult Pſalm is my own, that I now appear in the defence of it. No, my Lord, I have no prejudice in favour of any opinions. I aim at truth, and truth only; and with gratitude am ready to acknowledge the correction of any miſtakes I may unfortunately, not wilfully, have committed. I deſire only to be read, and leave every reader to judge as freely for himſelf as I ſhall do.

'That object preſented intire and in full proportion may be graceful, which when mangled and diſmembered will diſguſt us. In controverſy it rarely happens that the opinion we oppoſe is decorated with thoſe ornaments with which, through a partial fondneſs, we often dreſs our own. The repreſentation of the one will be faint and languid, when the other is drawn up with force and perſpicuity. Sometimes the ſentiment that is to be diſcarded is ſuffered only to appear obſcurely, and at a diſtance; whilſt the other is brought forwards, and placed in the moſt favourable light. Omiſſions alſo and inſinuations will often reduce a ſtrong argument to a conſumptive one—to a bare ſkeleton, or the ghoſt only of what it was. Every man ſhould, therefore, be heard for himſelf: his own reaſoning ſhould be delivered in his own words, at full length: and of all other perſons he is the moſt improper to contract or abridge an author's meaning, who ſcarce allows him to have any meaning at all.'

Dr. Sharpe proceeds to apologize for the freedom he hath taken in aſcribing the notes by *Anonymous*, to the late archbiſhop of Canterbury; and, having made ſome farther reflections in his own vindication, he obſerves, that the ſecond argument for Chriſtianity was intended as an anſwer to all the objections, which have ever been made againſt the proving of Chriſtianity to be true from prophecies. In the proſecution of this deſign, no prophecy is mentioned that was not delivered long before the events predicted by it. No prophecy is inſiſted upon that might ſeem to admit of different ſenſes or applications, and which hath been formerly accompliſhed in any other perſon or event. In all the prophecies produced the original text is no where diſturbed or altered; and the moſt literal ſenſe is always taken. All is plain, ſimple, natural: no double ſenſes, no double accompliſhments, no accommodations contended for.—

'One celebrated oracle, ſays our Author, could not poſſibly be omitted, though ſome parts of it are ſuppoſed to be not a little obſcure. This is Pſalm 110, to which Jeſus himſelf appealed. The Jews in his days, and many of them ſince, have acknowledged it to be written by David, and it is by them applied to the Meſſiah. Nothing can be more certain: for David himſelf ſaid, ſpeaking by the holy ſpirit, "The Lord (Jehovah) ſaid unto my Lord (Adonai) ſit thou at my right hand until I make thine enemies thy footſtool." Theſe are the words of our Lord to the Jews when he puts this queſtion to them—"David, therefore, calleth him Lord, whence is he then his ſon?"

'To ſit at the right hand of God is peculiar to the Meſſiah. Whenever this circumſtance is mentioned, we cannot err in the application of it to Chriſt. For with Euſebius in his Evangelical Preparation, and alſo with the archbiſhop in notes upon Pſalm 80, we may put the queſtion—"If the man of God's right hand be the man placed there, can any but Meſſiah be meant?"

'Pſalm 110 is allowed by all Chriſtians, and may be proved againſt all adverſaries, to contain a propheſy concerning Chriſt; a declaration from God the Father of the exalted ſtate and dominion of Chriſt; of his everlaſting prieſthood, and triumphs over his enemies, who were made his footſtool.

'This being acknowledged, if we have the misfortune to differ in matters of leſs importance, wherein all are not agreed;—if we are not ſingular in any opinion, nor have advanced any thing that is not ſupported by the authority of the beſt writers, and a diligent and critical diſquiſition into the ſenſe and meaning of the original; if we have not preſumed dogmatically or inſolently to impoſe our interpretation upon others, or refuſed to admit of one more rational and conſiſtent, whenever and by whomſoever it may be offered: if, on the contrary, what is ſaid is by ſuppoſition until ſomething more pertinent is produced, we may expect not only to be forgiven, but to be treated with the ſame candour at leaſt with which we have treated others, from whom we differ, and not to be charged with the guilt of "arbitrary and forced meanings."

Here the Doctor enters into a particular examination of the ſtrictures made upon him by the Archbiſhop, and vindicates his own criticiſms in a very learned, and, as it appears to us, in a very ſatisfactory, manner. Towards the concluſion of the pamphlet, he produces, in ſupport of his ſentiments, ſeveral judicious paſſages from Dr. Hammond; and expreſſes his concern that the occaſion of writing each Pſalm has not been accurately aſſigned by commentators, without which it is ſcarce poſſible that the true meaning ſhould every where be diſcovered. 'Something, continues our Author, in this way, was attempted by Samuel Thorſhill, preceptor to the royal family, who addreſſed the lords and commons, aſſembled in parliament, in behalf of a project he had formed of "diſpoſing the Bible into a method and harmony, by tranſpoſing the order of books and chapters; inſerting the ſacred oracles according to the times in which they were delivered; and the Pſalms in thoſe places, or on thoſe occaſions, which they were framed to ſuit, in ſuch a manner, that by the mere force of ſeries and connection, the hiſtorical and prophetical parts might reciprocally explain and authenticate each other."

Dr. Sharpe concludes, upon the whole, that the adverſary can take no advantage from the different interpretations which have been given, by Chriſtian commentators, to ſeveral words in the 110th Pſalm. 'Indeed, ſays he, the evidences for the truth of the Chriſtian religion are too ſtrong to be refuted, and if the pure doctrines of revelation were generally underſtood and admitted, the evidences would never be diſputed. The greateſt difficulties and obſtructions may, by ſound criticiſm, and good ſenſe, and good manners, be removed. Whenever theſe are employed, the wit and ridicule of the French LUCIAN will rather excite pity than laughter.'

Miſcellaneous Diſſertations, ariſing from the 17th *and* 18th *Chapters of the Book of Judges.* By the Reverend Mr. John Coleridge, Vicar of, and Schoolmaſter at, Ottery, St. Mary, Devon. Printed for the Author. 8vo. 5 s. 6 d. bound. 1768.

WE ſhall not diſpute with our *Reverend* Author, the propriety of an obſervation, with which he introduces his work, when he ſays, 'An Hebrew Bible and Greek Teſtament at the head of a ſtudy recommend at firſt ſight the poſſeſſor, as a friend to Chriſtianity, learned in languages, and employing his leiſure hours to the beſt improvement of learning:' We apprehend that theſe books may, not unfrequently be found in libraries, where they are very little regarded: but we muſt do Mr. Coleridge the juſtice to acknowledge, that this does not appear to be the caſe with him. He ſeems to have conſulted his Hebrew Bible and Greek Teſtament with attention, together with a number of learned writings which are founded upon them; from all of which he here preſents to the public a varity of critical remarks and illuſtrations.

The chief ſubject of his diſſertations, according to the title, ariſes from the 17th and 18th chapters of the book of Judges; but he has found means to intermix obſervations on ſeveral other ſcriptures, generally indeed bearing ſome kind of connection with his principal deſign. In the firſt chapter he juſtly celebrates the ſublimity of the ſcripture language; among other inſtances of which, he mentions the firſt verſes of the 139th Pſalm, where the Divine Omnipreſence is deſcribed; the ninth verſe, which is rendered in our common verſion, *If I take the wings of the morning, and fly to the uttermoſt part of the ſea*, he would tranſlate, 'If I take wings and fly towards the morning, or remain in the uttermoſt part of the weſtern ocean; even there alſo, &c. The wings of the morning, ſays this writer, have nothing to do with what the ſcripture calls the *uttermoſt ſea*, that is the weſtern ocean: but it may be aſked, is it not the intention of the Pſalmiſt to convey the following idea? Could I travel with the ſpeed of light, could I ſwiftly dart with its earlieſt rays (here called the wings of the morning) from one part of heaven to the other, could I inſtantly remove to the greateſt conceivable diſtance, (expreſſed here, as in other places of ſcripture, by the phraſe, from eaſt to weſt) I ſhould ſtill find myſelf within the ſphere of thy preſence and notice! If ſuch is the ſenſe which the ſcripture poet intended, it ſeems more fully conveyed by the common tranſlation, than by the alteration here propoſed.

Mr. Coleridge gives us a new tranſlation of the two chapters he here particularly conſiders, which, in ſome, though not in a great many places, differs from that which is commonly uſed. One great part of his deſign is to vindicate the character of Micah and his mother from the charges of impiety and idolatry. He pleads for them, 'that they were worſhippers of the true God, that they lived at ſome diſtance from *Shiloh*, where the tabernacle of the Lord at that time was, and were thereby deprived in great meaſure of ſerving God before his altar. To remedy this unhappineſs of ſituation, he ſays, as much as poſſible, this religious woman had taken out money to eſtabliſh an houſe of prayer for her family and neighbours, and had dedicated it *from her hand* entirely to the Lord.' Whereas our verſion tells us, ch. xvii. v. 2. that Micah ſaid unto his mother, *The eleven hundred ſhekels that were taken from thee, about which thou curſedſt, and ſpakeſt of alſo in mine ears*, &c. our Author would render it, *The eleven hundred ſhekels of ſilver that were taken by thee, and about which thou didſt oblige me in a moſt ſacred manner, and didſt alſo ſtrictly charge me*, &c. Theſe alterations he ſupports by ſeveral criticiſms and arguments, which our limits will not permit us to lay before our readers: but ſtill it ſeems implied by what is immediately added, both in our own and our author's tranſlation, (*behold the money is with me, I took it*) that Micah had endeavoured to ſecrete this ſum from his mother; unleſs we are to ſuppoſe that he had only reſerved it for her uſe; which occaſioned her reply, *Bleſſed be thou of the Lord, my ſon.*

One chapter of this book is employed upon the *Proſeuchæ*, or praying houſes, which it is very clear were eſtabliſhed in many parts of the land of Iſrael, and that even in the beginning of the Jewiſh ſtate; therefore Micah's erecting an houſe for religious worſhip does not appear unſuitable to the law and government of that people. But how ſhall we reconcile it with the genius and orders of the Hebrew ritual, that Micah ſhould conſecrate his ſon to be his prieſt, that he ſhould have an *ephod* and *teraphim*, that he ſhould cauſe *a graven and a molten image* to be made, ſhould ſpeak of them (ch. xviii. v. 24.) as his gods, and that his Proſeucha ſhould be called a houſe of gods? Theſe and other difficulties this writer attempts to remove. With regard to Micah's conſecrating his ſon, he obſerves, he might have no right to do it, but great allowance muſt be had for caſes of neceſſity, eſpecially where the intention is pious: thus, he adds, in a caſe of neceſſity, the Levites were admitted to perform a part of the prieſts office. He farther labours to overthrow this objection, by having recourſe to the original meaning of the Hebrew word, here tranſlated, *he conſecrated*, which is *he filled the hand*, in alluſion to what *Moſes* did in the conſecration of Aaron and his ſons, when he put into their hand a part of an offering, which they were to *wave before the Lord.* Thus when it is ſaid, that Micah conſecrated his ſon, and afterwards a Levite (who was before a praying prieſt), we are told, it only ſignifies that *he filled the hand*, by delivering to them an ephod or ſomething of that kind, which denoted that they were to officiate in his houſe of prayer. As to the *graven and the molten image*, our author changes the phraſe into *a graven or carved thing, and a molten thing*, becauſe, ſays he, the word *thing* will take in the ſenſe of image or whatever elſe it might be. He afterwards ſuppoſes it probable, with the learned *Grotius*, that the *ſculptitia* and *fictilia*, the carved thing and molten thing, were an altar, candleſtick, and other things of that kind of leſſer ſort, inſtead of the large ones, which were in the tabernacle; and farther conjectures that the ſetting up the graven image, was only erecting an altar or conſtituting divine worſhip. He endeavours to ſhew that there were altars or pillars of memorial in houſes of prayer, that the Hebrew word *Peſel* will bear the ſignification of altar or carved pillar, and therefore that *Micah's carved thing* was an altar or pillar with ſome inſcription upon it, ſhewing the dedication of the worſhippers and the place to the true God. As to Micah's Proſeucha being called an *houſe of Gods*, ver. 5. it is naturally and properly obſerved, that it might be rendered an houſe of God, ſince it is well known the word *Elohim* is thus tranſlated in the ſingular number in many places of ſcripture. But allowing this, how is it that Micah charges the Danites, ch. xviii. v. 24. with having *taken away his gods?* This knot is cut by ſuppoſing that *Elohim* here ſignifies *divine worſhip or furniture*, which the writer endeavours to ſupport by ſome examples and criticiſms. He takes ſome unneceſſary pains to exculpate the Levite, who ſuffered the Danites to rob Micah his maſter, and even accompanied them himſelf, contrary to the obligation he was under. The imagined view of his purſuing a greater good in religion, does not by any means juſtify his conduct. It is *ſuppoſable* that a Levite might be ſelfiſh and mercenary; nor does the honour of ſcripture hiſtory ſeem at all to require that the behaviour of the Levite in queſtion ſhould be vindicated. With regard to *Micah*, notwithſtanding the ingenuity and labour of our author, it is not fully clear, that *he* was faultleſs in this affair. The account which is given us of him is very ſhort:—there are many circumſtances which, had they been particularly related, would better enable us to form our judgment. But it was not the buſineſs of the hiſtorian to write concerning *Micah*; this part of private hiſtory is ſufficiently, though but imperfectly, related, becauſe it is chiefly related with the deſign of acquainting us in what manner, and at what time, a part of the tribe of Dan took poſſeſſion of a diſtrict allotted to them in the land of Canaan.

Thus we have given our readers a ſketch of Mr. Coleridge's work;——in which he has diſcovered ſome induſtry and ingenuity. He has collected ſeveral remarks and criticiſms which may be uſeful to the attentive reader of the ſcriptures. He ſeems, indeed to have been ſolicitous to throw together what obſervations he has made in reading, though they are ſometimes remote from his immediate ſubject, and may have an appearance of affectation. He has a chapter upon the *ſtarry gods*, which has little to do with his original deſign. One chapter is employed, very ſuitably to his ſcheme, upon the conjunction *vau*. Hebricians know that this conjunction will admit of ſeveral ſenſes; ſome of them Mr. Coleridge, as others have done, conſiders, and applies to illuſtrate and explain paſſages of ſcripture. In a chapter on ſcripture names, having occaſion to mention the goſpel of St. Mark, we obſerve, he roundly aſſerts that, all men confeſs, and that it is ſelf-apparent, on even a ſlight compariſon, 'that St. Mark's goſpel is barely an abridgement of that of St. Matthew.' We cannot think this is ſo perfectly clear, or ſo univerſally *confeſſed*. There is one writer of acknowledged authority on theſe ſubjects, *viz.* Dr. Lardner, who is of a very different opinion. He maintains, "that St. Mark is not an epitomiſer of another author, and that he was well acquainted with the things of which he undertook to write a hiſtory; he writes, ſays the Doctor, as an eye-witneſs, or as one, who had full and authentic information at the firſt hand, and his goſpel, though ſhort, is a very valuable and maſterly performance."

We ſhall only obſerve farther, that this author highly compliments Dr. Kennicott, (a ſubſcriber to his work) whom he ſpeaks of as that *inſtar omnium eruditorum*: The Doctor has certainly great merit; but have not ſuch high-ſtrain'd compliments, eſpecially when paid to living authors, a little of that air of flattery, to which the dignity of literature ſhould ever be ſuperior?

The

The Hiſtory of France, from the Foundation of the Monarchy, to the Reign of Lewis XIV. Tranſlated from the French of the Abbé Velly, by Thomas Nugent, L. L. D. and Fellow of the Society of Antiquarians. Vol. I. 8vo. 5s. Boards. Davenhill. 1769.

THIS is the firſt volume of a large work begun by the Abbé Velly, continued by Villaret, and ſtill carrying on by Garnier. Velly wrote ſeven volumes in 12mo, Villaret wrote ten more, and Garnier has publiſhed ſome part of his continuation, but to what period the work is now brought down, does not appear.

Velly's plan was to give, 'together with the annals of the princes who have reigned, thoſe of the nation which they governed, well or ill; to join to the names of the heroes who have extended the frontier of the country, thoſe of the geniuſes that have enlightened it; in a word, to intermix with the recital of victories and conqueſts, curious reſearches relative to manners, laws, and cuſtoms.'

Velly ſays, that he 'endeavoured to trace certain cuſtoms to their origin, to inveſtigate the principles of the French liberty, the true ſources, and various foundations of civil law, the firſt riſe of great dignities, the inſtitution of parliaments, the eſtabliſhment of univerſities, the foundation of religious and military orders, and every uſeful diſcovery with which the arts and ſciences have improved ſociety.' His narrative of facts, he ſays, is more or leſs extenſive according as the knowledge of them is more or leſs important.

By this account of the work it ſeems to have been intended rather for uſe than entertainment; rather to convey ſuch knowledge as it is neceſſary to have, than ſuch as it is pleaſing to acquire. A narrative of facts does not pleaſe in proportion to their importance; the execution of a criminal, or the intrigues of a miſtreſs, furniſh more entertainment to the mind than the gaining a battle, or the forming a conſtitution.

This work has not been ill received in France; yet ſome ſtrange inaccuracies appear in the very beginning of it, which cannot well be imputed to the Tranſlator. We are told, in the preliminary diſcourſe, 'that the ancient Franks were ſtrict obſervers of the laws of nature, and that they *either* were ignorant of, *or* ſeverely puniſhed the abominations that made Greece and Italy infamous.' But hiſtory cannot poſſibly have left this in doubt: if it is known from hiſtory that they puniſhed theſe crimes, they could not be ignorant of them; and if it is known that they were ignorant of them, they could not puniſh them. The knowledge of either of theſe facts deſtroys the alternative, and the knowledge of neither renders it impertinent and abſurd.

We are ſoon after told that 'their infantry formed a ſort of triangle that went by the name of the Wedge, becauſe its *vertical* point being *turned towards the enemy*, its deſtination was to break their lines.' But to be *vertical* is to be in a direction perpendicular to the horizon, ſo that the triangular body of troops called a wedge, could have no *vertical* point; or if it had, it could not be turned towards any enemy that did not deſcend from the clouds. In the ſame page is the following paragraph:

'The veſſels of the Franks, which were made of ſeveral hides ſewed together, or of ozier covered with leather, had *neither ſails* nor prows, and moved *only* by *rowing*. At firſt they *ſailed* to the neighbouring coaſts, and by degrees ventured on more diſtant voyages.'

Here we find it aſſerted, in the ſame breath, that the Franks *ſailed* to the neighbouring coaſts, and that their boats moved *only* by *rowing*.

But the tranſlation, however faithful, is inelegant; the words are Engliſh, but the turn of the ſentences is French; and the ſenſe, inſtead of flowing in an eaſy regular progreſſion, jumps along in ſhort periods divided from each other by a full point: habit may have rendered this agreeable to the French in their own language, but in ours, it is, to an Engliſh reader, extremely diſpleaſing. In the following ſentence relating to Clovis the firſt, nothing is Engliſh but the words. 'Faithful to his promiſe, he got himſelf inſtructed in the Chriſtian religion. It was St. Remy, biſhop of Reims, a man of diſtinguiſhed birth, piety and learning, who baptiſed him on Chriſtmas-day, in St. Martin's church, without the gates of the city.' The following ſtring of ſhort detached ſentences will ſufficiently juſtify our cenſure in that particular.

'Alliances diſgraceful to majeſty, were but too common in the family of Clotaire. Charibert repudiated Ingoberge to marry Mirefleur, the daughter of an artizan. This laſt was ſucceeded by her ſiſter Marcouefe, who was conſecrated to God by religious vows. At length was ſeen, in the perſon of Theudegilde, the daughter of a ſimple ſhepherd raiſed to the firſt throne of the French empire. Theſe diſorders cauſed him to be excommunicated by St. Germain, biſhop of Paris. The popes never interpoſed their authority upon theſe occaſions, which are always extremely delicate. Every prelate exerciſed a plenary juriſdiction in his dioceſe. If any thing happened which cauſed ſcandal in the church, it was the buſineſs of the biſhop of the dioceſe to quell it. If any diſpute aroſe concerning doctrine or diſcipline, it was decided in a national council, under the authority of the king. If privileges or diſpenſations were in queſtion, the biſhops of the province aſſembled, and either granted or refuſed them. It was in theſe aſſemblies, and about the ſame time, that the abbey of St. Vincent, now St. Germain des Prés, was exempted from the juriſdiction of the ordinary.'

Facts are frequently alluded to as known, which ought to have been related; of this the following extract affords a ſtriking inſtance:

'Clovis, deſirous of winning by mildneſs thoſe whom he had ſubdued by arms, did all that lay in his power to check the licentiouſneſs of a victorious army. He could not however prevent their pillaging ſome of the churches. Hiſtorians make mention of the conſecrated veſſel that was redemanded by St. Remy of Rheims. We are equally ſurprized at the inſolence of a ſubject, who refuſes his maſter; the moderation of the ſovereign, who diſſembles his reſentment; and the revenge which he takes at the general review of his troops, in the field of March. The arms of the ſoldier, who had taken the conſecrated veſſel, appearing to be out of order; Clovis ſlit his ſkull with a blow of his falchion: "In this manner, ſaid he, you ſtruck the conſecrated veſſel in Soiſſons."

'A bloody execution by the hand of a king will, doubtleſs, diſguſt in the preſent age. However, this action, which to us appears unworthy of majeſty, inſpired more reſpect than horror. This is the obſervation of Gregory of Tours.'

This paſſage is almoſt wholly unintelligible to thoſe who know nothing of the ſoldier and the conſecrated veſſel but what is here related.

Dr. Robertſon having obſerved, in the view of the ſtate of Europe prefixed to his Hiſtory of Charles the Vth, that the people who overturned the Roman empire, and ſettled in various provinces, were not ſubjects of a deſpotic government who conquered for their maſter, but freemen who conquered for themſelves, that they followed their chief not from conſtraint but choice, and conſidered their conqueſts as common property, of which the king had no part but what he acquired by lot, produces the incident that is here obſcurely hinted, as a proof of the truth of his obſervation, from *Gregor. Turon. Hiſtor. Francorum.* He relates the fact thus: 'The army of Clovis, the founder of the French monarchy, having plundered a church, carried off, among other ſacred utenſils, a vaſe of extraordinary ſize and beauty. The biſhop ſent deputies to Clovis, beſeeching him to reſtore the vaſe, that it might be again employed in the ſacred ſervices to which it had been conſecrated. Clovis deſired the deputies to follow him to Soiſſons, as their booty was to be divided at that place, and promiſed that if the lot ſhould give him the diſpoſal of the vaſe, he would grant what the biſhop deſired. When he came to Soiſſons, and all the booty was placed in one great heap in the middle of the army, Clovis intreated that, before making the diviſion, they would give him that vaſe over and above his ſhare. All appeared willing to gratify the king, and to comply with his requeſt, when a fierce and haughty ſoldier lifted up his battle-axe, and *ſtriking the vaſe with the utmoſt violence*, cried out, with a loud voice, "You ſhall receive nothing here but that to which the lot gives you a right."

The Reader will now underſtand what is meant by 'the inſolence of a ſubject who refuſes his maſter,' and to what the king alluded, when he ſaid, 'it was thus that you ſtruck the conſecrated veſſel at Soiſſons;' but perhaps he will not honour the ſagacity of the remarks which Velly makes upon the occaſion: we are certainly *not ſurprized* at any of the particulars which Velly ſuppoſes muſt ſurpriſe us, becauſe they were attended with circumſtances which made them natural, and which he either did not know or did not conſider. Clovis was *not* the ſoldier's *maſter*, but a leader whom he *voluntarily* followed; it was *not therefore ſurpriſing* that, being brutal and inſolent, he ſhould refuſe a favour to ſhow his power: for the ſame reaſon it is *not ſurpriſing* that Clovis ſhould ſuppreſs his reſentment, nor is it even a mark of his moderation; a contrary behaviour would probably have coſt him his life upon the ſpot. It is *not ſurpriſing* that he ſhould remember the inſult, and, if he had the power to puniſh inſtantly, and with death, the negligence of the ſoldier with reſpect to his arms, it is certainly *not ſurpriſing* that his juſtice ſhould on this occaſion be rendered ſevere by his reſentment, nor that he ſhould reproach the delinquent with having rigorouſly exacted his right, when an opportunity offered to aſſert his own, by inflicting a puniſhment which otherwiſe he might have remitted.

A new Dictionary in French and Engliſh, containing all the French Words now in Uſe, with their different Acceptations properly explained in Engliſh, according to the genuine Spirit of both Languages. By Henry Fox. 12mo. 4s. Nourſe, &c. 1769.

THE Author's principal view in this dictionary was to acquaint the learner of the French language with its phraſes as well as its words, and in this reſpect it ſeems to have the advantage of other books of the ſame kind. A compariſon of two articles, as they ſtand in this work and in Boyer, will ſufficiently ſhew their difference, and determine the choice of the purchaſer:

Fox.

‘ Chemin S (voie, route) *way*, *road.*

‘ Chemin (moyen) *méthod*, *way*, *courſe*, *means*; Chemin battu *ou* frayé, *béaten road* or *way*; Chemin ferré, *firm*, *dúrable road*; Chemin paſſant, frequenté, *frequénted road*; Chemin fort paſſant, *a great thórough fare*; Chemin détourné, *round about way*, *bye way* or *bye road*; Chemin de traverſe, *croſs road*; petit Chemin, *path*, *nárrow road*; Chemin des gens de pied, *foot-way*; grand Chemin, *high road*, *highway*; Chemin de l'école, *lóngeſt way abóut*; Chemin faiſant, *by the way*; Chemin de velours, *cárpet way*, *éaſy*, *pleáſant way*; une journée de Chemin, *day's jóurney*; paſſez votre Chemin, *go your ways*; ſe mettre en Chemin, *to ſet out on a jóurney*; à mi Chemin, *half way*; avancer Chemin, *to go forward*; faire bien du Chemin, *to trável a great way*; rebrouſſer Chemin, *to go back*; aller toujours ſon Chemin, *to go one's own way*; aller le droit Chemin, *to go fáirly to work*; aller ſon grand Chemin, *to go róundly to work*; couper Chemin à quelque choſe, *to put a ſtop to a thing*; demeurer en beau Chemin, *to drop a deſign when on the point of ſucceéding*; être toujours par voie & par Chemin, *to be éver on the hoof*, *éver gádding*; grand Chemin des vaches, *cómmon road*; faire ſon Chemin, *to get forward*; je le trouverai en mon Chemin, il me trouvera en ſon Chemin, *I will be up with him*; on le mènera par un Chemin, *ou* il n'y aura point de pierres, on lui fera voir bien du Chemin, *they will lead him a dance*; trouver une pierre en Chemin, *to meet a rub in one's way*; Chemin couvert, *cóvered way.*’

Boyer.

‘ Chemin, *S. M.* (voye) *way*, *or road.* * (Moyen) *way*, *means*, *courſe.*

‘ ☞ Le Chemin qu'on fait en un jour, *a day's journey.* Avancer Chemin, *to go on*, or *forward in one's way or journey.*

‘ Chemin couvert (ou corridor) *the covered way*, or *corridor.*

‘ ☞ Rebrouſſer Chemin, *to go back.* ☞ Se mettre en Chemin pour faire quelque voyage, *to ſet out on a journey*, *to begin a journey.* ☞ Le Chemin d'une navire, *the courſe*, *or way of a ſhip.*

‘ *† Couper Chemin à quelque choſe, *to prevent* or *ſtop a thing.*

‘ *† Aller ſon grand Chemin, *to go roundly to work*, *to mean no harm.*’

Fox.

‘ Corne F *horn.*

‘ Corne de cerf (plante) *hártſhorn.*

‘ *Note. Spéaking of the bránches* or *horns of a ſtag you muſt néver ſay*, Corne *but* bois, *excépt*, de la reclure de Corne de cerf, *ſhávings of hártſhorn*; l'enſeigne de la Corne de cerf, *the ſign of the*

ſtag's horn; un couteau emmanacé de Corne de cerf, *a knife with a buck-horn hándle*; de la gelée de Corne de cerf, *hart's horn jélly*; Corne (de cheval, mulet, &c.) *hoof*; Corne d'abondance, *ou* d'amalthée, *cornúcopiæ*; Cornes (de bonnet) *córners*; Cornes (d'un pâté, &c.) *córners*; Corne (de l'autel) *córner*; donner un coup de Corne, à un cheval, *to bleed a horſe*; ouvrage à Corne, *horn work*; montrer les Cornes (ſe mettre en état de ſe déſendre) *to ſhew one's teeth*; il a *ou* il porte les Cornes, *he wears the horns, he is cornúted*; faire porter les Cornes à quelqu'un, *to cúckold one.*'

BOYER.

'Corne, *S. M. hórn.*

'Corne de cerf, *hartſhorn.*

'*† Faire porter des Cornes, *ou* planter de Cornes a quelqu'un, *to beſtow a pair of horns on one, to cuckold or cornute him.*

'*† Porter des Cornes, avoir des Cornes, *to wear horns, to be a cúckold.*

'Ouvrage a Corne, *a horn work in fortification.*

'☞ Corne de pied de cheval, de mullet, d' ane, *horſes, mules, or aſſes hoofs.* ☞ Corne a ſaigner un cheval, *a cornet to bleed a horſe.* ☞ Bête à Corne *a horned beaſt.* ☞ Corne ducal, *a ſort of cap worn by the doge of Venice.* ☞ Corne d'une talmouſe, *the corner of a cheeſecake.*'

There are ſenſes of words in Fox that are not in Boyer, particularly the following:

'Event S (mauvais goût d'un aliment *ou* d'une liqueur) *twang*; ſentir l'Event, *to be touched*; du vin qui ſent l'Event, *wine that is flat*, or *dead*; un jambon qui ſent l'Event, *tainted ham.*'

Perhaps Boyer is a better aſſiſtant than Fox to conſtrue a French author; and Fox a better aſſiſtant than Boyer to ſpeak the language in its preſent mode.

In Fox, S ſtands for ſubſtantive maſculine.

In Boyer, *† denotes a mean word uſed in a figurative ſenſe, ☞ the different ſignifications of a word.

Philoſophical Eſſays on the following ſubjects: I. On the Aſcent of Vapours, the Formation of Clouds, Rain and Dew, and on ſeveral other Phenomena of Air and Water. II. Obſervations and Conjectures on the Nature of the *Aurora Borealis*, and the Tails of Comets. III. On the Principles of Mechanics. By Hugh Hamilton, D.D. F.R.S. Profeſſor of Philoſophy in the Univerſity of Dublin. Edit. 2d, improved and enlarged. 12mo. 2s. 6d. ſewed. Nourſe.

OF theſe Eſſays, the principal part of the firſt was publiſhed in the 55th volume of the Philoſophical Tranſactions, for the year 1765, from whence we took ſome pretty large extracts, which the Reader may ſee by turning to the Review for November 1766, page 379. In this republication ſome improvements and additions are made. We ſhall give a conciſe account of ſome of the latter.

One reſpects the influence which the vapours, contained in the air, may be ſuppoſed to have on its weight, as indicated by the mercury in the barometer; which influence the Author ſhews to be very ſmall: for, taking the ſpecific gravity of mercury to be to that of water as 14 to 1, if we ſuppoſe the whole quantity of rain which falls in a year, and which is generally equal to about twenty-eight inches, to be ſuſpended or diſſolved in the air at one time, it would only ſupport two additional inches of mercury; and, on the ſuppoſed fall of this whole quantity of rain, the mercury would only ſink two inches: but as an inconſiderable part of this quantity of water is either ſuſtained, or falls, at any one time, it can add, in the firſt of theſe caſes, very little to, and in the latter, ſubtract very little from, the height of the mercurial cylinder in the barometer; probably not ſo much as the 10th part of an inch.

But the moſt conſiderable addition made to this eſſay is towards the end, where the Author endeavours to obviate an objection which might be made to his doctrine concerning evaporation. It may be proper, on this occaſion, to remind our Readers that the Author ſuppoſes evaporation to be effected by a ſolution of the evaporating fluid in air; or, in other words, that the ſuſpenſion of water, for inſtance, in air, is perfectly analogous to the ſolution of ſalt in water, or to that of other bodies, even the heavieſt, in their appropriate *menſtrua*; which the chemiſts ſuppoſe to be owing to that kind of *electrive* attraction, by which the particles of certain bodies more ſtrongly affect an union with the particles of other bodies, than with each other. Now it may be objected to this doctrine that, in an exhauſted receiver, fluids are known to loſe ſome part of their weight; though their communication with this their ſuppoſed ſolvent is hereby cut off. The Author accounts for this loſs in the following very ſatisfactory manner. He obſerves that it is generally allowed that heat or fire keeps bodies fluid, by cauſing their particles to repel each other; and ſhews that all degrees of heat, above that which is neceſſary to keep them thus fluid, will ſeparate from their ſurface (provided they are not viſcid) ſome kind of vapour or ſteam, which, for the ſake of diſtinguiſhing it from that raiſed by the ſolvent power of the air, he calls an *effluvium*. [The Doctor might perhaps have properly extended his exception to mercury, the concentrated vitriolic acid, &c.] He further obſerves that, as this *effluvium* viſibly riſes in greater abundance from hot liquors, whenever the preſſure of the atmoſphere is taken off, there is reaſon to ſuppoſe that it will riſe more copiouſly from colder liquors, under the ſame circumſtance; and proves by experiments that in fact it does ſo. Having placed four equal quantities of ſpirit of wine, in a large room without a fire, where they remained 24 hours; the firſt, under a receiver full of air: the ſecond, under one only half full of air: the third, in air rarified 42 times; and the fourth, in the open air, he found that the ſpirit, incloſed in the receiver full of confined air, had loſt a quantity expreſſed by the number 1; that the ſpirit, encloſed in air rarefied one half, had loſt one ſuch part and 5-7ths; that, in air rarefied 42 times, 6 parts; and that, in the open air, 48 parts. Now, from theſe experiments, it appears that the laſt-mentioned quantity, or that loſt by common evaporation, in the open air, was eight times greater than that loſt by the mere operation of heat, or the *effluvium* raiſed by it alone, in air rarefied 42 times; and from hence the Author infers that the cauſe of common evaporation muſt be a much more powerful one than that which raiſed the *effluvium* in the exhauſted receiver. It appears further, that the quantity, loſt by evaporation in the open air, was 48 times greater than that which was loſt, in the ſame time, by the *effluvium* raiſed by heat, in the receiver full of air; ſo that, ſuppoſing the ſame quantity of *effluvium* to have riſen in both caſes, the loſs of only one part in 48 can be attributed to the mere operation of heat, and that conſequently the other 47 parts muſt have been carried off from the fluid by ſome very powerful action of the air, at large, whoſe particles being likewiſe in continual motion, ſucceſſively attract, diſſolve, and carry off, thoſe on the ſurface of the fluid; while the ſmall quantity of air contained in the receiver, lying at reſt over its ſurface, diſſolves only an almoſt imperceptible part of it: the ſmall quantity loſt being, in this caſe, almoſt ſolely the effect of heat. Further, it appears that ice, or water which has no more heat than is neceſſary to keep it fluid, evaporate ſenſibly in the open air; while they ſuſtain no ſenſible loſs, under the ſame degree of cold, in *vacuo*; and that therefore heat can be conſidered only as acceſſory to evaporation, which it promotes by repelling the particles of fluids from the ſurface, and from each other, whereby they are attenuated, their ſurface is increaſed, and the air thereby enabled, as happens in other ſolutions, more ſpeedily to diſſolve and keep them ſuſpended. On the whole, the Author ſeems to have proved that, though the action of the air on water and other fluids is not the *ſole*, yet that it is the *principal* cauſe of evaporation; or, in other words, that though the particles of water are driven from its ſurface by the repelling power given them by heat, yet that it is *principally* by the attraction between water and air that they are raiſed from the ſurface, and by the ſame continued action remain ſuſpended.

In the ſecond eſſay contained in this volume, and now firſt publiſhed, the Author expreſſes his diſſatisfaction with the opinion of Sir Iſaac Newton concerning the nature of the tails of comets, and the cauſe of their aſcent from the ſun, and offers ſome very cogent reaſons in ſupport of his doubts. Sir Iſaac ſuppoſes that the tails of comets conſiſt of clouds or vapours, illuminated by the ſun, and raiſed from the head of the comet, in conſequence of their being rarer and lighter than the *ſolar atmoſphere* in which they float; or, to be more particular, which ſhine in conſequence of their reflecting the light of the ſun, and from the ſame cauſe grow hot, and warm, and rarefy the *medium (auram ætheriam)* which immediately ſurrounds them; which laſt muſt therefore aſcend from the ſun, and carry with it the reflecting particles of which the tail is formed: in the ſame manner as ſmoak aſcends in a chimney, together with the warmed air, in conſequence of their relative rarity and lightneſs, compared with that of the circumambient fluid. He ſuppoſes likewiſe that this aſcent of the vapours, which from the tail, is ſtill further promoted by their revolving (together with the body of the comet, to which they adhere) round the ſun, from which they accordingly endeavour to recede; while the atmoſphere of the ſun is either at reſt, or has only the ſlow motion impreſſed upon it by the ſun's rotation round his axis *. He afterwards obſerves that the immenſe velocity and freedom, with which theſe thin vapours move through the celeſtial ſpaces, prove that the latter muſt be void of any power of reſiſting. The Author propoſes ſeveral objections to this account, which, he thinks, ſeems not agreeable to the *phenomena*, nor very conſiſtent with itſelf. We ſhall epitomiſe ſome of them.

It does not, in the firſt place, appear probable to him that the very great ſplendour of a comet's tail can be owing to its reflecting the light of the ſun: for, could it reflect light thus copiouſly, it muſt reflect back the light which comes from the fixed ſtars behind it, and conſequently intercept them from our ſight, or, at leaſt, increaſe their twinkling; neither of which effects it is known to produce: it muſt therefore be a ſelf-ſhining ſubſtance. Further, bodies reflect and refract light by one and the ſame power: but the light of the ſtars is known not to be refracted in paſſing through, or by the edge of, a comet's tail, ſo as to produce any apparent change of their places. As it does not refract, therefore, it does not reflect light; but is a luminous ſubſtance. With regard to its aſcent from the ſun, the Author endeavours to ſhew that, ſuppoſing the vapours which compoſe the tail of a comet, in its deſcent towards the ſun, were raiſed up from it by the greater denſity and weight of the ſolar atmoſphere, the comet ought, after it has paſſed its *perihelion*, to appear, in its aſcent from the ſun, with its tail behind it, or in a direction pointed towards the ſun; which is contrary to fact. 'If the tail of the comet, he obſerves, be ſpecifically lighter than the medium in which it moves with ſo great velocity, it muſt be juſt as impoſſible it ſhould move foremoſt, as it is that a torch moved ſwiftly through the air ſhould project its flame and ſmoke before it. Since therefore, he adds, we find that the tail of a comet, even when it is aſcending from the ſun, moves foremoſt, and appears in a direction nearly oppoſite to the ſun, I think we muſt conclude that the comet and its tail do not move in a medium heavier and denſer than the matter of which the tail conſiſts, and conſequently that the conſtant aſcent of the tail from the ſun muſt be owing to ſome other cauſe.'

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* Vide Princip. pag. 513. edit. 2dam.

whch.

The Author having concluded from the *phenomena*, that the matter which conſtitutes the tail of a comet, is a ſelf-ſhining ſubſtance, which in all poſitions of the comet, and whatever be the direction of its motion, whether towards or from the ſun, is thrown off from its *dark hemiſphere*, in a direction oppoſite to the ſun, a ſhort time before and after its *perihelion*, finds, in the *Aurora Borealis*, a matter which greatly reſembles it, in its appearance, its ſituation with regard to the ſun and to the body from whence it flows, as well as in the nature of its ſubſtance, ſo far as it is known to us: for this is a rare and lucid ſubſtance, thrown off, in a direction nearly oppoſite to the ſun, from the *dark hemiſphere* of the earth; tending towards the zenith of the ſpectator, or the *vertex* of the earth's ſhadow; riſing principally from the northern parts of the earth's atmoſphere, and moſt frequently while the ſun is paſſing through the ſouthern ſigns, and the earth moving from the autumnal to the vernal equinox, through that half of its orbit which is neareſt to the ſun; and laſtly not intercepting, in any ſenſible degree, the light of the fixed ſtars: ſo that, to a ſpectator placed at a conſiderable diſtance from the earth, and ſhaded from the ſun's light, it muſt appear as a *tail* to the earth; ſmall, indeed, in proportion to the earth's diameter, but in its direction, ſituation, tranſparency and lucid appearance reſembling that of a comet. We ſhall not ſtop to inquire into the few particulars in which the *phenomena* differ; nor does the Author enter into any detail upon theſe heads. It will be ſufficient to indicate that the *Lumen Boreale* differs from the tail of a comet in the ſmallneſs of its extent, its unſteadineſs, the changeableneſs of its form, and its ſhort and uncertain duration.

The Author having proceeded thus far, our philoſophical Readers will naturally expect that he goes one ſtep farther, and finds a ſtriking reſemblance between the *Aurora Borealis*, and the *Phenomena* which the electric matter is known to exhibit *in vacuo*, or in a medium nearly approaching to it. This ſimilarity of appearance is indeed ſo great that it muſt have ſtruck every perſon who has ever ſo little attended to, and compared the two *phenomena*. To the inſtances, which the Author here gives of this reſemblance, he might have added the very ſimilar effects which the electric matter and the *Aurora Borealis* produce upon the magnetical needle: the former, in giving polarity to it, or reverſing that which it had already acquired; the latter, in very ſenſibly diſturbing its direction. We have obſerved likewiſe another point of reſemblance between them, which has not been noticed by the Author, nor, we believe, by other writers: we mean the tranſparency of the electric fluid, evinced by the facility with which a ſmall luminous body is ſeen through a ſtream of electric matter *in vacuo*, notwithſtanding the ſeeming opacity of the latter. The ſmall ſpeck of light, for inſtance, remaining on the tip of a very ſmall wax taper, after the flame is extinguiſhed, (and which in ſome kinds will continue burning a conſiderable time) is as diſtinctly perceived through a denſe luminous column of electric light, paſſing from the wire of a charged vial, and flowing through the *vacuum* in the upper part of a barometer of a large bore, as when it is viewed through the tube, when the electric light no longer paſſes through it; and does not ill repreſent a fixed ſtar ſeen either through the *Aurora Borealis* or the tail of a comet. The light proceeding from a ſmall piece of *phoſphorus*, though more laſting, is not ſo well adapted to this experiment; as being of the ſame colour with the electric light, and accordingly not eaſily to be diſtinguiſhed from it.

We muſt refer our Readers to the eſſay itſelf, for the obſervations and reaſonings by which our very ingenious Author endeavours to account for the manner in which the electric matter is raiſed from the dark hemiſphere of a comet, and from that of the earth, ſo as to exhibit the two *phenomena* in queſtion. We think it ſufficient to obſerve that he ſuppoſes *heat* to be the principal agent in both caſes; which renders even the moſt perfect *electrics per ſe*, in ſome meaſure conductors; and, particularly in the caſe of the *tourmalin* (and, we may add, the electrified and hermetically ſealed glaſs balls invented by Mr. Canton) is known to throw off, or, at leaſt, to put in motion, the electric fluid contained in them. But ſufficient *data* are yet wanting, we conceive, to furniſh grounds for plauſible conjectures on this ſubject.

Before we take our leave of this eſſay, we ſhall obſerve that we are ſomewhat ſurpriſed to find the Author, in contraverting the opinion of Sir Iſaac Newton, at the beginning of it, inclined to deny, 'that we have any proof of the exiſtence of a *ſolar atmoſphere* of any conſiderable extent,' or that 'we are any where taught how to gueſs at the limits of it.' Now that remarkable *phenomenon*, called the *zodiac light*, firſt particularly attended to towards the middle of the laſt century, and afterwards more accurately obſerved and deſcribed by Caſſini and M. de Mairan, ſeems, whatever be its denſity or other properties, to be juſtly entitled to that appellation; as it evidently ſurrounds the body of the ſun, and is viſible, under circumſtances favourable to its appearance, in the form of a pyramid, extending ſometimes to the length of 90 or 100 degrees from the ſun. We recommend to the Author the peruſal of the ingenious treatiſe written by the laſt-mentioned aſtronomer on this ſubject, entitled *Traité Phyſique et Hiſtorique de l'Aurore Boreale: Suite des Memoires de l'Acad. Roy. des Sciences. Année* 1731. Dr. Hamilton's conjectures on this ſubject would, in our opinion, have received additional weight and greater extent, from the obſervations and reaſonings contained in that treatiſe; in which M. de Mairan demonſtrates that the earth, during ſome part of its courſe, muſt of neceſſity be frequently plunged into this luminous matter: and this he proves independently of all phyſical conſiderations with reſpect to its influence in producing the *Aurora Borealis*; and without laying any ſtreſs upon the large hiſtorical detail into which he enters, with a view of ſhewing that this laſt-mentioned light is, with regard to its magnitude, frequency, &c. connected with, and depends upon, the poſition, figure, and variable extent of this *ſolar atmoſphere*. We ſhall likewiſe take the liberty of referring the Author to ſome ſhort hints which we threw out upon this ſubject, in our Review of Dr. Prieſtley's *Hiſtory of Electricity*, [Monthly Review, October 1767, page 253.] where we expreſſed our opinion that a tolerably plauſible hypotheſis might be formed, by conſidering the *zodiacal light* as the matter which furniſhes comets with their tails, gives to the earth its *Aurora Borealis*, and is the grand fountain from whence proceed the natural electrical appearances in the clouds floating in the lower regions of our atmoſphere, as well as the artificial electrical *phenomena* produced in the laboratories of electricians.

In the laſt eſſay, in this volume, which treats of the principles of mechanics, the Author having obſerved that no method hitherto propoſed, of deducing the practical principles of mechanics from the laws of motion, has been looked upon as perfectly ſatisfactory and unexceptionable, as late authors have uſed very different methods of treating theſe ſubjects; concludes that the true principles, on which the operation and efficacy of the ſeveral machines depend, have not yet been explained with ſufficient accuracy. After particularly ſpecifying the defects of the former methods, he explains the principles of the ſix mechanic powers in a new and leſs exceptionable manner. This eſſay was formerly printed * in the 53d volume of the Philoſophical Tranſactions, and is here re-publiſhed with ſome improvements.

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* See Rev. vol. xxxi. p. 265.

Mr. Ruffhead's *Life of* Pope, *concluded.*

HAVING given an epitome of our Author's account of Mr. Pope, and the writings that he publiſhed, we ſhall now review his critical remarks, his animadverſions on the criticiſms of others, his opinion of the nature, force, and extent of Mr. Pope's genius,—and give an account of the works which he planned but did not execute.

This part of the work, like the other, is regulated by the order in which Mr. Pope's works are printed in Dr. Warburton's edition, and begins with the paſtorals.

The author of An Eſſay on the Genius and Writings of Pope, which was publiſhed in the year 1756, ſeems to think it "ſtrange that in the paſtorals of a young poet there ſhould not be found a ſingle rural image that is new;" but certainly, in the paſtorals of a *young* poet, new rural images were not to be expected. It is ſcarce poſſible that he ſhould be acquainted with any rural image which had not been exhibited in paſtoral before; all that could be expected as a teſt of invention, in a ſpecies of poetry the very eſſence of which is deſcription, was a new combination of images, and a poetical imputation of new actions and properties: Mr. Ruffhead, without making the diſtinction, obſerves that this has been done, and that although Pope in theſe poems profeſſed only imitation, yet that they are not without original paſſages, of which he gives the following inſtances. In the ſecond paſtoral, where the Poet deſcribes the charms of his miſtreſs's voice, he repreſents it as ſuſpending the falling waters of a caſcade:

> But would you ſing, and rival Orpheus' ſtrain,
> The wond'ring foreſts ſoon ſhould dance again,
> The moving mountains hear the pow'rful call,
> *And headlong ſtreams hang liſt'ning in their fall!*

In the fourth paſtoral he repreſents the birds as having liſtened in mid-air, with their wings ſuſpended:

> No more the mounting larks, while Daphne ſings,
> *Shall, liſt'ning in mid-air, ſuſpend their wings.*

In the ſame paſtoral he alſo repreſents the zephyrs as becoming ſilent upon the death of Daphne, and regretting the loſs of breath more fragrant than their own:

The balmy zephyrs, ſilent ſince her death,
Lament the ceaſing of a ſweeter breath.'

Theſe paſſages, Mr. Ruffhead obſerves, are new; and, taking the word image to mean a picture drawn from the fancy, they are new images; yet, with reſpect to the firſt, he acknowledges that the conception might be borrowed from Milton, who ſays, in his Maſque, 'that the ſtrains of Thyrſis delayed a brook in its courſe:' he, however, who laviſhes praiſe upon Theocritus for having deſcribed *what he ſaw and felt*, ſhould not withhold it from Pope, who has ſo greatly improved what another conceived.

Pope has tranſlated

Audit Eurotas, *juſſitque ediſcere lauros,*

with an alteration by which he has adapted the images to the ſcene: having ſubſtituted the Thames for Eurotas, he with great propriety changes the willow for the laurel: if he had not, he might juſtly have been charged with having mixed Grecian and Britiſh ideas; but this charge, which the author of the Eſſay brings againſt him for what he calls *coupling* Pactolus with the Thames, ſeems, ſays Mr. Ruffhead, to be ill founded.

O'er golden ſands let rich Pactolus flow,
And trees weep amber on the banks of Po;
Bleſt Thames's ſhores the brighteſt beauties yield,
Feed here my lambs, I'll ſeek no diſtant field.

In theſe verſes Pactolus and Thames are *contradiſtinguiſhed*, not *coupled:* and ſurely a Grecian and Britiſh river may be contraſted, without a faulty mixture of Grecian and Britiſh ideas.

Mr. Ruffhead ſays, it is but juſt to obſerve that the Author of the Eſſay has corrected a grammatical error in the following paſſage of the Meſſiah:

Then palaces ſhall riſe; the joyful ſon
Shall finiſh what his ſhort-liv'd ſire begun;
Their vines a ſhadow to their race ſhall yield,
And the ſame hand that ſow'd, ſhall reap the field.
The ſwain in barren deſerts with ſurpriſe
See lilies ſpring, and ſudden verdure riſe;
And ſtarts amidſt the thirſty wilds to hear
New falls of water murm'ring in his ear.
On rifted rocks, the dragon's late abodes,
The green reed trembles, and the bulruſh nods.

For *and ſtarts*, the author in queſtion ſubſtitutes *ſhall ſtart*, which, Mr. Ruffhead ſays, Mr. Pope ſhould have written: but, though *and ſtarts* is falſe grammar, it is not ſo clear that the Poet ſhould have written *ſhall ſtart:* the inaccuracy is ſo groſs, that Pope cannot be ſuppoſed to have written the paſſage as it ſtands: to find what he did write, we muſt conſider what grammatic reading was moſt eaſily corrupted into the preſent; and there are two much more eaſily corrupted than *ſhall ſtart*: if we take away the *s* from *ſtarts*, or add an *s* to the word *ſee* in the preceding verſe, the conſtruction will be perfectly grammatical without farther alteration, and it is much more eaſy to account for the omiſſion or addition of a letter, than for the change of a word. It ſeems more probable that Pope wrote *ſees* than *ſtart*. There is a full point at field; and in a poem which in other parts appears to be ſo elaborately finiſhed, it is not likely that he would render the verſes that follow the full point, dependent upon the word *ſhall*, which goes before it: it is more natural to ſuppoſe that he changed the tenſe here, rather than after a comma three verſes lower, where we find *trembles* and *nods*:

> The ſwain in barren deſarts, with ſurpriſe
> *Sees* lilies ſpring, and ſudden verdure riſe;
> *And ſtarts* amidſt the thirſty wilds to hear
> New falls of water murm'ring in his ear,
> On rifted rocks, the dragon's late abodes,
> The green reed *trembles*, and the bulruſh *nods*.

So much for the correction which the Eſſayiſt has offered, and the Biographer approved.

Mr. Ruffhead ſays of ſeveral fine paſſages in the Windſor Foreſt, that they are fine paſſages, and inſerts them in his work, but he is not pleaſed with the following:

> Beaſts, urg'd by us, their fellow beaſts purſue,
> And learn of man each other to undo.

He ſays that *to undo* is unpoetical, and that the expletive *to* makes the line halt. Whether an expreſſion is or is not poetical is too much a queſtion of taſte to be determined by argument: but certainly the word *to* is not an expletive, but an eſſential member of the ſentence, whether the words are arranged in the order of verſe or proſe; neither will it generally be thought to make the line halt, for the two laſt words, one ending, and the other beginning with a vowel, follow one the other with remarkable rapidity: if he had cenſured the jingle between *to* and *do*, the general ſuffrage would probably have been in his favour.

The Poet, after deſcribing the beauties of the foreſt, mentions its ancient ſtate, under the tyranny of the Norman kings:

> Not thus the land appear'd in ages paſt,
> A dreary deſart, and a gloomy waſte,
> To ſavage beaſts, and ſavage laws a prey,
> And kings more *furious* and *ſevere* than they.

Mr. Ruffhead obſerves, upon the 4th verſe, that the laſt epithet ſeems to weaken the force of the former; but he would have been of another opinion if he had ſeen that the two epithets refer to different ſubjects, and that it would have been abſurd to ſay of a king that he was more *furious* than a *law*, or more *ſevere* than a *beaſt*: the two words, *laws* and *beaſts*, in the preceding verſe, therefore, make two epithets neceſſary in this; and it is ſurely no anticlimax, after ſaying that a tyrant had the ſudden fury of a ſavage beaſt, to add, that he had the deliberate and inexorable ſeverity of a ſavage law.

What is ſaid of the Lyric pieces affords no ſubject of remark, except an unaccountable notion advanced by the Author of the Eſſay, and adopted by Mr. Ruffhead, that bad poetry is eſſentially neceſſary to a good poem; it produces, ſay theſe gentlemen, 'that variety without which attention cannot be kept up; and therefore *inequality* makes a part of *excellence*: ſomething ſhould be thrown into ſhade to make the lights more ſtriking.' Theſe terms of painting have been often applied to poetry, though there is not the leaſt analogy between a bad verſe in a poem and a deep ſhade in a picture: to make the caſes parallel, one part of a picture ſhould be ill-coloured and ill drawn, as a foil to the good colouring and juſt drawing in another, and to produce a variety which in equal excellence would be wanting. It is alike true in poetry and painting, that nothing ſhould be flat: an unmuſical verſe, a bad rhime, a mean image, or a diffuſion of words without ſentiment, are no more neceſſary to produce a pleaſing variety in a poem, than an erroneous outline, an unfiniſhed figure, a conſtrained attitude, or a glare of colour without relief, are in a picture.

The Eſſayiſt ſays, that two verſes in Pope's Ode on St. Cecilia's Day are flat, and the Biographer ſays that they ought to be flat; the verſes are theſe:

> By muſic minds an equal tenor know,
> Nor ſwell too high, nor ſink too low.

Theſe verſes are flat, not becauſe the ſentiment they contain is ſimple and unadorned, but becauſe being fully expreſſed in the firſt, the ſecond offers only words to the ear, without one new idea to the mind, a fault which is ridiculed in the Art of Sinking in Poetry, where, under the article intitled, The Macrology and Pleonaſm, theſe two verſes might ſtand as an example: with

> Refuſe of ſwords, and gleanings of a fight.—
> Cover'd with tempeſts, and in oceans drown'd.

May we not add one of the verſes juſt quoted from the Windſor Foreſt,

> A dreary deſart, and a gloomy waſte?

Mr. Ruffhead proceeds to the Eſſay on Criticiſm, of which he gives an analyſis from Dr. Warburton's commentary, with quotations from the poem; and he remarks, that the learned Commentator has obſerved, of the reaſoning and ſimilitude in the following lines, that they are concluſive and juſt:

> 'Tis with our *judgments*, as our watches, none
> Go juſt alike, yet each believes his own.
> In poets as true *genius* is but rare,
> True *taſte* as ſeldom is the critic's ſhare;
> Both muſt alike from Heav'n derive their light,
> Theſe born to *judge*, as well as thoſe to write.

Dr. Warburton, in his commentary upon theſe verſes, ſays, 'that *judgment* when it goes *alone*, is generally regulated, or at leaſt much influenced, by cuſtom, faſhion, or habit; and never certain and conſtant but when founded upon TASTE, which is the ſame in the critic as genius in the poet; that *genius* and *taſte* are indeed but one faculty differently exerting itſelf under different names, in the two profeſſions of poet and critic; the art of poetry conſiſting in ſelecting out of all thoſe images which preſent themſelves to the fancy, ſuch as are truly poetical; and the art of criticiſm, in diſcerning, and fully reliſhing, what it finds ſo ſelected.'

Mr. Ruffhead adopts this opinion, as far as it ſeems to be falſe, and controverts it as far as it ſeems to be true. He allows, for the reaſon aſſigned in the commentary, that judgment is never certain but when founded upon taſte; but ſurely taſte is not leſs frequently regulated or influenced by cuſtom, faſhion, or habit, than judgment. Taſte is a ſenſe which approves or diſapproves, as it is gratified or diſguſted; judgment is a faculty that compares and infers, and it approves or diſapproves, as it diſcovers agreement or diſagreement, truth or falſhood: the rule by which we judge whether an action is invented with probability, whether nature is juſtly deſcribed, whether images are combined with congruity, is permanent and invariable; becauſe fiction, deſcription, and metaphor, may be referred to realities in nature, of which all men, at all times, have the ſame ideas; but taſte may be either falſe or true; it may either approve from feeling, what judgment after inveſtigation would condemn, or condemn from feeling, what judgment after inveſtigation would approve. Taſte alſo has objects which are not objects of judgment; for we cannot determine which of two verſes is moſt harmonious, which of two ſentiments is moſt beautiful, or which of two images is moſt ſtriking, by referring them to any common ſtandard, they being wholly relative to an internal ſenſe, and dependant upon it. Taſte, with reſpect to theſe objects, is mutable and capricious; it approves in one country, and at one time, what in another country, and at another time, it condemns; nor is there any rule by which we can determine when and where it is falſe or true: it is alſo capricious even with reſpect to thoſe objects that have a criterion, for prevailing taſtes have frequently been proved to be falſe; how then can judgment, the faculty which brings taſte itſelf to the teſt, depend for conſtancy and certainty upon taſte? The truth ſeems to be, juſt contrary, that taſte, with reſpect to objects which are not objects of judgment, has no criterion, and that with reſpect to other objects it can be proved not to have been perverted under the influence of cuſtom, faſhion, or habit, only by an appeal from a ſenſe, to the faculty which diſtinguiſhes propriety from impropriety, by reaſon. Mr. Ruffhead himſelf, in another place, ſays, 'it is not ſtrange that falſe taſte ſhould occaſion very erroneous determinations; in the reign of Charles the Second, Settle was for ſome time a formidable rival to Dryden, nay by ſome thought the better poet.' By what faculty can we prove this taſte to be falſe, or that which now prefers Dryden to be true?

But Mr. Ruffhead, though he agrees with Dr. Warburton in his opinion that taſte is the criterion of judgment, and not judgment of taſte, ſeems to think that genius and taſte cannot be conſidered as the ſame faculty differently exerting itſelf under a different name; yet nothing can be clearer than that this opinion of the Doctor's, under the reſtrictions with which he advances it, is true: Mr. Ruffhead ſays that genius denotes the faculty of inventing, and that taſte is the faculty of ſelecting; that ſtrong creative powers may exiſt without taſte, and that this power of creation without ſelection is obſervable in writers of the greateſt genius: but Dr. Warburton, when he calls that faculty which ſelects in the poet, genius, ſays, that in this character it is joined with a *bright imagination*, and *extenſive comprehenſion*; and when he calls it taſte in the critic, he ſays it is joined with a *ſolid judgment* and *accurate diſcernment*: he does not therefore ſubſtitute the ſelecting for the creating power, but he gives the name of genius to the power that ſelects, and in this ſenſe there can be no doubt but that the faculty which chuſes is the ſame with that which approves the choice. Why Dr. Warburton choſe to call the power of choice genius, rather than the power that provides ſtores for ſelection, is another queſtion, with which we have nothing to do.

After all, judgment and taſte ſeem to have been uſed by Mr. Pope, in this paſſage, as terms of exactly the ſame import. His meaning is no more than this:

Our judgments vary like our watches, yet each man ſuppoſes his own judgment, like his watch, to be true: true judgment, however, is as rarely the lot of the critic, as true genius of the poet.

What colour is here for the Commentator's remark, that the Poet having ſhewn us the expediency of criticiſm, next enquires into the qualities of the true critic, and *obſerves firſt, that judgment, ſimply and alone, is not ſufficient to conſtitute this character?*

If taſte is not uſed in the third line, in the ſame ſenſe with *judgment* in the firſt, and *judge* in the laſt, the verſes will loſe their natural argumentative connection, and propriety; and the epithet *true*, applied to taſte, will be redundant; for the compariſon will then be, not between falſe judgment and true, but between judgment and ſomething elſe.

Mr. Pope uſes judgment to ſignify the faculty that immediately diſtinguiſhes excellence and defect, propriety and impropriety; and not the power of diſcovering fitneſs and relation by compariſon, as Mr. Ruffhead ſuppoſes: in this ſenſe, it is perfectly ſynonimous with taſte, as far as relates to mere criticiſm, which was Mr. Pope's ſubject. There is, however, an eſſential difference between judgment, even in this ſenſe, and taſte: judgment is the faculty that perceives fitneſs or unfitneſs, congruity or incongruity, from which what we call beauty reſults, but taſte only perceives the reſulting quality: in other words, taſte not only perceives excellence as fitneſs or congruity, but reliſhes it as beauty. We know that ſome people look with the utmoſt indifference upon a fine landſcape, which gives others an exquiſite delight. The ſenſe that perceives and reliſhes beauty therefore may be wanting, though the ſenſe that perceives trees, water, hills, vallies, and lawns, may be perfect. So, in works of imagination, where life or nature is copied, judgment may perceive all that will excite the idea of beauty in another mind; but that idea will be excited only where there is taſte. Mr. Ruffhead, however, is ſo far from being of this opinion, that he ſuppoſes judgment as a faculty *of comparing and ſeparating our ideas*, and taſte which *acts intuitively*, to be the ſame thing, differing only in degree. Dr. Warburton ſuppoſes the *art of criticiſm* to conſiſt, not in diſcerning only, but in *fully reliſhing* poetical images; but criticiſm, *as an art*, ſeems to have no neceſſary dependence upon ſuch reliſh, and is therefore founded on taſte, only ſo far as taſte and judgment, in the ſenſe in which Mr. Pope uſes the word, are the ſame.

Mr. Ruffhead quotes the following paſſage for an opportunity to obviate an objection that has been brought againſt it by the Eſſayiſt:

‘ If, where the rules not far enough extend,
(Since rules are made but to promote their end)
Some lucky licence anſwers to the full
Th' intent propoſed, that licence is a rule.
Thus Pegaſus, a nearer way to take,
May boldly deviate from the common track.
From vulgar bounds with brave diſorder part,
And ſnatch a grace beyond the reach of art.

Which, without paſſing through the judgment, gains
The heart, and all its end at once attains.

The Author of the Eſſay obſerves, that in this illuſtration there is a blameable mixture of metaphors, the attributes of the horſe and the writer being confounded. The horſe, ſays he, may be juſtly ſaid ‘ to take a nearer way, and to deviate from a track,’ but how can a horſe ‘ ſnatch a grace,’ or ‘ gain a heart?’

Mr. Ruffhead anſwers, ‘ Pegaſus is here uſed only as a generic name for *poetry*. And the Poet evidently intended to have wrote [written]—*for* Pegaſus—but ſaying—*thus* Pegaſus—he makes a *ſimilitude* of what he only deſigned for the *explanation of a precept*.’

But Mr. Ruffhead ſeems to have determined ſomewhat too haſtily what the Poet intended to have *wrote*; if he had written what it is here ſaid he intended to write, the paſſage would have been leſs poetical, but not more correct; if Pegaſus is only a generic name for poetry, all that follows is wrong, inſtead of part; for poetry, if not repreſented under ſome figure, cannot with propriety be ſaid either to *gallop* or *ſnatch*, and it is certain that, under the ſame figure, it cannot with propriety be ſaid to do both.

Mr. Ruffhead, inſtead of attempting the defence of the Poet, had better have recriminated upon the Critic, who is not leſs negligent or inaccurate in ſuppoſing the gain of a heart to be attributed to the horſe, than Mr. Pope in making him ſnatch a grace. If he had taken the paſſage which he has cenſured in its obvious and grammatical conſtruction, he would have ſeen, that though the horſe ſnatched a grace, it was the grace that gained the heart.

Mr. Ruffhead proceeds in narrating and extracting this poem, and endeavours to prove ſome verſes to be ſoft which others have thought hard; but diſputes of this kind are vain and endleſs, for hard and ſoft are terms that, like pleaſant and diſagreeable with reſpect to ſavours, relate wholly to a ſenſe.

It has been a general opinion that the combination of monoſyllables in a verſe neceſſarily produces feebleneſs and delay; Mr. Pope has favoured this notion in the Eſſay, and Mr. Ruffhead implicitly concurs; it may however be proved by innumerable examples, that ſyllables may be ranged ſo as to follow, in pronunciation, with the ſame force and rapidity, though each is a word, as they would if a word included many. In the firſt verſe of Dryden's tranſlation of Virgil,

Arms, and the man, I ſing, who, forc'd by fate,

the three monoſyllables, *and the man*, follow as rapidly as if they were compounded in a word of three ſyllables, in the four laſt there is remarkable ſtrength, and, in the whole verſe, a ſpirit and harmony which in very many of Dryden's, that conſiſt of fewer words, are wanting.

In the Rape of the Lock, it is ſaid of the ſylphs,

> Some to the ſun their inſect wings unfold,
> *Waft on the breeze, or ſink in clouds of gold.*

In the laſt verſe, the monoſyllables *waft*, *on*, are, in every reſpect, except the ſenſe, equivalent to the dyſſyllable *wafting*; *the breeze*, to *diſpleaſe*; *ſink in*, to *ſinking*; and *of gold*, to *enroll'd*.

Fine verſes, conſiſting of monoſyllables, abound in Mr. Pope's works; among many others are the following, in this poem:

> Of all the nurſe, and all the prieſt have taught—
> And view with ſcorn two pages and a chair—
> To that ſhe bends, to that her eyes ſhe rears—
> But what, or where, the fates have wrapp'd in night.
> Oh! if to dance all night, and dreſs all day—
> Clap'd his glad wings, and ſat to view the fight.

Theſe are not *dull* lines, nor do the ten words that compoſe them *creep*; when lines conſiſting of monoſyllables, therefore, are defective in volubility, force, or harmony, the fault is not in the want of long words, but in the choice and management of ſhort ones.

Of the Rape of the Lock the Eſſayiſt obſerves, ‘ that in this compoſition Pope principally appears a poet, but that it ſhould be remembered, he was not the firſt former and creator of thoſe beautiful machines, the ſylphs, on which his claim to imagination is chiefly founded. He found them exiſting ready to his hand, but has indeed employed them with ſingular judgment and artifice.’

Upon this paſſage Mr. Ruffhead obſerves, that Mr. Pope's claim to imagination is not chiefly founded upon his ſuppoſed invention of the ſylphs, but upon his having firſt brought them into poetical machinery. This is certainly true, and Mr. Ruffhead farther obſerves, that Mr. Pope's claim to invention is, in this reſpect, the ſame with that of Homer, who took the popular religion as he found it, and, by his manner of employing the traditional tales of which it was full, diſplayed the magic of invention that has ſo faſcinated every age, from his own to the preſent: this alſo will be readily granted; but Mr. Ruffhead goes farther, and ſays, that poetical invention *muſt have the popular belief to work upon, or it can never attain its end.* This poſition may perhaps admit of diſpute, and it is for the intereſt of Mr. Pope's reputation with reſpect to the Rape of the Lock, that it ſhould not be eſtabliſhed. The exiſtence of ſylphs, and gnomes, and ſalamanders, was *not* a popular opinion, when he wrote that *poem*; his poetical invention therefore, with reſpect to his Roſycruſian machinery, had not a popular opinion to work upon. The poem, as to its effect, was juſt the ſame as if Pope had invented the beings which he employed: the Roſycruſian ſyſtem was totally unknown, perhaps, to all the readers of the Rape of the Lock; and Pope, for that reaſon, found himſelf obliged to diſcloſe it, as if it had been his own; and has employed ſeveral pages for that purpoſe, from verſe 26 to verſe 105, including a fiction which is admitted to be his own, on the Platonic theology, of the continuation of the paſſions in another ſtate. If the ſyſtem of Pope's machinery therefore was, with reſpect to his readers, the ſame as if he had invented it, we cannot admit that 'the invention of it would have deſtroyed all its effect.'

Several fine paſſages are extracted from the Verſes to the Memory of an Unfortunate Lady, but it is very ſtrange, that neither the Author of the Eſſay, nor Mr. Ruffhead, ſhould have mentioned that moſt beautiful and ſtriking apoſtrophe of the Poet to himſelf, with which the Elegy concludes:

Poets themſelves muſt fall like thoſe they ſung,
Deaf the prais'd ear, and mute the tuneful tongue;
Ev'n he, whoſe ſoul now melts in mournful lays,
Shall ſhortly want the gen'rous tear he pays:
Then from his cloſing eyes thy form ſhall part,
And the laſt pang ſhall tear thee from his heart;
Life's idle bus'neſs, at one gaſp be o'er,
The muſe forgot, and thou belov'd no more.

Theſe verſes, perhaps, more than any other in the piece, expreſs what was felt, and inſpire the ſenſations they expreſs.

It is remarkable that one verſe, perhaps the moſt emphatical, pathetic and melodious in the language,

And the laſt pang ſhall tear thee from his heart,

conſiſts wholly of monoſyllables, which, as before has been obſerved, are generally ſuppoſed to enervate our language, and in particular our verſe. 'There is an ardour in it, which is ſuddenly and beautifully remitted in the two verſes that follow, which were intended to expreſs the dead quiet that immediately ſucceeds the laſt agony.'

The obſervations on the Epiſtle of Eloiſa to Abelard afford no ſubject of remark, except that Mr. Ruffhead ſuppoſes it to have been written in a ſtate of *declining* paſſion, which every verſe of the poem ſhews to be a miſtake. Eloiſa's paſſion had ſlumbered indeed, but it was now awakened in all its violence, and ſhe writes in a paroxyſm little ſhort of phrenzy: Mr. Ruffhead endeavours to refute an opinion of the Eſſayiſt, upon the principle he has aſſumed; but as this principle cannot be admitted, his reaſoning is precluded of courſe. He agrees however with the Eſſayiſt, that the eight laſt verſes ſhould have been omitted:

And ſure if fate ſome future bard ſhall join
In ſad *ſimilitude of griefs* to mine,
Condemn'd *whole years in abſence to deplore*
And image charms he muſt behold no more;
If ſuch there be, who loves ſo long, ſo well,
Let him our ſad, our tender ſtory tell,
The well-ſung woes ſhall ſooth my penſive ghoſt;
He beſt can paint them, who ſhall feel them moſt.

But if the Reader recollects the poem to the memory of an unfortunate lady, he will perhaps diſcover a propriety, and feel a pathos in theſe verſes, which will incline him to oppoſe their being rejected. The Author appears to allude, with great delicacy, to his connection with the lady whoſe death he had about the ſame time ſo pathetically lamented, and to the ſtate of mind which probably determined him to the choice of the ſubject, and continued while he wrote the poem.

He was joined to Eloiſa *in ſad ſimilitude of grief*, he was condemned *for years to deplore and imagine charms that he ſhould never behold*, and he has *ſung the woes* of this celebrated pair, and in ſome degree *told their tender ſtory* in this epiſtle, which perhaps he could not more poetically or pathetically conclude, than by repreſenting the work as prophetically referred to him by Eloiſa herſelf.

Mr. Ruffhead paſſes over the early imitations and tranſlations without particular remark, and of Homer, as a critic, he ſays not a ſyllable.

On Pope's edition of Shakeſpeare he remarks, that if he failed to do him juſtice as an editor, he was chiefly inſtrumental in the erection of a monument to his memory in Weſtminſter-abbey, and wrote a Latin inſcription in which are theſe words, *amor publicus poſuit*; Dr. Mead, upon the authority of Patrick the dictionary-maker, objected to the Latinity of *amor publicus*, to which Pope well replied, 'that he would allow a dictionary-maker to underſtand a ſingle word, but not two words together.'

The reaſons aſſigned by Mr. Ruffhead for ſuppoſing that the ſyſtem exhibited in the Eſſay on Man was conceived, not by Lord Bolingbroke, but by Mr. Pope, have, in part, already been conſidered; ſome farther particulars will now be added, in ſupport of the contrary opinion.

Lord Bolingbroke having expreſsly aſſerted, (ſee laſt Review, p. 298.) that Pope undertook the Eſſay on Man *at his inſtigation*, ſays alſo, in a paſſage cited by Mr. Ruffhead, that *Pope's ſole complaint was, that he found it too eaſy in the execution*: if Pope put Lord Bolingbroke's proſe into verſe, this complaint is natural; if, on the contrary, he formed the ſyſtem which Lord Bolingbroke afterwards put into proſe, it cannot be accounted for; this was a work that could not be executed by any underſtanding without great labour; nor can it well be conceived that this was the taſk to which Lord Bolingbroke excited him: if Pope had himſelf preconceived the plan, it is not natural to ſuppoſe that he would have needed the inſtigation of another to execute it, for he could have had no view in the conception but the execution of it in his own way as a poet.

Lord Bolingbroke, conſiſtently with his character, and with his account of Pope's ſhare in the Eſſay on Man, made him, ſays Mr. Ruffhead, 'the frequent topic of ridicule among their common acquaintance, *as a man who underſtood nothing of his own principles, nor ſaw to what they naturally led.*' But it is abſurd to ſuppoſe that Pope did not underſtand principles which were *his own*, or that after deducing them by an uncommon ſtrength of mind, from *data* which had not enabled others to deduce them, he ſhould not ſee what was deducible from them. Let us ſee then how far the opinion of Bolingbroke, that Pope did not know the principles which he had put into verſe in his Eſſay, nor ſee to what they led, is ſupported by Ruffhead and Warburton.

The obſcurity of the poem, ſays Mr. Ruffhead, made a *comment neceſſary*, and Mr. Pope, who was naturally on the ſide of religion, *embraced the ſenſe* GIVEN *to the Eſſay* by the Commentator *with the utmoſt ſatisfaction.*

Surely if this poem, as a ſyſtem of ethics, had been conceived by Pope, it would not have needed a ſenſe *given it by another*, to make it either clear, or conſiſtent with his *natural propenſity to religion.* Would he not have conceived his ſyſtem under this propenſity, and would it not have been naturally influenced by it? Would he, with this propenſity, if he had ſeen the tendency of the principles expreſſed in the Eſſay to fate or naturaliſm, have admitted them in his mind, much leſs committed them to writing? and if, after having committed them to writing, he made alterations to favour a ſenſe *given by another*, can it be ſuppoſed that *he ſaw to what they naturally led?*

Mr. Ruffhead ſays that Pope was, by his Commentator, *reaſoned out of Lord Bolingbroke's hands*; but in what ſenſe could Pope be ſaid to have been in Lord Bolingbroke's hands, if he formed the ſyſtem which Bolingbroke borrowed and perverted, and did not borrow from Bolingbroke a ſyſtem, which implied principles contrary to his own, without even ſeeing the implication?

'To advance the ends of virtue and religion, ſays Mr. Ruffhead, the Editor of his works *prevailed on him* to *alter* every *thing* that might be ſuſpected to have the leaſt glance towards fate ſate or naturaliſm, and to *add* what was proper to convince the world that he was warmly on the ſide of *moral government* and a REVEALED WILL.' But may it not be aſked, How what was thus altered came to be written? How what was thus added came to be wanting? How Pope came to write what was directly, or in its conſequences, contrary to his own opinion? Can any other ſatisfactory anſwer be given, than that he did not ſee the conſequences of what he wrote, not having written the conceptions or diſcoveries of his own mind? Pope, according to Dr. Warburton, never believed fate or naturaliſm; how then came fate or naturaliſm into his poem; how came they to be ſo interwoven with it that alterations and additions were neceſſary to get rid of them?

But among theſe additions there were ſome it ſeems which convinced the world that Mr. Pope was not only warmly on the ſide of moral government, but of a *revealed will.*

Nothing however is more ſtrange, than the effect of theſe additions, if ſuch effect they produced: Dr. Warburton indeed ſeems not to have diſcovered any objections that might be urged to prove this Eſſay and our Revelation wholly and radically incompatible yet ſuch objections there are, and at leaſt as ſpecious as ſome that he has taken great pains to remove.

The principle upon which, as a foundation, Pope's whole ſyſtem is built is, that to preſerve a certain coherence and ſubordination in creation, it is abſolutely neceſſary that it ſhould be a ſcale gradually deſcending from God to nothing, and that therefore there muſt of neceſſity be, in ſome part of the ſcale, ſuch a being as man. But without enquiring how it can be proved that ſuch coherence and ſubordination are neceſſary to produce the greateſt happineſs or good, without which they cannot be eſſential to the beſt ſyſtem, or how we can conceive of a chain or ſcale connected at one end with infinitude, and at the other with inanity: it may be obſerved, that if revelation is true, this ſcale was, when God ſaw that all which he had created was good, imperfect, upon the ſuppoſition that ſuch a being as man *now* is, is neceſſary to its perfection. Man is repreſented as coming from the hands of his Creator, ſubject neither to diſeaſe nor death; was this happy and immortal being the ſame link in Pope's imaginary chain, as the wretch who is 'born but to die, and reaſons but to err?' we are told in the Bible, that he was *judicially* degraded from the original perfection of his nature, in conſequence of an act of diſobedience; but in the Eſſay we are told that he is now 'as perfect as he ought.' Was he then, at his creation, more perfect than he ought? What being ſucceeds to fill that part of the ſcale of rational *life from* which he was removed when he fell? What *being, before* he fell, filled that part of the ſcale which he fills *now?* Scripture is full of the degeneracy and corruption of man; Death entered into the world by ſin, in Adam all died, in Chriſt ſhall all be made alive, are expreſſions which ſeem to be wholly inconſiſtent with the notion that man was naturally and originally ſubject to death, diſeaſe, pain, lameneſs, blindneſs, and other evils, which in the Eſſay we are told are eſſentially neceſſary to prevent a void in the ſcale of being, and compleat the beſt poſſible ſyſtem. The Commentator indeed ſays, that moral evil is the *certain* effect of man's exiſtence, and accounts for it conſiſtently with the divine attributes, by ſaying, that what is wrong with reſpect to man, is right with reſpect to the ſyſtem: but in what reſpect can the effect of *free* will be *certain*; how can that which is *certain* be *moral*, or in what ſenſe can any thing that is eſſential to the production of the greateſt moment of good be evil? If the ſyſtem of which unconnected and incompatible parts are ſtrung together in this Eſſay, had been exhibited compleat, what we call vice would have been repreſented as a mere *natural* evil, as it is by Pope, without ſeeing the conſequence, where he claſſes *drunkenneſs* with lameneſs and blindneſs, and appoints it the ſame kind of ſolace, inſtead of ſuperadding new evil under the notion of expiation.

See, ſays Pope,

See the blind beggar dance, the cripple ſing,
The SOT *a hero,* lunatic a king;—

To ſay that man was a being of the ſame rank before he fell, that he was afterwards, is to contradict not particular paſſages, but the whole tenor of ſcripture: it is indeed true that fallen man, before he feels ſickneſs or decay, is in the ſame ſcale of exiſtence as afterwards, becauſe he is naturally ſubject to both; but it does not follow that a being naturally ſubject to diſeaſe and death is in the ſame ſcale of exiſtence with one that is naturally exempt from both.

Pope does not ſuppoſe that the brutes, taken collectively, are one link in his chain, but that they form many:

Vaſt chain of being which from God began
Natures etherial, human; angel, man,
Beaſt, bird, fiſh, inſect.—

He ſuppoſes alſo, that different beaſts are different gradations in the ſcale; and it will ſcarcely be denied that there is more difference between man before and after the fall, than that which a mere inequality in the ſenſe of ſmelling makes between a dog and a lion.

Pope and Warburton ſay, that 'natural evil tends to the good of our particular ſyſtem;' Revelation ſays, that natural evil was introduced into this ſyſtem, to puniſh man's diſobedience: man's diſobedience then was puniſhed by the introduction of a greater degree of good into this ſyſtem, than would have been introduced if he had continued innocent. Thus ſin becomes the origin of good and not of evil, and the notion of puniſhment abſurd, whether to expiate or prevent it.

It does not appear therefore that this celebrated Eſſay is, even taken with the commentary, perfectly conſiſtent either with moral government or a revealed will.

This is not a place for a new commentary and notes on the Eſſay on Man; thoſe parts only will therefore be critically conſidered here which are objects of a critical remark in the work before us.

Mr. Ruffhead highly commends the paſſage in which Pope ſhows the folly of man's wiſhing for more acute natural faculties:

> Why has not man a microſcopic eye?
> For this plain reaſon, man is not a fly?
> Say what their uſe, were finer optics given,
> T' inſpect a mite, not comprehend the Heav'n?
> Or touch if tremblingly alive all o'er,
> To ſmart and agonize at ev'ry pore?
> Or, quick effluvia darting through the brain,
> Die of a roſe, in aromatic pain.

But, with reſpect to theſe inconveniences of a ſuppoſed greater acuteneſs in the ſenſes of ſeeing, feeling, and ſmelling, only one is pertinent. If the eye of man was ſo formed as to inſpect a mite, it would, as Pope obſerves, be no longer able to comprehend the Heaven, he might have ſaid to comprehend the parts of his own body; man would therefore, in this caſe, only exchange one power of ſight for another, he would loſe more than he would gain, and therefore in this inſtance the general power of ſight cannot be ſuppoſed to be enlarged. With reſpect to the ſmell, it is not true that an increaſe of that ſenſe would neceſſarily render odours painful and mortal; the ſmell of a dog is to that of a man perhaps as one hundred to one, but a dog does not ‘ die of a roſe in aromatic pain.’ If it be ſaid that the nature of a dog may ſuſtain ſuch odour as would deſtroy a man, the queſtion recurs, why was not man formed to enjoy fragrance in the ſame degree, and it is as difficult to aſſign the reaſon, as why he was not formed to perceive it. He was not formed to perceive it, ſays Pope, becauſe it would kill him; but why was he not formed to bear or to enjoy it? Pope muſt anſwer,

> He who through vaſt immenſity can pierce—
> May tell why Heav'n has made us as we are.

Mr. Ruffhead, as he proceeds through theſe epiſtles, conſiders Mr. Pope's account of the origin of religion. Man, ſays Pope, at length mourn'd as mortal the patriarch whom he had revered as divine:

> Then looking up, from ſire to ſire, explor'd
> One great firſt Father, and that firſt ador'd.

Or plain tradition that this all begun,
Convey'd unbroken faith from ſire to ſon.

Religion, ſays the Commentator, continuing the ſame as in a ſtate of nature, when man *firſt* entered into civil ſociety, conſiſted in the knowledge of one God, and the Poet ſhews how men came by that knowledge; that it was either found out by reaſon, or taught by tradition, which preſerved the memory of the creation.

Should there not be ſomething more here to ſhow that Pope was warmly on the ſide of a *revealed will*?

Can it be ſuppoſed, religion being the ſame when men firſt entered into civil ſociety, as in a ſtate of nature, that the knowledge of God was either gained by reaſoning, or received by a mere tradition that the world had a beginning, if the account which we find of man's entering into civil ſociety given in the books aſcribed to Moſes is true? We are there told that God was known to man by a *revelation of his will*, and ſurely this is not a part of the Eſſay in which the Author ſhows himſelf *warmly* on the ſide of this revelation.

Mr. Ruffhead perfectly agrees with Mr. Pope, that happineſs lies within the reach of every ſtate and every underſtanding, though he immediately adds, that it is neceſſary not only to mean well but to *think right*. That it is in every man's power to think right, can no more be believed, than that every man who thinks right is happy; will thoſe who ſay they believe either, declare that they are happy, or acknowledge that they think wrong?

The Poet and Commentator ſay, that

Reaſon's whole pleaſure, all the joys of ſenſe,
Lie in three words, health, peace, and competence;

that health and competence are the product of temperance, and peace of perfect innocence; but truth and nature ſay juſt contrary. Temperance frequently is agonized by pain, waſted by diſeaſe, and expoſed to all the miſeries of cold, hunger, and nakedneſs; and innocence, if perfect innocence is here to be found, is obnoxious to anxiety and ſorrow, leſs tolerable than pain and diſeaſe, by the unkindneſs, ingratitude, or infidelity of others: admitted, ſay theſe Gentlemen, it could not be otherwiſe, except God ſhould perpetually work miracles; let them admit too, that except God ſhould perpetually work miracles, health and competence are not the lot of temperance, nor peace of innocence; and what becomes of their argument to prove that, in this ſtate of things, happineſs is what all ſtates can reach, and all heads conceive.

It may perhaps not improperly be aſked, upon this occaſion, Why, ſuppoſing all that is, to be only the will of the Divine Being, carried by its own power into effect, without difficulty or even labour, the partial evil reſulting from what are called general laws is not prevented; general laws ſeem rather to be a juſtification of a Being who, not able to do what he would, does the beſt he can; than of a Being, beſides whom and whoſe ſelf-effectuated volitions, nothing exiſts or comes to paſs.

Mr. Ruffhead having quoted the following verſes,

A wit's a feather, and a chief a rod,
An honeſt man's the nobleſt work of God,

obſerves, that they have been cenſured by an ingenious writer, who ſays, 'that if honeſty had been Pope's nobleſt quality, he never would have gained public admiration.' He endeavours to refute this cenſure, by ſaying, that Pope does not uſe the word *honeſt* in its popular ſenſe, but as including a liberality and elevation of mind to which many noble qualities are neceſſary. In this ſenſe, however, honeſty has nothing to do with Pope's argument: Pope is to prove that nothing is valuable but what is moral; it is not in every man's power, ſays he, to be a wit, but then this is not to be regretted, for a wit is but a feather; it is in every man's power to be honeſt, and the honeſt man only deſerves honour: but, according to Mr. Ruffhead, honeſty is no more in every man's power than wit; for he ſays, that honeſty 'includes a certain elevation of mind which is *not* to be *attained* without the concurrence of many noble qualities.' To refute the cenſure of the Critic, he needed only to have remarked, that he begs the queſtion which he would be thought to prove. It is true, that if Pope had poſſeſſed nothing but honeſty, he would never have gained the public admiration; but what is this to the purpoſe? does it follow that the quality by which this admiration was gained, ennobled him more than honeſty? ſplendid vices have frequently gained public admiration, but does it follow that a man is ennobled by ſplendid vices?

Mr. Ruffhead having begun his remarks on this celebrated work, by obſerving that it was *obſcure*, concludes them by remarking, that it is a miracle of preciſion and *perſpicuity**.

As a juſtification of the manner in which the Eſſay on Man has been mentioned in this review of Mr. Ruffhead's work, one or two of the inconſiſtencies with which it abounds ſhall be here pointed out.

In the firſt editions we had theſe verſes,

Heaven ſends not ill, but *nature* lets it fall,
Or *chance* eſcape, and man improves it all.

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* The *obſcurity* of the poem made a comment the more neceſſary, p. 221.—There is ſo much preciſion and *perſpicuity*, ſo much of the *lucidus ordo* in his chain of reaſoning, that it diſplays the excellence of human wit, p. 260.

Here Heaven is exculpated, by imputing evil to *nature* and *chance*.

But ſoon after the Author tells man,

> All *nature* is but *art* unknown to thee,
> All *chance direction* which thou canſt not ſee.

Here evil is thrown back again upon Heaven, as artiſt and director.

The paſſage indeed has been ſince altered, but the objection againſt it is equally ſtrong, though not equally obvious as at firſt.

We are told in the laſt epiſtle, as the ſum of all, that

> Virtue alone is happineſs below,

and ſoon after we find, that man is

> Happier as kinder, in each due degree,
> And height of bliſs, but height of charity.

But if virtue alone is happineſs, what bleſſing can charity prompt a man to beſtow? Charity carried into act can only give what cannot make vice happy, and without which virtue is compleatly happy already. Charity, upon theſe principles, is a mere complacency in felicity already poſſeſſed, and compaſſion for miſery irremediably ſuffered: all pleaſure ariſing from an interchange of what are called good offices, upon a ſuppoſition that they confer happineſs or alleviate miſery, is reſcinded; and thus, if happineſs does not depend upon externals, neither can virtue, as charity, conſiſt in action.

Stoiciſm implies the ſame abſurdity, though it has not yet been remarked: Externals are nothing, ſays the ſtoic, but virtue conſiſts in benevolence carried into action; virtue therefore, according to the ſtoics, conſiſts in acting to no purpoſe, for nothing but externals are in the power of active benevolence.

This article is already become ſo long, that we truſt our Readers will not expect an examination of the ſequel of Mr. Ruffhead's critical remarks equally particular and minute: they appear in general to be ſuperficial, often capricious, and, except when they are ſuperfluous, ſeldom juſt. Of his caprice the following is a remarkable inſtance: having quoted the verſes that mention the parrot,

> The coxcomb bird ſo talkative and grave,
> Who from his cage calls cuckold, whore and knave,
> Though many a paſſenger he rightly call,
> You hold him no philoſopher *at all*.

Upon the laſt two lines he obſerves, that they are in the familiar ſtyle of common chit-chat, and that the *feeble expletives* tacked to the end of the laſt line, ſink them even below that level.

Within two pages he ſays, that the opening of the Epiſtle on the Characters of Women, begins thus with *graceful eaſe* and *pleaſantry* :

> Nothing ſo true as what you once let fall,
> Moſt women have no character *at all.*

Why theſe verſes ſhould be ſaid to have *graceful eaſe*, and thoſe juſt before quoted to be in the *familiar ſtyle of common chit-chat* ; why the ſame expletives at the cloſe of the line which degrade thoſe even below that level, ſhould leave theſe above it, it is impoſſible to conceive, except that the caprice of the Author rendered him eaſily pleaſed in one inſtance, and eaſily offended in the other.

Mr. Ruffhead proceeds to conſider the nature, force, and extent of Pope's genius. The Author of the Eſſay ſo frequently mentioned ſays, that, in his opinion, Voltaire has exactly characterized Pope, in the following character of Boileau, his model :

'Not having abilities equal to the ſublime that elevates the ſoul, nor to the pathetic that melts it, but poſſeſſing the talent of furniſhing new light to thoſe whom nature has endowed with both, and being patient of labour, ſevere, exact, pure and harmonious, he became at length the poet of reaſon.'

It appears however from many parts of Pope's writings, that he was equal both to the ſublime and the pathetic, his ſubjects indeed are generally ſuch as do not admit either, but nothing is more certain than that a man cannot once exert a power that he does not poſſeſs. There is ſublimity in the Meſſiah, a pathos in the Verſes to the Memory of an Unfortunate Lady, and the Epiſtle of Eloiſa to Abelard, ſeldom equalled, perhaps never excelled, and a vein of invention in his Rape of the Lock, not to mention the Dunciad, which abounds as well with incident as character ;—which proves that he poſſeſſed this faculty as concluſively as if he had exerted it a hundred times : and we have the authority of the ſame Voltaire, whoſe character of Boileau, the Eſſayiſt has applied to Pope, to ſay, that Pope was a poet of a much ſuperior claſs :

'I intend,' ſays Voltaire in a letter from England to one of his friends at Paris, 'to ſend you one or two poems of Mr. Pope, the *beſt poet* of England, and at preſent of all the world ; I look upon his Eſſay on Criticiſm as ſuperior to the Art of Poetry in Horace, and prefer his Rape of the Lock to the Lutrin of Deſpreux. I never ſaw ſo amiable an *imagination*, ſo gentle *graces*, ſo *great variety*, ſo much wit, and ſo refined a knowledge of the world, as in this little performance.'

This letter, Mr. Ruffhead ſays, is in MS. It is probably in French, and it is pity he did not print it in that language ; what he renders *amiable* imagination would probably appear capable of a ſenſe more to Pope's honour than the Engliſh words *amiable imagination* convey.

Mr. Pope's invention farther appears from the ſketch of an epic poem founded on a ſtory that is recorded by the old annaliſt Geoffry of Monmouth, concerning the arrival of Brutus, the ſuppoſed grandſon of Æneas in Britain, and the firſt founding of the Britiſh monarchy.

When his Eſſay on Man was firſt planned, he intended to reſume the ſubject of the third epiſtle of the firſt book, in the IVth book, (See the laſt Review, p. 298), and to treat more particularly of Man, in his ſocial, political, and religious capacity; but he afterwards conceived that this would be done with greater advantage in an Epic: the action, he thought, would render it more animated, and the fable leſs invidious, in which all the great principles of true and falſe government ſhould be delivered in fictitious examples. The poem was to have been intitled, Brutus, and the plan of it, as exhibited by Mr. Ruffhead, is this:

As the characteriſtic of Æneas was Piety, that of Brutus was to have been Benevolence, which prompted him to redeem the remains of his countrymen, then captives in Greece, and to eſtabliſh their freedom and felicity in a juſt form of government.

'He goes to Epirus, from thence he travels all over Greece; collects all the ſcattered Trojans; and redeems them with the treaſures he brought from Italy.

'Having collected his ſcattered countrymen, he conſults the oracle of Dodona, and is promiſed a ſettlement in an iſland, which, from the deſcription, appears to have been Britain. He then puts to ſea, and enters the Atlantic ocean.

'The firſt book was intended to open with the appearance of Brutus at the Straits of Calpe, in ſight of the Pillars of Hercules, (the *ne plus ultra.)* He was to have been introduced debating in council with his captains, whether it was adviſeable to launch into the great ocean, on an enterpriſe bold and hazardous as that of the great Columbus.

'One reaſon, among others, aſſigned by Brutus, for attempting the great ocean in ſearch of a new country, was, that he entertained no proſpect of introducing pure manners in any part of the then known world; but that he might do it among a people uncorrupt in their manners, worthy to be made happy; and wanting only arts and laws to that purpoſe.

'A debate enſues. Piſander, an old Trojan, is rather for ſettling in Bœtica, a rich country, near the Straits, within the Mediterranean, of whoſe wealth they had heard great fame at Carthage. Brutus apprehends that the ſoftneſs of the climate, and the gold found there, would corrupt their manners; beſides, that the Tyrians, who had eſtabliſhed great commerce there, had introduced their ſuperſtitions among the natives, and made them unapt to receive the inſtructions he was deſirous to give.

'Cloanthes, one of his captains, out of avarice and effeminacy, nevertheleſs deſires to ſettle in a rich and fertile country, rather than to tempt the dangers of the ocean, out of a romantic notion of heroiſm.

'This has ſuch an effect, that the whole council being diſmayed, are unwilling to paſs the Straits, and venture into the great ocean: pleading the example of Hercules for not advancing farther, and urging the preſumption of going beyond a god. To which Brutus, riſing with emotion, anſwers, that Hercules was but a mortal like them; and that if their virtue was ſuperior to his, they would have the ſame claim to divinity: for that the path of virtue was the only way which lay open to heaven.

'At length he reſolves to go in a ſingle ſhip, and to reject all ſuch daſtards, as dared not accompany him.

'Upon this, Orontes takes fire, declares he will attend him through any dangers; that he wants no oracle, but his own courage, and the love of glory. That it was for merchants like the Tyrians, not for heroes like them, to make trading ſettlements in a country, for the ſake of its wealth.

'All the younger part of the council agree to the ſentiments of Orontes; and, from the love they bear to Brutus, determine to be the companions of his enterprize, and it is reſolved to ſet ſail the next day. That night Hercules appears to him in a viſion, applauding and confirming the ſentiments he had that day delivered in council, and encouraging him to perſevere in the purſuit of the intended enterprize.

'The ſecond book opens with a picture of the ſupreme God in all his majeſty, ſitting on his throne in the higheſt heaven. The ſuperintending angel of the Trojan empire (the *Regnum Priami vetus)* falls down before the throne, and confeſſes his juſtice in having overturned that kingdom, for the ſins of the princes, and of the people themſelves; but adds, that after having chaſtiſed and humbled them, it would now be agreeable to his mercy and goodneſs, to raiſe up a new ſtate from their ruins, and form a people who might ſerve him better. That, in Brutus, his Providence had a fit inſtrument for ſuch a gracious deſign.

'This proſtrate angel is raiſed by the Almighty, and permitted to attend upon Brutus in his voyage to Britain, in order to aſſiſt him in the reduction of that iſland.

‘ The guardian angel, in purſuance of this commiſſion, flies from heaven to the high mountain of Calpe; and from thence cauſes an eaſt wind to blow, which carries the fleet out of the Straits weſtward to the Canary iſlands, where he lands.

‘ Here was to have been a deſcription of Teneriff, and of the volcanoes, as likewiſe a moſt delicious iſland, which is deſcribed to be without inhabitants. A great part of his followers are diſpoſed to ſettle here. What more, ſay they, can we wiſh for ourſelves, than ſuch a pleaſing end of all our labours? In an inhabited country we muſt, perhaps, be forced to fight, and deſtroy the natives; here, without encroaching upon others, without the guilt of a conqueſt, we may have a land that will ſupply us with all the neceſſaries of life. Why then ſhould we go farther? Let us thank the gods, and reſt here in peace. This affords room for a beautiful deſcription of the land of lazineſs.

‘ Brutus, however, rejects this narrow and ſelfiſh propoſition, as incompatible with his generous plan of extending benevolence, by inſtructing and poliſhing uncultivated minds. He deſpiſes the mean thoughts of providing for the happineſs of themſelves alone, and ſets the great promiſes of Heaven before them.

‘ His perſuaſions, being ſeconded by good omens, prevail; nevertheleſs they leave behind them the old men and the women, together with ſuch as are timid and unfit for ſervice, to enjoy their eaſe there, and erect a city. Over this colony, conſiſting however of about three thouſand perſons, he propoſes to make Piſander king, under ſuch limitations as appear to him wiſeſt and beſt.

‘ To this propoſal they all aſſent with great ſatisfaction; only Piſander abſolutely refuſes to be king, and begs, notwithſtanding his age, that he may attend Brutus in his enterprize. He urges that his experience and councils may be of uſe, though his ſtrength is gone; and that he ſhall die unhappy, if he does not die in the arms of his friend.

‘ Brutus accepts his company, with great expreſſions of gratitude; and having left his colony a form of pure worſhip, and a ſhort and ſimple body of laws, orders them to chuſe a government for themſelves, and then ſets ſail, with none but reſolute and noble aſſociates.

‘ Here the poet, by way of epiſode, meant to have introduced the paſſion of ſome friend, or the fondneſs of ſome female, who refuſed to ſtay behind, and determined to brave all hardſhips and perils, rather than quit the object of their affections.

‘ Providence is now ſuppoſed to ſend his ſpirit to raiſe the wind, and direct it to the northward. The veſſel at length touches at Liſbon, or Ulyſſipont, where he meets with the ſon of a Trojan, captive of Ulyſſes. This gives occaſion for an epiſode; and, among other things, furniſhes an account of Ulyſſes ſettling there, and building of Liſbon; with a detail of the wicked principles of policy and ſuperſtition he had eſtabliſhed, and of his being at length driven away by the diſcontented people he had enſlaved.

'Brutus is afterwards driven by a ſtorm, raiſed by an evil ſpirit, as far as Norway. He prays to the Supreme God. His guardian angel calms the ſeas, and conducts the fleet ſafe into a port; but the evil ſpirit excites the barbarian people, to attack them at their landing.

'Brutus however repulſes them, lands and encamps on the ſea ſhore. In the night an *aurora borealis* aſtoniſhes his men, ſuch a phenomenon having never been ſeen by them before.

'He endeavours to keep up their ſpirits, by telling them that what they look upon as a prodigy, may be a phenomenon of nature uſual in thoſe countries, though unknown to them and him; but that if it be any thing ſupernatural, they ought to interpret it in their own favour, becauſe Heaven never works miracles, but for the good. About midnight they are attacked again by the Barbarians, and the light of the *aurora*, is of great uſe to them for their defence.

'Brutus kills their chief leader, and Orontes the three next in command. This diſcourages them, and they fly up into the country. He makes priſoners of ſome of the natives, who had been uſed to thoſe ſeas, and enquires of them concerning a great iſland to the ſouth weſt of their country; they tell him they had been in ſuch an iſland upon piratical voyages, and had carried ſome of the natives into captivity. He obtains ſome of theſe captives, whom he finds to be Britons; they deſcribe their country to him, and undertake to pilot him.

'In the next book, Brutus touches at the Orcades, and a picture is given of the manners of the ſavages. The North Britons he brought with him from Norway, relate ſtrange ſtories concerning one of the greateſt of their iſlands ſuppoſed to be inhabited by Dæmons, who forbid all acceſs to it by thunders, earthquakes, &c. Eudemon relates a tradition in Greece, that in one of the northern iſlands of the ocean, ſome of the Titans were confined after their overthrow by Jupiter. Brutus, to confound their ſuperſtition, reſolves to land in that iſland.

'Brutus ſails thither in a ſmall veſſel of ſix oars attended only by Orontes, who inſiſts on ſharing with him in this adventure. When the boat approaches the ſhore, a violent hurricane riſes, which daſhes it againſt the rocks, and beats it to pieces. All the men are drowned but Brutus and Orontes, who ſwim to land. They find a thick foreſt dark and impenetrable, out of which proceeds a dreadful noiſe.

‘ All at once the ſun was darkened, a thick night comes over them; thundering noiſes, and bellowings are heard in the air, and under ground. A terrible eruption of fire breaks out from the top of a mountain, the earth ſhakes beneath their feet, Orontes flies back into the wood, but Brutus remains undaunted, though in great danger of being ſwallowed up, or burnt by the fire. In this extremity he calls upon God; the eruption ceaſes, and his guardian angel appears to Brutus, telling him God had permitted the evil ſpirit to work ſeeming miracles by natural means, in order to try his virtue, and to humble the pride of Orontes, who was too confident in his courage, and too little regardful of providence. That the hill before them was a volcano; that the effects of it, dreadful, though natural, had made the ignorant ſavages believe the iſland to be an habitation of fiends. That the hurricane, which had wrecked his boat, was a uſual ſymptom preceding an eruption. That he might have periſhed in the eruption, if God had not ſent him his good angel to be his preſerver.

‘ He then directs him to ſeek the ſouth-weſt parts of Great Britain, becauſe the northern parts were infeſted by men not yet diſpoſed to receive religion, arts and good government; the ſubduing and civilizing of whom was reſerved by Providence for a ſon, that ſhould be born of him after his conqueſt of England.

‘ Brutus promiſes to obey; the angel vaniſhes. Brutus finds Orontes in a cave of the wood; he is ſo aſhamed of his fear, that he attempts to kill himſelf. Brutus comforts him, aſcribes it to a ſupernatural terror, and tells him what he had heard from the angel. They go down to the coaſt, where they find Hanno, with a ſhip to carry them off.

‘ The enſuing book deſcribes the joy of Brutus, at ſight of the white rocks of Albion. He lands at Torbay, and, in the weſtern part of the iſland, meets with a kind reception.

‘ The climate is deſcribed to be equally free from the effeminacy and ſoftneſs of the ſouthern climes, and the ferocity and ſavageneſs of the northern. The natural genius of the natives being thus in the medium between theſe extremes, was well adapted to receive the improvements in virtue he meditated to introduce. They are repreſented worſhippers of the ſun and fire, but of good and gentle diſpoſitions, having no bloody ſacrifices among them. Here he meets the Druids, at an altar of turf, in an open place, offering fruits and flowers to Heaven.

‘ Then follows a picture of the haven, which is ſucceeded by an account of the northern parts, ſuppoſed to be infeſted by tyrants,

rants, of whom the Britons tell ſtrange ſtories, repreſenting them as giants, whom he undertakes to aſſiſt them in conquering.

'Among theſe iſlands, our poet takes notice of the iſland Mona, groaning under the laſh of ſuperſtition, being governed by prieſts.

'Likewiſe of another diſtracted by *diſmal Anarchy*, the neighbours eating their captives, and carrying away virgins; which affords room for a beautiful epiſode, deſcribing the feelings of a paſſionate lover, who prevailed on Brutus to fly to the reſcue of a favourite fair-one, whom, by his aid, he recovered from the arms of her brutal raviſher.

'Our poet alſo ſpeaks of a third under the dominion of *Tyranny*, which was ſtronger than the reſt, and defended by giants living in caſtles, high rocks, &c. ſome of theſe giants our poet names, as *Corinæus*, *Gogmagog*, &c. Here he propoſed to moralize the old fables concerning *Brutus*, *Gogmagog*, &c.

'Brutus, however, is oppoſed in his attempt by the prieſts, conjurers, and magicians; and the prieſts are ſuppoſed to have had ſecrets, which paſt for ſupernatural, ſuch as the uſe of gunpowder, &c. He meets with many difficulties likewiſe from his own people, which interrupt his deſigns; particularly from one of his kinſmen, who is young, fierce, and ambitious. He is earneſt for conquering all by force, and treating the people who ſubmitted to him as ſlaves.

'But Brutus gives it as his opinion, not to conquer and deſtroy the natives of the new-diſcovered land, but to poliſh and refine them, by introducing true religion, void of ſuperſtition and all falſe notions of the Deity, which only leads to vice and miſery, among people who are uncorrupted in their manners, and only want the introduction of uſeful arts, under the ſanction of a good government, to eſtabliſh and enſure their felicity.

'This turbulent kinſman likewiſe endangers a revolt, by taking away a woman betrothed to a Briton.

'Some of Brutus's followers take part with him, and raiſe a faction, which, by his wiſdom and firmneſs, he ſuppreſſes; and brings the diſcontented back to their duty, who at length unite with him againſt the giants, their common enemy. It muſt not be omitted, that the kinſman is repreſented as repenting of his ſeceſſion, and much aſhamed that Brutus, having left him a victim to female blandiſhments, went to war without him.

'Brutus, in the end, ſucceeded in his enterprize againſt the giants, and enchantment vaniſhed before him: having reduced the fortreſſes of ſuperſtition, anarchy, and tyranny, the whole iſland ſubmits to good government, and with this the poem was intended to cloſe.'

Mr. Pope had alſo prepared his machinery, which was to conſiſt of good and evil ſpirits, to whom he had aſſigned names; and he had drawn up the characters of the perſons of his drama.

He had begun this poem in blank verſe, but tho' the MS. was before Mr. Ruffhead, he has given no ſpecimen.

The plans of ſome other performances leſs conſiderable are extant, among Mr. Pope's papers; for an account of which the Reader is referred to the Life.

The plan of the Epic is certainly an auxiliary evidence that Pope's genius was comprehenſive and creative: he was beſides a good antiquarian, and no deſpicable painter; he compoſed a Treatiſe in Latin on the buildings in Rome, collected from the writings of Grævius, which is ſaid to be in Lord Oxford's library; and he painted a portrait of Betterton, which is in the poſſeſſion of Lord Mansfield.

MONTHLY CATALOGUE,

For MAY, 1769.

MISCELLANEOUS.

Art. 12. *The Hiſtory of the Adventures of Arthur O'Bradley.* 12mo. 2 Vols. 5 s. ſewed. Becket.

THAT kind of romance which tends to excite riſibility, enjoys an advantage which few others can boaſt, unleſs they are extremely intereſting, and written with uncommon elegance; viz. that the memory of them will bear a revival. The ludicrous ſcenes in Joſeph Andrews, Tom Jones, Roderick Random, and other celebrated performances in the ſame comic ſtyle, though they may ſometimes deſcend into low humour, will repeatedly relax the muſcles of any face, not rendered inflexible by a ſourneſs of temper, or an affectation of ſuperior wiſdom.

The many ineffectual attempts at humour that have been made, will, however, ſhew, that it is not ſo eaſy to ſucceed in it as, from the ſeeming *facility* and apparent *negligence* in ſome applauded compoſitions, they may have promiſed themſelves they ſhould be able to do.

As to the Adventures of Arthur O'Bradley, they are written in imitation of the manner of our celebrated comic novelliſt, Henry Fielding; and the reſemblance is frequently hit off with tolerable exactneſs. In reſpect of the hiſtory, we ſhall only obſerve, that the incidental detached adventures, and epiſodes, afford more entertainment than the connected thread of the tale, which only ſerves to ſtring them together. Arthur is a good kind of young man, who, after being well educated, is turned out into the world in a very extraordinary manner,—and meets with as extraordinary good fortune.

Art. 13. *Miſcellaneous Diſſertations on Marriage, Celibacy, Covetouſneſs, Virtue, the Modern Syſtem of Education, &c.* By John Dove. 8vo. 1 s. Millan, 1769.

This pamphlet contains, inſtead of various diſſertations, as the title imports, one rhapſody, full of enthuſiaſtic zeal and abſurd extravagance.

In this Author's opinion, *marriage* was originally inſtituted by God, that Jeſus Chriſt might be born *of a virgin:* 'The ordination of marriage, ſays he, I ſcruple not to affirm, according to the plan of revelation, that is of ſound reaſon and truth, and by the appointment of God, was ſubſtituted the immediate cauſe or mean, and made a link in the chain of redemption and reſtoration of mankind; a *cauſa ſine qua non,* a cauſe without which Jehovah had never been incarnate.—Without the inſtituted fellowſhip of man and woman in marriage, the body or human nature of the Meſſiah, which Jehovah had prepared for his incarnation, could not have exiſted, *for* he was to be the offspring of the woman, nor could a promiſcuous mixture of the ſexes have diſtinguiſhed him as was neceſſary, and as we find him diſtinguiſhed, and pointed out, from the beginning of time.'

This will probably be thought a ſufficient ſpecimen of the *turn* of this Author's mind, and his method of reaſoning.

No mixture is more common than enthuſiaſm and obſcenity; certain of the Cynics having adopted the notion that nothing natural was ſhameful, became advocates for the lawful gratification of natural paſſions in public: Mr. Dove ſeems to have gone rather farther; he would name a ſpade a ſpade, and withdraw the veil from nature, not becauſe what is generally hidden is not ſhameful, but becauſe it is *holy.* 'Where the inſtitution of marriage, ſays he, is adhered to, the *diſtinguiſhing criterions of the ſexes,* are not only unpolluted, but *holy*;—the ſcripture gives ſtriking accounts of theſe matters, which ſqueamiſh conſciences cannot digeſt;—from Adam till long after the incarnation, it was thought no crime to *ſpeak* of our appetites and paſſions as they *really were*; the nature of man has not been new-framed ſince that time; yet we muſt ſpeak of it as if it had: this is becauſe our pride *(decency forſooth)* would conceal every defect, or rather what our folly deems a defect in our make, ſo that a man muſt undergo the imputation of being unfaſhionable, and be ſneered at, and accounted a very ſilly, or a very wicked fellow, that would give a fair account.'

From theſe extracts it is eaſy to gueſs at the improvement which Mr. John Dove wiſhes to make in our language and manners.

There is, however, much truth, as well as much zeal, in the following paſſage:

'The reſtraints on propagation by the marriage-act, together with other political ones clogging the conjugal ſtate, is a millſtone on the neck of this kingdom; and, if it be not taken off, will eventually ruin it. For while all the nations about us are increaſing in the number of their inhabitants, we are decreaſing: yet it is a truth, that the ſtrength of a country is as the number of its people. Other nations give premiums to their young people to marry; others excuſe a man who has a family of ten children, from offices and impoſts; our policy on the contrary is to diſcourage matrimony, and give no quarter to a man with a large family. Sir Robert Walpole was the firſt fool of a ſtateſman, who thought a kingdom might be too populous; we have had many ſuch ſince, who never conſidered that each perſon born, brings as much work with him as he can do; and if our trades had not been claſſed for the eaſe and benefit of ſociety, he muſt have been badly provided, who had only himſelf to take care of. It is now about fifteen years, ſince I waited upon Dr. Brackenridge, then a Fellow of the Royal Society, upon hearing he was publiſhing a pamphlet upon marriage and batchelorſhip; he told me he was not, but that he had made a calculation in the moſt accurate manner he could, and preſented it to that ſociety, by which it appeared, that this kingdom decreaſed in the number of births at the rate of ten thouſand each year. Double that number now is a moderate computation; ſo that if it were not for the ſupply we have from the neighbouring nations, we ſhould ſoon be like the gleanings of a vintage, fall an eaſy prey to our enemies, and be the ſcorn of nations. This being the real ſtate of the caſe, is it not inconceivable that any ſatanical wretch ſhould have ſo much of the devil in him, as to attempt to defeat by a law a divine inſtitution; when celebrated according to the ancient laws of the kingdom; to introduce new ones to overturn and ſap the conſtitution. Let him ſtand ſtigmatized, a diſgrace to the gown, a curſe to his country, a traitor to his king, an hiſſing of the people. Let infamy cleave to his name as long as time endures, for prophaning the ordinance of God, and depopulating his country by a law, never heard of before in any kingdom.'

This indignation againſt the contrivers of the marriage-act is certainly juſt, and if the perpetual ſtruggles of faction did not wholly abſorb the attention of government, ſo abſurd and pernicious a law would no longer be ſuffered to enfeeble and diſgrace our country. The ſubjecting every individual in a whole kingdom to the difficulties and delays of a regulation which could only keep gold together in the heaps into which it had been raked among the rich, was a deſign which could not have been conceived but in a mind where avarice had obliterated every other object, nor adopted but by negligence, ignorance, or ſelf-intereſt. 'It indulges, ſays Dove, the pride of the great, the moroſeneſs, malignity, and avarice of the aged, at the expence of the very being of the moſt uſeful part of the human race: it is not a houſe, it is not a town that is in flames; the glory, the wealth, the power, the very exiſtence of the community is in danger; and not a freeholder, nor a freeman, ſhould preſume to give his vote, but under a ſolemn promiſe of the utmoſt endeavours to repeal a law ſo univerſally ruinous.'

It is certainly the duty and intereſt of government to render marriage not difficult, but eaſy; and if the law, inſtead of preſcribing forms, and impoſing fees, and thus producing expence, trouble, and delay, ſhould compel every pariſh prieſt immediately to marry, *ex officio*, every couple that require marriage without fee or reward, the benefit to the community would infinitely more than counterbalance every evil to the individual, that ſuch an encouragement of marriage could produce.

Art. 14. *An Account of the Diſcoveries made in the South Pacific Ocean, previous to* 1764. Part I. Containing, 1. A Geographical Deſcription of Places. 2. An Examination of the Conduct of the Diſcoverers in the Tracts they purſued. 3. Inveſtigations of what may be farther expected. 8vo. 4s. ſewed. Nourſe*. 1769.

The public has lately been gratified with a new edition of old voyages relating to ſouthern diſcoveries, in three volumes octavo, under the title of *Terra Auſtralis Cognita* †; wherein the argument in favour of proſecuting diſcoveries in the ſouth parts of the Pacific Ocean, were revived, from the collection of voyages by Harris; who, with his late Editor, are very full upon that ſubject. The ſame topic is again reſumed by a writer, who, from the account he gives of himſelf, and by comparing circumſtances together, appears to be Mr. D. the detail of whoſe conteſts with the directors of the Eaſt-India company, was mentioned in the Review for January laſt, p. 94.

‘ The object of the preſent diſquiſition,’ ſays our Author, ‘ being confined to the ocean comprehended between South America and Papua, nothing beyond theſe limits, or to the north of the equator, will be inſerted, unleſs where it is requiſite thereby to regulate a ſituation.

‘ This work contains two parts.

‘ The firſt, now publiſhed, comprehends as full and diſtinct an account of the lands in the South Seas, as the circumſtances mentioned in the original relations, will, from an attentive conſideration, admit.

‘ The ſecond, is an hiſtorical collection of the ſeveral voyages acroſs the South Pacific Ocean, in a chronological ſeries.’

The firſt part is what is now publiſhed, ſub-divided into three parts, or ſections, as ſpecified in the title-page: the firſt, promiſing a geographical deſcription of places, it is evident can only be collected from the detached, and not very clear, accounts found in ſuch voyagers through the South Seas, as have occaſionally ſeen land to the ſouthward. This part cannot therefore be ſuppoſed to produce any connected deſcription, which muſt become vague in proportion as aſſiſted by conjecture.

The ſecond diviſion of this part, profeſſing to examine the conduct of the diſcoverers, has ſtill leſs appearance of being conducted upon clear principles; ſince, under the imperfections chargeable on old voyage-writers, we cannot always depend upon a ſufficiency of *data* to reaſon from: and when an early voyager is tried by a judge informed by the experience of a century or two after, the fairneſs of the verdict may admit of a doubt.

The third part, inveſtigating what may be farther expected in the South Seas, depends altogether on conjectures often made, chiefly upon the ſuppoſed neceſſity of a ſouthern continent to counterpoiſe the northern hemiſphere.

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* There is no bookſeller's name in the title-page.

† See Review, vol. xxxvi. p. 284. and vol. xxxix. p. 66.

The voyages promiſed by our Author in a future publication, ſeem to be unneceſſary, as having already appeared in various forms, and particularly in the before-mentioned collection, expreſsly on the ſame plan: with an exception however to any voyages of his own, from our ſettlements in the Eaſt Indies; of which he gives ſome intimation, perhaps for private reaſons.

Art. 15. *Yorick's Sentimental Journey, continued. To which is prefixed, ſome Account of the Life and Writings of Mr. Sterne.* 12mo. 2 Vols. 5 s. Bladon.

'Theſe volumes are not preſented to the public, as the offspring of Mr. Sterne's pen;' ſo ſays the Author, in his preface: but the aſſurance was unneceſſary.—This work is like the Sentimental Journey of Yorick, in nothing but the ſhortneſs of the chapters, the abrupt tranſitions, and the whimſical digreſſions. There is nothing to touch the heart, or delight the imagination. In ſhort, the copy reſembles the original, as much as the ſhadow of a fine woman reſembles the beautiful ſubſtance. There is the form, but where are the eyes, the complexion, the ſmiles, the graces?—*O imitatores ſervum pecus!*

Art. 16. *Outlines of the Natural Hiſtory of Great Britain and Ireland. Containing a ſyſtematic Arrangement and conciſe Deſcription of all the Animals, Vegetables, and Foſſiles which have hitherto been diſcovered in theſe Kingdoms.* By John Berkenhout, M. D. In three Volumes. Vol. I. Comprehending the *Animal* Kingdom. Small 8vo. 4 s. boards. Elmſly.

To form a regular and ſcientific ſyſtem of nature, was a taſk reſerved for the great genius, and indefatigable induſtry, of the juſtly celebrated Linnæus: in which arduous attempt he hath certainly ſucceeded, far beyond any preceding writer. But as the various works of the Creator are all *united* in ſuch a perfect manner, as not to admit of an abſolute *diviſion*; therefore little more can be expected in any arbitrary ſyſtem, than 'ſuch an artificial arrangement and diviſion of bodies into *kingdoms*, *claſſes*, *orders*, *genera*, and *ſpecies*, as may enable us to diſtinguiſh, with preciſion, one body from another.'—In regard to the matter of *arrangement*, therefore our preſent Author owns himſelf an implicit follower, tho not a mere tranſlator, of Linnæus; having, as he ſays, frequently added to, and ſometimes varied from, *his* deſcriptions.—for this very ſufficient reaſon, that—'the natural hiſtory of a *particular country* admits of more preciſion and explanation, than a general ſyſtem' can poſſibly do.

The *animal kingdom* (to which the preſent volume is confined) is divided into theſe ſix *claſſes*, viz.

Claſs I. MAMMALIA. Suckle their young.
II. BIRDS. Body covered with feathers.
III. AMPHIBIA. Lungs arbitrary.
IV. FISHES. Breathe by gills, not arbitrarily.
V. INSECTS*. Two *antennæ*, or feelers.
VI. VERMES. No head.

Each of the above *claſſes* is again divided into various *orders*; each *order* into different *genera*; and laſtly, each *genus* is ſubdivided into its reſpective *ſpecies*.—At the end, we meet with the DERIVATIONS of ſuch words, made uſe of in the body of the book, as ſeemed moſt to require an explanation: but we cannot imagine why the *firſt order* of *inſects*, called *Coleoptera*, ſhould have been *omitted*, any more than the *ſecond* (*Hemiptera*) which *is* explained; ſince *both* are equally unintelligible to a reader not acquainted with the Greek, from whence both are derived.—Upon the whole, however, the work promiſes to be of conſiderable uſe, as a pocket-companion, to the young naturaliſt, in his pleaſing reſearches into the ſtupendous wonders of the creation.

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* This ſingle *claſs* takes up, *nearly*, one half of the volume.

Art. 17. *A Letter to a noble Lord: or a faithful Repreſentation of the Douglas Cauſe. Containing many curious and eſſential Anecdotes: among which are the Riſe of the Family of Douglas; and a true Character of the late Duke of that Name.* 8vo. 1 s. Henderſon.

To readers of *taſte*, and to ſuch only, we recommend this letter, as a very *entertaining* performance. The writer is Mr. Andrew Henderſon, the Plutarch of North Britain.

Art. 18. *A Six Weeks Tour through the Southern Counties of England and Wales.* By the Author of *The Farmer's Letters*. The Second Edition, corrected and enlarged. 8vo. 6 s. Nicoll, &c.

The firſt edition of this uſeful undertaking was conſidered in the Review, vol. xxxviii. p. 221. The ſale of it has called for a ſecond edition, which is now given with promiſed improvements, the principal of which are, *obſervations on particular objects of huſbandry*, communicated to the Author ſince his firſt edition, by gentlemen whom he viſited on his tour. With regard to the *appendix* indeed, the apology with which it is introduced is not the moſt happily expreſſed:—' Altho' London, ſays the Author, furniſhes no *agricultural obſervations*, yet ſome of the buildings, paintings, &c. which have not been *frittered in deſcriptions*, are worthy of remark.' Here the Author needleſsly expoſes himſelf to retorts from the numerous body of *fritterers*, which he might elude if he would keep out of picture galleries, and direct his obſervations altogether to the open fields.

The ſurvey of London here given, is confined to Northumberland houſe, Lord Spencer's in St. James's Place, the pictures in Devonſhire houſe, and thoſe of two private collections.

Art. 19. *A Guide to the perfect Knowlege of Horſes: wherein every thing neceſſary for the Choice, Management, and Preſervation of that noble and uſeful Animal is clearly laid down.* Being the Reſult of the long Experience of that able Maſter, M. de Saunier, Riding-maſter and Director of the Academy at Leyden, and publiſhed under the Inſpection of the learned Boerhaave. With Copper-plates, ſhewing the Seat of the ſeveral Diſeaſes incident to Horſes. 8vo. 5 s. Nicoll.

Saunier's treatiſe on horſes has been long known to the world. This is a very bad tranſlation of it; but it may be uſeful to farriers, who will not be over-nice about the language, provided the *recipes* are accurate. The Author was a famous rider-maſter, in the French king's ſervice, and in that of his generals, toward the end of the laſt, and the beginning of the preſent century.

Art. 20. *A deſcriptive Catalogue of a Collection of Pictures ſelected from the Roman, Florentine, Lombard, Venetian, Neapolitan, Flemiſh, French, and Spaniſh Schools. To which are added, Remarks on the principal Painters and their Works.* With a Catalogue of Thirty-two Drawings, from capital Paintings of great Maſters. Collected and drawn during a Journey of ſeveral Years in Italy, by Robert Strange, Member of the Royal Academy of Painting at Paris; of the Academies of Rome, Florence, Bologna; Profeſſor of the Royal Academy of Parma, and a Director of the Royal Society of Artiſts of Great Britain. 8vo. 2s. 6d. Dilly, &c. 1769.

A very ingenious account of a very valuable collection; and this *deſcription*, independently of its connection with the pictures now exhibited in St. Martin's Lane, will ever be eſteemed, *as a pleaſing and inſtructive book*, by the connoiſſeurs in this branch of the polite arts.

Art. 21. *The Diſſection*; or, an Examination of Mr. Ingram's *Blow*, relative to the Death of the late Mr. Clarke. In which are contained ſome pertinent Caſes from Morgagni and Mr. Pott; with ſome Remarks on Mr. Bromfield's Vindication of himſelf. 8vo. 1 s. Bladon.

A few pertinent remarks, with a great deal of bad writing, ſome ſeverity, and much ill-nature,—are the characteriſtics of this party-production.

Art. 22. *A Letter to Mr. Dale Ingram.* In which the Arguments he has advanced in his *Enquiry into the Cauſe of Mr. Clarke's Death*, are confuted. 8vo. 1 s. Murray.

The anonymous Writer of this Letter profeſſes to examine Mr. Ingram's performance, 'not as a critic, but as a gentleman and a ſurgeon.' —As a ſurgeon, he contraverts many things advanced by Mr. J. in regard to the ſymptoms of Mr. Clarke's caſe, and the circumſtances attending his death; and he concludes, in oppoſition to Mr. J. (who maintains that Mr. C. died of a ſurfeit, producing a violent inflammatory fever) that the blow which he received at Brentford, was the cauſe of Mr. C.'s death —The Author treats the ſubject in a cool and candid manner; agreeably to his profeſſion of writing in the character of a gentleman.

Art. 23. *The Bath Conteſt*: being a Collection of all the Papers, Advertiſements, &c. publiſhed before and ſince the Death of Mr. Derrick, by the Candidates for the Office of Maſter of the Ceremonies, and their Friends. 8vo. 1 s. Newbery, &c.

Now the hurly-burly's done
And the battle's loſt and won.

What can *Reviewers* have more to ſay on the ſubject?

Art. 24. *A Four Days Tour*: or, Curſed Remarks and Pitiful Obſervations made on a Journey through part of the Land of Dumplings. By Peregrine Poſt. 8vo. 1 s. 6 d. Bladon, &c.

We have here only the firſt of the promiſed four days adventures; and we hope the Author, who ranks with the ſervile herd of the imitators of the inimitable Mr. Sterne, will trouble us with no more of them: his heavy Norfolk dumplings will never go down, after Triſtram's delicate Yorkſhire cakes.

POLITICAL and COMMERCIAL.

Art. 25. *A Letter to the Right Honourable the Earl of Hillſborough, on the preſent Situation of Affairs in America. In which the Arguments in Favour of the Colonies, are placed in a new Point of View, and their Rights and Privileges are inconteſtibly demonſtrated on conſtitutional Principles, ſupported by unanſwerable Arguments, drawn from their ancient original Charters, and the Circumſtances attending their firſt Settlement. Together with a ſerious and impartial Conſideration of the Conſequences which muſt neceſſarily reſult from the Exerciſe of coercive Meaſures, to compel them to a Submiſſion to the late Acts of Parliament. Alſo an Appendix, in Anſwer to a Pamphlet, intitled,* The Conſtitutional Right of Great Britain to tax the Colonies. 8vo. 2 s. Kearſly.

Another very ſpirited advocate for the liberties of America. The Author obſerves, that 'the civil conſtitution of this kingdom by no means determines the connection which ought to be eſtabliſhed between the parent country and her colonies, nor the duties reciprocally incumbent on each other, colonization from England being unknown before the diſcovery of America, and wholly unprovided for by its original laws; nor can any precedent or information, pertinent to the preſent ſubject, be deduced from antient hiſtory, ſince the ſettlement of all our American colonies (Nova Scotia and Georgia excepted) was undertaken from motives, and attended with circumſtances, perfectly ſingular and diſſimilar to the views which influenced colonization in the more early ages of the world. The preſent diſpute therefore can only be determined, by conſidering what were generally underſtood to be the rights and privileges of the colonies at, and ſoon after, their ſettlement, as they appear from their moſt antient charters, and the ſeveral acts and declarations proceeding from the crown at that æra, together with the conduct of parliament on this ſubject, and obſerving how far they are conſonant to, or ſupported by, the laws of nature, and the principles of the Britiſh conſtitution.

'Before I conſider the charters of the colonies, it will be convenient previouſly to declare, that it is an axiom, which no one, who is acquainted with the hiſtory and policy of this kingdom, will ſeriouſly contravert, that the king of this realm has, by his prerogative, a conſtitutional right to alienate all acquiſitions of territory, not previouſly annexed to this kingdom, and emancipate any part of his ſubjects from their allegiance to himſelf, and (as a neceſſary conſequence) from the authority of parliament. This prerogative has been ſo conſtantly exerciſed by the crown, at almoſt every treaty of peace, and on a variety of other occaſions, from the ceſſion of Calais, to the ſales of Dunkirk, Tangier, &c. and from thence to the preſent time, and with the invariable concurrence of parliament, that any particular examples or arguments, in ſupport of this poſition, muſt be unneceſſary. In the exerciſe of this undiſputed prerogative, the ſovereigns of this realm have granted to the colonies the charters and privileges which are the objects of their preſent contention, and by which they were rendered diſtinct ſtate, united in one common ſovereign.'

This our Author endeavours to eſtabliſh by the charter and hiſtory of the colony of Virginia; adding,—'The reign of Charles the ſecond, was an æra by no means favourable to the liberty of his ſubjects; yet that monarch, when a permanent revenue for the ſupport of civil government in Virginia was deemed neceſſary, did not attempt to procure it by the authority of parliament, but applied to the general aſſembly, and an act paſſed under the great ſeal, in which it was enacted "by the king's moſt excellent majeſty, by and with the conſent of the general aſſembly of the colony of Virginia, &c." By this act a duty of two ſhillings per hogſhead upon all tobacco, one ſhilling and three pence per ton upon all ſhipping, &c. was granted to his majeſty for ever, as a revenue for the ſupport of civil government; which is ſtill paid by virtue of this act. Here, my lord, we have an early example of the general aſſemblies of the colonies granting a revenue agreeable to a requiſition from the crown, and this is the only ſource from which all ſupplies from them ſhould proceed.—By this act, your lordſhip may likewiſe learn to know, that the ſupreme aſſemblies of the colonies were not originally in that ſubordinate ſtate to which your favourite meaſures would reduce them, and that the ſovereign himſelf thought it no diſhonour to be named as a part of their legiſlative authority.—At this time Spain ingroſſing the trade of her American colonies, the people of England, after her example, without conſidering the difference between their own conſtitution and that of Spain, nor the differences between the privileges which each had granted their colonies, claimed an excluſive trade with their American plantations, and the act of the 25th, Charles II. and ſeveral ſubſequent ones paſſed for abridging their trade with foreign countries, and impoſing duties upon ſeveral branches of commerce between the colonies which were thought detrimental to the parent country, and which theſe duties were deſigned to diſcourage, like fines for the prevention of crimes, as the preambles to the acts themſelves demonſtrate, and not to raiſe a revenue to the crown by parliamentary authority. Yet even theſe were conſidered as grievances, and agents were ſent to England from the colony of Virginia, to remonſtrate againſt "taxes and impoſitions being laid on the colony, by any authority but that of the general aſſembly."

'This produced a declaration from king Charles the ſecond, under the privy ſeal, and dated the 19th of April 1766, aſſerting that, "taxes ought not to be laid upon the inhabitants, and proprietors of the colony, but by the common conſent of the general aſſembly; except ſuch impoſitions as the parliament ſhould lay on the commodities imported into England from the colony." And he then ordered a charter to be iſſued under the great ſeal, for ſecuring this right to the colony.'

Agreeable to this principle, admitted by government, the author argues with great ſeeming juſtneſs,—'The authority of parliament in its proper extent is juſtly ſupreme, and the ſame ought to be ſaid of the general aſſemblies of the colonies: in each the king has his prerogative and the ſubjects their rights, and in both the people as their ſupreme privilege, have the excluſive right of granting their own property, becauſe the preſervation of property is the end of government: this is the palladium of our common liberty, which has been confirmed to Britons and Americans by royal charters equally valid. But if any doubt ſtill remains, concerning the king's right in granting the colonies emancipation from parliamentary authority, it may be removed by this ſingle queſtion, has the ſovereign a right to permit any of his ſubjects to depart from the kingdom? If he has, he certainly can grant this emancipation, becauſe the perſon departing from the kingdom is *ipſo facto* abſolved from parliamentary juriſdiction.'

One plauſible argument in favour of parliamentary taxation, being drawn from the national expence in the war on account of America; the Author enters into that queſtion as follows:

'All the ſubjects of a prince, however diſ-united into various ſtates, are equally expoſed to hoſtilities from an enemy, whenever war is declared againſt their common ſovereign; from which it becomes a duty reciprocally incumbent on all, to afford each other mutual aid and protection; without charging any thing to the particular ſtate againſt which the operations of the enemy are principally directed. Upon theſe equitable principles, the colonies have ever regulated their conduct;—all the wars in which they have been engaged by this kingdom, had their origin from views intirely Britiſh; yet in every one of theſe, our then infant colonies, contributed their utmoſt aſſiſtance.'—'They exerted themſelves ſo unequally in the common ſervice, that the Britiſh parliament thought it a duty to grant them conſiderable ſums to compenſate the diſproportion of their ſervice; and your lordſhip will pleaſe to obſerve, that this conduct of parliament, affords the moſt convincing teſtimony that the nation, at the concluſion of the laſt war, thought the colonies no ways indebted to us on the ſcore of protection.'

The leaſt that can be ſaid is, that there is great appearance of reaſon in theſe allegations; the Author goes on to repreſent the preſent coercive meaſures as proceeding from weak and bad motives, and as being of the moſt fatal tendency. For the prophetical part of the pamphlet, which he urges in ſtrong confidence, we ſhall refer to his own words, as he ſeems to underſtand his ſubject.

It may, perhaps, be thought trivial to remind this Writer of his negligence with reſpect to the correction of the preſs; we cannot, however, help remarking, that a ſeries of glaring typographical errors are very diſguſting interruptions to the pleaſure which an eſſentially good performance might otherwiſe afford.

Art. 26. *Obſervations on the* Review of the Controverſy between Great Britain and her Colonies*. 8vo. 1 s. Becket.

The Author of The American Controverſy Reviewed, though he profeſſed to ſtate and conſider the ſeveral pleas of the colonies, thought proper to overlook one of the neateſt productions wrote in their favour, *The Caſe of Great Britain and America* †, in which the contraſt of the reſpective arguments of both parties had already appeared. With this omiſſion the preſent Writer taxes the Reviewer; and, excepting ſome few quotations from the Caſe, reſpecting particular points, he refers to it in general as a performance in which the Reviewer might have ſeen his moſt material arguments in favour of parliamentary taxation of the colonies, ſatisfactorily anticipated; and our Obſerver aſſigns this reaſon for the brevity of his preſent animadverſions.

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* See Review for February laſt, p. 103.

† Rev. Jan. laſt, p. 94.

The firſt taſk of the Obſerver is to deprive the aforeſaid Reviewer of the triumph he claims from producing inconſiſtences in the American pleas for exemption; which he performs very ſummarily.

'He has ſhewn, indeed, that *ſome* of the American advocates have not avoided confuſion in their method of ſtating their arguments, ſometimes appealing to the rights of nature, ſometimes to the Britiſh conſtitution; he has ſhewn that *ſome* of his opponents have been inconſiſtent with themſelves; and he has oppoſed the arguments of ſome, to the opinions of others,—this he has done, and this it was very eaſy to do.—The variety of paſſions, prejudices, intereſts and underſtandings, with which men have entered into this conteſt, would account for ſtill greater inconſiſtencies, than thoſe which he has obſerved; but if the ground has been weakly defended by *ſome*, does it follow that it is in itſelf untenable? The reader will find that much more than one half of the Review is a compilation of the too-little digeſted opinions of his opponents, and to this part of it I ſhall not reply, nor ſhall I follow the order he has obſerved in conſidering the reſt.'

Concerning the charter grants to Americans, of the privileges of Britiſh ſubjects, our Author appears to reaſon very juſtly:

'The reviewer, in order to terminate the diſpute at once, aſks this queſtion, which he calls a plain one—"Are the people of the colonies Britiſh ſubjects, or are they aliens or foreigners?" It appears to me a very ſophiſtical queſtion, and for this reaſon—becauſe the terms he makes uſe of are not ſufficiently defined. Had he defined his meaning of the words *Britiſh ſubjects*, I ſhould have anſwered his queſtion without any preface—but, if he means one thing by theſe words, and I mean another, I may be entrapped, becauſe the idea conveyed in my anſwer may be miſapprehended. As well as I can recollect from what precedes this queſtion, the reviewer means, by the words "*Britiſh ſubjects*," perſons *ſubject to every law made by the Britiſh legiſlature*. If this be his meaning, I anſwer freely, that I think the coloniſts *are not* Britiſh ſubjects, according to his ſenſe of thoſe words. But, according to my apprehenſion, the words *Britiſh ſubjects* may alſo convey another idea, and be the ſign of a thought different from his thought; the coloniſts are ſubject to the crown of England as their executive, and are ſubject to the parliament *in ſome inſtances* as their legiſlature. From theſe circumſtances they ſhould, in my opinion, be called Britiſh ſubjects, though they be not, in all reſpects, in the ſame predicament as their fellow ſubjects within the realm.—In order that men ſhould be fellow ſubjects, it is not neceſſary that they ſhould have preciſely the ſame identical immunities.—Such is my explication of the words *Britiſh ſubjects*; if they convey this idea to the reviewer, I anſwer him, that I think they *are* Britiſh ſubjects.—As I have made uſe of the words, "within the *realm*," and as the reviewer affects not to underſtand that term, it is neceſſary that I ſhould declare what I mean by it. By *the realm* I mean the iſland of Great-Britain; the colonies I underſtand to be *de-*

pendencies of the realm. Whatever be the meaning of the reviewer's queſtion, I have given a poſitive anſwer to it, becauſe he ſeemed to think it anſwerable and deciſive.—But, in my opinion, it would be very indeciſive, had I left him to anſwer it in what manner he pleaſed, and had ſubſcribed to *his* anſwer whatever it might be—for the privileges of the coloniſts do not depend upon their being Britiſh ſubjects. I have ſhewn, I think, incontrovertibly, that the charters conferred upon the coloniſts privileges *ſimilar* to the Britiſh, and that ſuch is the only poſſible meaning of the words *Britiſh privileges.* Now, if theſe privileges were granted by the proper authority, (as I truſt is ſufficiently demonſtrated) the coloniſts would be intitled to them, though the parliament ſhould paſs a law declaring them to be aliens.'

That is, as he elſewhere expreſſes it, the charters 'confer upon the Americans, the ſame kind of privileges *in America*, that Engliſhmen enjoy in England; of which he adds, the eſtabliſhment of provincial aſſemblies is ſufficient proof.

To follow the Obſerver through his whole examination being unneceſſary, it is ſufficient, by particular citations, to give ſome general idea of his ſentiments on queſtions which doubtleſs the reviewer concluded too formidable for an American advocate to reſolve.

'The author proceeds to queſtion the Americans, how far they will carry thoſe deſigns which he calls *parricidial!* To pretend to ſome property independent of a parent, does not come within the ordinary definitions of parracide, yet ſuch is the *conciliatory* expreſſion of this author. Is this the moderate language of a friend who would reconcile them to our government, or is it the fury of diſappointed ambition? The means by which he would enſure their allegiance, the arguments by which he would convince, and the kindneſs by which he would conciliate, are worthy of each other.—But the queſtion which he proceeds to is a very important one.—On what terms are the Americans willing to live with Great Britain? Will they allow the juriſdiction of her legiſlature in any inſtance; and in what inſtances? Would to God that it never had been made neceſſary to anſwer ſuch a queſtion, and that England had ſo exercised her authority, that ſhe need not have defined it.—There was a time when the coloniſts, a quiet and a mercantile people, little thought of agitating ſuch a queſtion. Happy under the government of Great-Britain, united both with the ſtate and the individuals, they never thought of ſcrutinizing a power, of which they had felt nothing except the utility.—But when the ſtamp-act had informed them that all ſecurity, all property was at an end, a very different ſpirit was awakened. Every man took up an opinion of his own, as to the rights of his countrymen, and a variety of paſſions and underſtandings gave different complexions to the American cauſe.—Acknowledging in the Britiſh parliament a power in ſome caſes, they differed as to its extent, and were unanimous in one opinion only—that they were not entirely ſlaves.—That *ſome* privileges remained to them was [illegible] the doubt was about what they had reſigned; what powers belonged [illegible] their mother country, from the very nature of a colony, what from [illegible] meaning and intention of their charters. They entered into this [illegible]ſion, certainly not very impartial or diſpaſſionate examiners. A [illegible] over their commerce was confeſſed by all, a right to toll on [illegible] the ſeas was allowed by ſome, and all taxes for the purpoſe [illegible] were rejected by others. It is not therefore very eaſy to declare, in the name of all the Americans, in what inſtance they will all allow the juriſdiction of parliament. It is eaſy to ſee how every thing is loſt, but it is not eaſy to ſee how every thing may be recovered.—I am not ſuch a quack in politicks as to promiſe an inſtant cure for an inverate evil.—To repeal every act of taxation, muſt certainly be the firſt article of our reunion; but to ſay that they ſhall be immediately forgotten, does not lie within the power of parliament.—The effects of a pernicious adminiſtration will ſtill be felt, like that infirmity which hangs upon us after a diſtemper is removed.—The moſt healing conceſſions of parliament muſt be followed by an attention in the miniſter, and by a dexterity of management heretofore unneceſſary.—To point out a remedy, by which our diviſions may be healed perfectly and ſuddenly, may not be poſſible; but to adopt meaſures by which our trade may be in a good meaſure reſtored, and the reſentment of an injured people may be gradually abated, is ſtill within our power.'

With regard to the Pennſylvania charter he obſerves,—'It muſt be confeſſed, that in the charter of Pennſylvania, there is a power *implied* in the Britiſh parliament to tax that colony; and the freedom of that people is as much deſtroyed as the freedom of a people can be deſtroyed by *implication*: but however this circumſtance may affect Pennſylvania, it does not in the leaſt affect the reſt of the colonies.—But without conſidering how far parliament may with *prudence* take hold of this unhappy circumſtance, let us conſider how far ſhe may do ſo with *juſtice*.—In the ſame charter where this power of parliament is *implied*, *Britiſh privileges* are *granted* expreſsly. Here there is a contradiction; which then ſhall we give up, the *poſitive grant*, or the *implication*? Certainly the implication.—Beſides, there is in favour of their liberty another argument, continual practice ever ſince their eſtabliſhment. And as the law preſumes in favour of every man's innocence, where his guilt is in any degree doubtful; ſo where the liberty of a people is diſputable, juſtice will decide that they ſhall be free.'

Unleſs an appeal had been made to REASON, there can be no uſe in any pleas *to juſtify* the claim of taxation over America; and unleſs the deciſion of that divine arbitreſs is ſubſcribed to by both parties, to argue is a cruel mockery.

The importance of the ſubject will, it is hoped, juſtify the peculiar notice we take of thoſe publications which relate to the colonies; and which, in the preſent ſtate of our diſpute with them, cannot be thought unworthy the ſerious attention of all who wiſh well to the intereſts of the Britiſh empire *.

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* Since the foregoing articles relating to the affairs of America were drawn up *a change of ſentiment* is ſaid to have taken place *here*.—May the Great Diſpoſer of all events direct us to purſue the wiſeſt and moſt ſalutary meaſures!

Art. 27. *The Preſent State of Liberty in Great Britain and her Colonies.* By an Engliſhman. 8vo. 6d. Johnſon and Payne.

A political catechiſm adapted to the preſent ſeaſon, being the current detail of *grievances* and *apprehenſions*, haſhed into a dialogue.

Art. 28. *A Letter from Ephraim.* Folio. 6 d. Evans.

Ephraim, one of the people called Quakers, writeth to Friend George, exhorting him, in the ſpirit of meekneſs and forgiveneſs, to look down, with pity and compaſſion, upon his offending ſubject, John Wilkes, now ſuffering in the priſon-houſe, for his offence againſt the king. 'If,' quoth Ephraim, 'he had not greatly offended, there would be no need of thy clemency;—and the greater his crime, the greater will be thy merit in pardoning him.'—Ephraim alſo toucheth on ſome other points, particularly on the abomination of political oaths, and on the ſhameful cuſtom of taking money from thoſe of the king's loving ſubjects, who reſort on the Sabbath-day to behold the face of their ſovereign in the houſe of prayer. He, moreover, humbly reprehendeth his royal friend, for that he hath not yet built a temple more befitting the Deity, than that which he uſually frequenteth. 'Thy people,' ſaith he, 'build them magnificent dancing-rooms, gaming-rooms, and ſpacious amphitheatres; to thee they ſeem diſpoſed to relinquiſh the more pious work of erecting an houſe to the honour of God:—I pray thee diſappoint them not.' This laſt counſel, however, may ſeem a little extraordinary, from one of *the friends*; a people as remarkable for their diſregard of gilded palaces, and magnificent temples, as for their contempt of gorgeous robes and Babyloniſh garments.

LAW.

Art. 29. *Pettiſogging Diſplayed; with a Remedy againſt it. Whereby Juſtice may be diſtributed in a more equitable, impartial, ſpeedy, and leſs expenſive Manner than at preſent, and above Twenty Millions yearly ſaved to the Public.* In a Letter from an Engliſh Gentleman at Pioſſie to his Correſpondent in England. 8vo. 1 s. Bladon.

It ſcarce ever happens but that a wordy title-tage is the prelude to a frothy and frivolous performance. Such is this now under conſideration. The abuſes the Writer enumerates are many of them real, but not well expoſed; ſome are imaginary only. And the remedies propoſed to redreſs thoſe which are real, are ridiculous and Utopian to the higheſt degree. Perhaps the beſt way to prevent the grievances of pettifogging, which are not only injurious to the ſubject, but diſgraceful to the nation, is for thoſe whoſe duty it is, to enforce the law reſpecting the qualifications of thoſe perſons who are admitted to practice, with greater ſtrictneſs and caution.

DRAMATIC.

Art. 30. *The Farmer's Journey to London: a Farce, in Three Acts.* 8vo. 1 s. Baldwin.

Vanbrugh's admirable *Journey to London*[*], wretchedly imitated: Sir Francis Wronghead reduced to Farmer Witwoud, Squire Richard to Hodge the Ploughman, Miſs Jenny to Kate, &c. &c. And, from the turn of the language and ſentiment, John Moody himſelf may be the author.

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[*] As interwoven by Cibber into that excellent comedy, *The Provoked Huſband*: See Companion to the Playhouſe.

MEDICAL.

Art. 31. *The Lamentable State of Phyſic in England.* 8vo. 6d. Fell.

A ſatyrical attack upon the faculty; in which the Reader will meet with more wit than argument.

Art. 32. *A New Compendious Diſpenſatory: or, a Select Body of the moſt uſeful, accurate, and elegant Medicines, both officinal and extemporaneous, for the ſeveral Diſorders incident to the Human Body. Wherein is contained, in a ſummary Way, all that is eſſentially neceſſary, either with reſpect to Phyſic or Surgery, to anſwer every medicinal Intention of Cure. To which are ſubjoined, The Uſe, Virtues, and Doſe of each particular Form or Preſcription. And to render this Compendium ſtill more uſeful, is added, beſides an Index of the Medicines, a copious Table of Diſeaſes, with Remedies for their reſpective Cures. A Work of general Utility, deſigned and properly calculated as well for the Benefit of private Families, as of young Phyſicians, Surgeons, and Apothecaries.* By John Ball, M. D. Author of the Modern Practice of Phyſic. 8vo. 3s. 6d. Cadell. 1769.

The beſt work of this kind which has yet appeared, is the *New Diſpenſatory* by Dr. Lewis:—a ſecond edition of which was printed in the year 1765.—The preſent compilation, though in many reſpects well executed, is certainly much inferior to the above-mentioned diſpenſatory.

Art. 33. *A Compendium of Phyſic and Surgery. For the Uſe of young Practitioners.* 8vo. 3s. 6d. ſewed. Nourſe. 1769.

What a number of Compendiums, Synopſes, Complete Practices of Phyſic, &c. &c. &c. is the world already ſtocked with!—When will there be an end of thus collecting, compiling, and repeating over and over again the ſame things?—The general apology is, *that the work is intended to aſſiſt the young practitioner.*

The preſent Compendium has this to recommend it, that it contains many of the later improvements in the practice of medicine.—Our Compiler however appears to be but an indifferent chemiſt. He thus directs Dr. Chittick's ſolvent for the ſtone to be prepared:

The ſolvent, or Chittick's drops.

'Take eight ounces of pottaſh, and four ounces of ſalt of tartar freſh calcined; mix, and put them into a glazed earthen veſſel; then pour upon them, a quart of boiling, ſoft, ſpring water; let the infuſion remain twenty-four hours, ſtirring it now and then, and afterwards filter it for uſe; the doſe from thirty to ſixty drops, taken in half a pint of veal broth, milk and water, or linſeed tea, twice a day faſting, and abſtaining from all acids; in ſtone, gravel, or bilious obſtructions.'

The above is nothing more than a ſolution of the vegetable alkali in water: whereas Dr. Chittick's medicine, from the beſt accounts which have been publiſhed, appears to be a *cauſtic alkali*, prepared from the vegetable alkali and quick-lime.

Art. 34. *The Nature of Inoculation explained, and its Merits ſtated; in an Eſſay, intended to ſupply what appeared ſtill wanting to clear up that Subject. And wherein the Nature of the Difference, between Inoculation and the Natural Small-pox, is fully ſhewn; all extremes in Opinion or Practice are avoided; and the true Uſe and beſt Manner of Preparation, from a Knowledge and Experience therein, of an earlier Date than what any, who have written on the Subject, pretend to, are declared; with a View to the general good. To which is added, an Appendix, containing ſome Thoughts on the firſt Appearance of the Small-pox in the World, and an Addreſs to Inoculators and others.* 8vo. 1s. Law.

An honeſt and well-meant remonſtrance, not only againſt the new method of inoculation, but againſt inoculation in general.

Our Author ſuppoſes, that the variolous infection, when received into the blood, unites itſelf with the putrid, viſcid, and ſcorbutic parts of our fluids:—that in the natural ſmall-pox, theſe noxious particles are effectually expelled, and the body thus even purified and rendered more healthy:—but that in the artificial, the expulſion is only partial; that the hereditary and acquired ſcurvy is thus encreaſed; and that hence a foundation is laid for a number of obſtinate complaints.—Our Author's fears with reſpect to this ſaid ſcurvy are very alarming, indeed!—'Let it be remembered, ſays he, that tranſmitted and acquired ſcurvy, when joined to hereditary and acquired weakneſs, is to the body, what original ſin is to the ſoul, and will not fail ſooner or later to deſtroy it.'

In oppoſition to theſe apprehenſions and theoretic reaſonings concerning the bad effects of inoculation and the ſubſequent diſeaſes; hear the ſhort but powerful eulogium of a celebrated oculiſt!—'Before that d——d practice of inoculation was introduced,' exclaims the enraged Chevalier, 'I had *ten* patients with diſeaſed eyes from the ſmall-pox, for *one* that I have now.'

RELIGIOUS.

Art. 35. *Family Prayers, and Moral Eſſays, in Proſe and Verſe.* By a Merchant. 8vo. 4s. Buckland, &c. 1769.

We cannot, perhaps, give a better account of this performance than hath been done in the advertiſement prefixed to it, by the Editor.

'The prayers and eſſays, ſays he, here preſented to the public, are, indeed, what they are ſaid to be in the title page, the production of a merchant. Being written, therefore, by a gentleman who has been engaged in active life, and who cannot have had much leiſure for enquiries and purſuits of a learned nature, he doth not aim at literary reputation. His only deſign is to put into the hands of his friends and others, ſome things which he hopes may be ſerviceable to the cauſe of religion and virtue. That the following collection is calculated to be uſeful in this view, is the ſincere opinion of the Editor. The prayers are plain, rational, and devout; and are, at the ſame time, of ſo moderate a length, that they may be adopted by families without any inconvenience. The ſentiments of the eſſays in proſe will be found, in general, judicious, ſolid, and ſuch as are likely to make ſerious impreſſions on well-diſpoſed minds. As to the Eſſays in Verſe, as the Author hath modeſtly and properly ſtyled them; it will eaſily be ſeen, that he is not ambitious of obtaining the character of a poet. They were to him the pleaſing exerciſes and expreſſions of the pious feelings of his own heart, and may not be unacceptable to perſons of the ſame turn of temper with himſelf. The language of them is eaſy, and the verſification not wholly defective in point of harmony. In ſhort, neither honour nor profit are here aimed at, but the edification of humble and devout Chriſtians; and it is the earneſt prayer both of the Author and the Editor, that this valuable end may, in ſome meaſure, be anſwered, by the preſent publication.'

If it be neceſſary to add any thing to this account, it is, that we regard it as being ſomewhat too modeſt. A careful peruſal of the work hath convinced us that it rather exceeds, than falls ſhort of, the character given of it by the Editor; and we doubt not but that both the Family-prayers and the Eſſays will be acceptable and uſeful to perſons of ſerious and rational piety.

SERMON.

Man a condemned Priſoner, and Chriſt the Strong-hold to SAVE* *him*:—at the Aſſizes at Kingſton in Surry, March 16, 1769. By H. Venn, Vicar of Haddersfield. Dilly.

* Mr. V. here ſeems to have made uſe of a very incongruous figure! Priſoners are *kept*,—*confined*, in ſtrong holds, both before and after condemnation; but we never before heard of their being *ſaved* by the ſtrong hold.

ERRATA.

In the Review for *March*, p. 211, l. antepenult, for leſs *injudicious*, read leſs *judicious*. In *our laſt*, in the account of Dr. R 's Hiſtory of Ch. Vth, p. 327, l. 9, from the bottom, the ſenſe is deſtroyed by a caſual tranſpoſition of the words. The lines are ſo miſ-printed in the book from whence the extract is taken, and the error inadvertently copied: but the paſſage, when corrected, will read thus:

' The forms of ſuch a ſurrender, or *obnoxiatio*, as it was then called, are preſerved by Marculfus, lib. ii. c. 28; and by the anonymous collector of *formulæ* publiſhed by Bignon, together with Marculfus, c. 16. In both, the reaſon for the *obnoxiatio*, is the wretched, &c.

THE

MONTHLY REVIEW,

For JUNE, 1769.

* * *

The Hiſtory and Adventures of an Atom. In Two Volumes. 12mo. 5s. ſewed. Robertſon and Roberts.

THE hiſtory is in ſubſtance as follows: The atom, after having paſſed through ſeveral viciſſitudes in the iſland of Japan, was encloſed in a grain of rice, eaten by a Dutch mariner at Ferando, brought as a particle of his body to the Cape of Good Hope, diſcharged there in a ſcorbutic dyſentery, taken up in a heap of ſoil to manure a garden, raiſed to vegetation in a ſallad, devoured by an Engliſh ſupercargo, brought to London, amputated with a diſeaſed part of his body, thrown upon a dunghill, gobbled up by a duck, of which one Ephraim Peacock having eaten plentifully at a feaſt of the cordwainers, it was mixed with his circulating juices, and fixed in the principal part of that animalcule, which in proceſs of time expanded itſelf into a ſon of Ephraim called Nathaniel Peacock. Nathaniel became at length a haberdaſher in St. Giles's: the atom was lodged in his pineal gland; and one night, as he was muſing in his garret, called him three times by his name. Nathaniel anſwered with great fear and aſtoniſhment, and the atom, having diſcovered its nature and ſituation, told him, that, for the inſtruction of Britiſh miniſters, it would communicate ſome political anecdotes, of which it became conſcious in Japan. Nathaniel, having recovered from his fright, became amanuenſis to the atom, and the political anecdotes which were thus dictated and recorded, make the ſubſtance of this work.

Nothing, however, could bear leſs reſemblance to it, than a conciſe epitome of the events, taken out of the terms in which they are related; our account therefore muſt of neceſſity conſiſt chiefly of extracts, which we ſhall ſelect as judiciouſly as we can.

The Author's deſcription of the Japoneſe, whoſe political hiſtory he gives, is in theſe terms:

'The inhabitants of Japan, a dominion which conſiſts of three large iſlands, are ſuch inconſiſtent capricious animals, that one would imagine they were created for the purpoſe of ridicule; their minds are in continual agitation like a ſhuttlecock, toſſed to and fro, in order to divert the demons of philoſophy and folly. A Japoneſe, without the intervention of any viſible motive, is, by turns, merry and penſive, ſuperficial and profound, generous and illiberal, raſh and circumſpect, courageous and fearful, benevolent and cruel. They ſeem to have no fixed principle of action, no certain plan of conduct, no effectual rudder to ſteer them through the voyage of life; but to be hurried down the rapid tide of each revolving whim, or driven, the ſport of every guſt of paſſion that happens to blow. A Japoneſe will ſing at a funeral, and ſigh at a wedding; he will this hour talk ribaldry with a proſtitute, and the next immerſe himſelf in the ſtudy of metaphyſics or theology. In favour of one ſtranger, he will exert all the virtues of hoſpitality; againſt another he will exerciſe all the animoſity of the moſt ſordid prejudice: one minute ſees him hazarding his all on the ſucceſs of the moſt extravagant project; another beholds him heſitating in lending a few copans* to his friend on undeniable ſecurity. To-day, he is afraid of paring his corns; to-morrow, he ſcruples not to cut his throat. At one ſeaſon, he will give half his fortune to the poor; at another, he will not beſtow the ſmalleſt pittance to ſave his brother from indigence and diſtreſs. He is elated to inſolence by the leaſt gleam of ſucceſs; he is dejected to deſpondence by the ſlighteſt turn of adverſe fortune. One hour he doubts the beſt eſtabliſhed truths; the next, he ſwallows the moſt improbable fiction. His praiſe and his cenſure is what a wiſe man would chooſe to avoid, as evils equally pernicious: the firſt is generally raiſed without foundation, and carried to ſuch extravagance, as to expoſe the object to the ridicule of mankind; the laſt is often unprovoked, yet uſually inflamed to all the rage of the moſt malignant perſecution. He will extol above Alexander the Great, a petty officer who robs a hen-rooſt; and damn to infamy, a general for not performing impoſſibilities. The ſame man whom he yeſterday flattered with the moſt fulſome adulation, he will to-morrow revile with the moſt bitter abuſe; and, at the turning of a ſtraw, take into his boſom the very perſon whom he has formerly defamed as the moſt perfidious raſcal.

'The Japoneſe value themſelves much upon their conſtitution, and are very clamorous about the words liberty and property; yet, in fact, the only liberty they enjoy is to get drunk whenever they pleaſe, to revile the government, and quarrel with one another. With reſpect to their property, they are the tameſt animals in the world; and, if properly managed, undergo, without wincing, ſuch impoſitions, as no other nation in the world would bear. In this particular, they may be compared to an aſs, that will crouch under the moſt unconſcionable burthen, provided you ſcratch his long ears, and allow him to bray his belly-full. They are ſo practicable, that they have ſuffered their pockets to be drained, their veins to be emptied, and their credit to be

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* 'Copan is a gold coin uſed in Japan, value about 43 ſhillings.'

cracked,

tracked, by the moſt bungling adminiſtrations, to gratify the avarice, pride, and ambition, of the moſt ſordid and contemptible ſovereigns, that ever ſat upon the throne.

'The methods uſed for accompliſhing theſe purpoſes are extremely ſimple. You have ſeen a dancing bear incenſed to a dangerous degree of rage, and all at once appeaſed by firing a piſtol over his noſe. The Japoneſe, even in their moſt ferocious moods, when they denounce vengeance againſt the Cuboy, or miniſter, and even threaten the throne itſelf, are eaſily ſoftened into meekneſs and condeſcenſion. A ſet of tall fellows, hired for the purpoſe, tickle them under the noſes with long ſtraws, into a gentle convulſion, during which they ſhut their eyes, and ſmile, and quietly ſuffer their pockets to be turned inſide out. Nay, what is ſtill more remarkable, the miniſtry is in poſſeſſion of a pipe, or rather bullock's horn, which being ſounded to a particular pitch, has ſuch an effect on the ears and underſtandings of the people, that they allow their pockets to be picked with their eyes open, and are bribed to betray their own intereſts with their own money; as eaſily as if the treaſure had come from the remoteſt corner of the globe. Notwithſtanding theſe capricious peculiarities, the Japoneſe are become a wealthy and powerful people, partly from their inſular ſituation, and partly from a ſpirit of commercial adventure, ſuſtained by all the obſtinacy of perſeverance, and conducted by repeated flaſhes of good ſenſe, which almoſt inceſſantly gleam through the chaos of their abſurdities.

'Japan was originally governed by monarchs who poſſeſſed an abſolute power, and ſucceeded by hereditary right, under the title of Dairo. But in the beginning of the period Foggien*, this emperor became a cypher, and the whole adminiſtration devolved into the hands of the prime miniſter, or Cuboy, who now exerciſes all the power and authority, leaving the trappings of royalty to the inactive Dairo. The prince, who held the reins of government in the ſhort period which I intend to record, was not a lineal deſcendant of the antient Dairos, the immediate ſucceſſion having failed, but ſprung from a collateral branch which was invited from a foreign country in the perſon of *Bupo*, in honour of whom the Japoneſe erected Fakkubaſi, or the temple of the white horſe. So much were all his ſucceſſors devoted to the culture of this idol, which, by the bye, was made of the vileſt materials, that, in order to enrich his ſhrine, they impoveriſhed the whole empire, yet ſtill with the connivance, and by the influence of the Cuboy, who gratified this ſordid paſſion or ſuperſtition of the Dairo, with a view to prevent him from employing his attention on matters of greater conſequence.'

The following is a deſcription of a late king of Japan and his miniſter:

'The gods being merry on the follies of mankind, Mercury undertook to exhibit a mighty nation, ruled and governed by the meaneſt intellects that could be found in the repoſitory of pre-exiſting ſpirits. He laid the ſcene in Japan, about the middle of the period Foggien, when that nation was at peace with all her neighbours. Into the maſs, deſtined to ſway the ſceptre, he infuſed, at the very article of conception, the ſpirit, which in courſe of ſtrangulation had been expelled *a poſteriori* from a gooſe, killed on purpoſe to regale the appetite of the mother. The animalcule, thus inſpired, was born, and ſucceeded to the throne, under the name of Got-hama-baba. His whole life and converſation was no other than a repetition of the humours he had diſplayed in his laſt character. He was rapacious, ſhallow, hot-headed, and perverſe; in point of underſtanding, juſt ſufficient to appear in public without a ſlavering bib; imbued with no knowledge, illumed by no ſentiment, and warmed with no affection; except a blind attachment to the worſhip of Fakku-baſi, which ſeemed indeed to be a diſeaſe in his conſtitution. His heart was meanly ſelfiſh, and his diſpoſition altogether unprincely.

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* The hiſtory of Japan is divided into three æras, of which Foggien is the moſt conſiderable.

'Of all his recreations, that which he delighted in moſt, was kicking the breech of his Cuboy, or prime miniſter, an exerciſe which he every day performed in private. It was therefore neceſſary that a Cuboy ſhould be found to undergo this diurnal operation without repining. This was a circumſtance foreſeen and provided for by Mercury, who, a little after the conception of Got-hama-baba, impregnated the ovum of a future Cuboy, and implanted in it a changling ſoul, which had 'ſucceſſively paſſed through the bodies of an aſs, a dottril, an apple-woman, and a cow-boy. It was diverting enough to ſee the rejoicings with which the birth of this Quanbuku * was celebrated; and ſtill more ſo to obſerve the marks of fond admiration in the parents, as the ſoul of the cow-boy proceeded to expand itſelf in the young Cuboy.

'Tutors of all ſorts were provided betimes for the young Quanbuku, but his genius rejected all cultivation. He was diſtinguiſhed by the name of Fika-kaka, and careſſed as the heir of an immenſe fortune. His character was founded upon negatives. He had no underſtanding, no œconomy, no courage, no induſtry, no ſteadineſs, no diſcernment, no vigour, no retention. He was reputed generous and good-humoured, but was really profuſe, chicken-hearted, negligent, fickle, blundering, weak, and leaky. All theſe qualifications were agitated by an eagerneſs, haſte, and impatience, that compleated the moſt ludicrous compoſition which human nature ever produced. He appeared always in hurry and confuſion, as if he had loſt his wits in the morning, and was in queſt of them all day.'

Fika-kaka becoming, in proceſs of time, prime miniſter, or Cuboy, to the king, or Dairo Got-hama-baba, was aſſiſted by Sti-phi-rumpoo, who, from an obſcure ſtation, had by his induſtry in his profeſſion, the law, raiſed himſelf to one of the firſt offices in the empire, and the dignity of a *Quo*, or nobleman, and by Nin-com-poo-po, who being early bred to the ſea, had the good fortune to take a rich prize, and was made commander of the navy. Sti-phi-rum-po was a good judge, but a wretched miniſter; Nin-kom-poo-po was, with reſpect to his underſtanding, juſt able to comprehend the duties of a common mariner; as to his heart he was in a ſtate of total apathy, without principle or paſſion.

'A fourth who contributed his credit and ſagacity to this coalition, ſays the Author, was Fokſi-Roku, a man who greatly ſurpaſſed them all in the ſcience of politicks, bold, ſubtle, intereſted, inſinuating, ambitious,

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* 'Quanbuku is a dignity of the firſt order in Japan.'

bitious, and indefatigable. An adventurer from his cradle, a latitudinarian in principle, a libertine in morals, without the advantages of birth, fortune, character, or intereſt; by his own natural ſagacity, a cloſe attention to the follies and foibles of mankind, a projecting ſpirit, an invincible aſſurance, and an obſtinacy of perſeverance proof againſt all the ſhocks of diſappointment and repulſe; he forced himſelf as it were into the ſcale of preferment; and being found equally capable and compliant, roſe to high offices of truſt and profit, deteſted by the people, as one of the moſt deſperate tools of a wicked adminiſtration; and odious to his colleagues in the m——y, for his ſuperior talents, his reſtleſs ambition, and the uncertainty of his attachment.

‘ As intereſt prompted him, he hovered between the triumvirate we have deſcribed, and another knot of competitors for the ad——n, headed by Quamba-cun-dono, a great Quo related to the Dairo, who had bore the ſupreme command in the army, and was ſtyled Fatzman, by way of eminence. This accompliſhed prince was not only the greateſt in his mind, but alſo the largeſt in his perſon of all the ſubjects of Japan; and whereas Shakeſpeare makes Falſtaff urge it as a plea in his own favour, that as he had more fleſh, ſo likewiſe he had more frailty than other men; I may juſtly convert the propoſition in favour of Quamba-cun-dono, and affirm that as he had more fleſh, ſo he had more virtue than any other Japoneſe; more bowels, more humanity, more beneficence, more affability. He was undoubtedly, for a Fatzman, the moſt courteous, the moſt gallant, the moſt elegant, generous, and munificent Quo that ever adorned the court of Japan. So conſummate in the art of war, that the whole world could not produce a general to match him in foreſight, vigilance, conduct, and ability.’

With the Fatzman was connected another Quo called Gotto-mio, viceroy of one of the iſlands of Japan; his underſtanding was mean, his pride and avarice without bounds; he was untractable, iraſcible, and unpopular: he eſcaped from his viceroyſhip purſued by the curſes of the people, who had erected a gibbet upon which they threatened to hang his favourite, who was called Kow-kin.

The Dairo had a ſelect council of 28. The preſident is called Soo-ſan-ſin-o, who is deſcribed as an old experienced politician, of genius, learning, and taſte, who laughed at the folly of one faction, and deteſted the arrogance and preſumption of the other, but reſolving to enjoy the comforts of life in quiet, he, though the wiſeſt man, was contentedly the greateſt cypher at the board.

The Author having characteriſed the chiefs who diſputed the adminiſtration, or, in other words, ſays he, the empire of Japan, proceeds to relate ſome hiſtorical incidents. He gives an account of ſome encroachments made by the Chineſe on the Japoneſe ſettlements; of the king's kicking his miniſters all round on hearing the news; of the capture of Chineſe veſſels by the advice of Sti phi-rum-poo, previous to a declaration of war; and of ſome diſadvantages ſuffered by the Japoneſe troops that were ſent to repreſs the foreign incroachments of the Chineſe.

‘ When the news of theſe diſaſters arrived, ſays the Author, great commotion aroſe in the council. The Dairo Got-hama-baba fluttered, and clucked and cackled and hiſſed, like a gooſe diſturbed in the act of incubation. Quamba-cun-dono ſhed bitter tears: the Cuboy ſnivelled and ſobbed: Sti-phi-rumpoo groaned: Gotto-mio ſwore: but the ſea Sey-ſeo-gun Nin-kom-poo-po underwent no alteration. He ſat as the emblem of inſenſibility, fixed as the north ſtar, and as cold as that luminary, ſending forth emanations of frigidity. Fika-ka, miſtaking this congelation for fortitude, went round and embraced him where he ſat, exclaiming, “ My dear Boy, Sey-ſeo-gun, what would you adviſe in this dilemma?” But the contact had almoſt coſt him his life; for the touch of Nin kom-poo-po, thus congealed, had the ſame effect as that of the fiſh called Torpor. The Cuboy's whole body was inſtantly benumbed; and if his friends had not inſtantly poured down his throat a conſiderable quantity of ſtrong ſpirit, the circulation would have ceaſed.

‘ The firſt aſtoniſhment of the council was ſucceeded by critical remarks and argumentation. The Dairo conſoled himſelf by obſerving, that his troops made a very ſoldierly appearance as they lay on the field in their new cloathing, ſmart caps, and clean buſkins; and that the enemy allowed they had never ſeen beards and whiſkers in better order. He then declared, that ſhould a war enſue with China, he would go abroad and expoſe himſelf for the glory of Japan. Fokſi-roku expreſſed his ſurprize, that a general ſhould march his army through a wood in an unknown country, without having it firſt reconnoitred: but the Fatzman aſſured him, that was a practice never admitted into the diſcipline of Japan. Gotto-mio ſwore the man was mad to ſtand with his men, like oxen in a ſtall, to be knocked on the head without uſing any means of defence. “ Why the devil (ſaid he) did not he either retreat, or advance to cloſe engagement with the handful of Chineſe who formed the ambuſcade?” “ I hope, my dear Quanbuku, (replied the Fatzman) that the troops of Japan will always ſtand without flinching. I ſhould have been mortified beyond meaſure, had they retreated without ſeeing the face of the enemy:—that would have been a diſgrace which never befel any troops formed under my direction; and as for advancing, the ground would not permit any manœuvre of that nature. They were engaged in a *cul de ſac*, where they could not form either in hollow ſquare, front line, potence, column or platoon.—It was the fortune of war, and they bore it like men:—we ſhall be more fortunate on another occaſion.”— The preſident Soo-ſan-ſin-o took notice, that if there had been one ſpaniel in the whole Japoneſe army, this diſaſter could not have happened; as the animal would have beat the buſhes and diſcovered the ambuſcade. He therefore propoſed, that if the war was to be proſecuted in Fatſiſſio, which is a country overgrown with wood, a number of blood-hounds might be provided and ſent over, to run upon the foot in the front and on the flanks of the army, when it ſhould be on its march through ſuch impediments. Quamba-cun-dono declared, that ſoldiers had much better die in the bed of honour, than be ſaved and victorious, by ſuch an unmilitary expedient; that ſuch a propoſal was ſo contrary to the rules of war, and the ſcheme of enliſting dogs ſo derogatory from the dignity of the ſervice, that if ever it ſhould be embraced, he would reſign his command, and ſpend the remainder of his life in retirement. This canine project was equally diſliked by the Dairo, who approved of the Fatzman's objection, and ſealed his approbation with a pedeſtrian ſalute of ſuch momentum, that the Fatzman could hardly ſtand under the weight of the compliment. It was agreed that new levies ſhould be made, and a new ſquadron equipped with all expedition; and thus the aſſembly broke up.'

The Author proceeds to give an account of an attack made by the Chineſe upon an iſland called Motao, of a fleet ſent out under Admiral Bihn-gho to aſſiſt the governor, of the miſcarriage of the meaſure, and the ſacrifice that was made of Bihn-gho, who, by the advice of Fokſi-roku, was made the ſcape goat of the adminiſtration. 'Bihn-gho, ſays the Author, underwent a public trial, was unanimouſly found guilty, and unanimouſly declared innocent; by the ſame mouths condemned to death, and recommended to mercy; but mercy was incompatible with the deſigns of the adminiſtration.'

Subſequent miſcarriages producing yet greater confuſion among the people, the conduct of adminiſtration was ſummoned before the venerable tribunal of the populace.

'At this time, ſays the Author, there was one Taycho, who had raiſed himſelf to great conſideration in this ſelf-conſtituted college of the mob. He was diſtinguiſhed by a loud voice, an unabaſhed countenance, a fluency of abuſe, and an intrepidity of oppoſition to the meaſures of the Cuboy, who was far from being a favourite with the plebeians. Orator Taycho's eloquence was admirably ſuited to his audience; he roared, and he brayed, and he bellowed againſt the m—r: he threw out perſonal ſarcaſms againſt the Dairo himſelf. He inveighed againſt his partial attachment to the land of Yeſſo, which he had more than once manifeſted to the detriment of Japan: he inflamed the national prejudices againſt foreigners; and as he profeſſed an inviolable zeal for the commons of Japan, he became the firſt demagogue of the empire. The truth is, he generally happened to be on the right ſide. The partiality of the Dairo, the errors, abſurdities, and corruption of the miniſtry, preſented ſuch a palpable mark as could not be miſſed by the arrows of his declamation. This cerberus had been ſilenced more than once with a ſop; but whether his appetite was not ſatisfied to the full, or he was ſtill ſtimulated by the turbulence of his diſpoſition, which would not allow him to reſt, he began to ſhake his chains anew, and open in the old cry; which was a ſpecies of muſic to the mob, as agreeable as the ſound of a bagpipe to a mountaineer of North-Britain, or the ſtrum ſtrum to the ſwarthy natives of Angola. It was a ſtrain which had the wonderful effect of effacing from the memory of his hearers, every idea of his former fickleneſs and apoſtacy.'

Got-hama-baba, about this time, being in pain for a certain paltry farm among the Tartars of Yeſſo, to which his father had ſucceeded as heir, and where he had fitted up a cabbin, ſounded his ſubjects touching a continental war, but found them totally averſe to it.

' Taycho, in particular, began to bawl and bellow among the mob, upon the abſurdity of attempting to defend a remote cabin, which was not defenſible; upon the iniquity of ruining a mighty empire, for the ſake of preſerving a few barren acres, a naked common, a poor, pitiful, pelting farm, the intereſt of which, like Aaron's rod, had already, on many occaſions, ſwallowed up all regard and conſideration for the advantage of Japan. He inveighed againſt the ſhameful and ſenſeleſs partiality of Got-hama-baba: he mingled menaces with his repreſentations. He expatiated on the folly and pernicious tendency of a continental war: he enlarged upon the independence of Japan, ſecure in her inſular ſituation. He declared, that not a man ſhould be ſent to the continent, nor a ſubſidy granted to any greedy, mercenary, freebooting Tartar; and threatened, that if any corrupt miniſter ſhould dare to form ſuch a connexion, he would hang it about his neck, like a millſtone, to ſink him to perdition. The bellows of Taycho's oratory blew up ſuch a flame in the nation, that the Cuboy and all his partizans were afraid to whiſper one ſyllable about the farm.'

A certain freebooter called Brut-an-tiffi at this time approached the farm, and threw Got-hama-baba into a violent paroxyſm of diſtraction and terror.

' He foamed and raved, and curſed and ſwore in the Tartarian language: he declared he would challenge Brut-an-tiffi to ſingle combat. He not only kicked, but alſo cuffed the whole council of Twenty-eight, and played at foot-ball with his imperial tiara. Fika-kaka was dumbfounded: Sti-phi-rum-poo muttered ſomething about a commiſſion of lunacy: Nin-com-poo-po pronounced the words flat-bottomed junks; but his teeth chattered ſo much, that his meaning could not be underſtood. The Fatzman offered to croſs the ſea and put himſelf at the head of a body of light horſe, to obſerve the motions of the enemy; and Gotto-mio prayed fervently within himſelf, that God Almighty would be pleaſed to annihilate that accurſed farm, which had been productive of ſuch miſchief to Japan. Nay, he even ventured to exclaim, " Would to God, the farm was ſunk in the middle of the Tartarian ocean!" " Heaven forbid! (cried the preſident Soo-ſan-ſin-o) for in that caſe, Japan muſt be at the expence of weighing it up again."

' In the midſt of this perplexity, they were ſuddenly ſurpriſed at the apparition of Taycho's head nodding from a window that overlooked their deliberations. At ſight of this horrid ſpectacle the council broke up. The Dairo fled to the inmoſt receſſes of the palace, and all his counſellors vaniſhed, except the unfortunate Fika-kaka, whoſe fear had rendered him incapable of any ſort of motion but one, and that he inſtantly had to a very efficacious degree. Taycho bolting in at the window, advanced to the Cuboy without ceremony, and accoſted him in theſe words: " It depends upon the Cuboy, whether Taycho continues to oppoſe his meaſures, or becomes his moſt obſequious ſervant. Ariſe, illuſtrious Quanbuku, and caſt your eyes upon the ſteps by which I aſcended." Accordingly Fika-kaka looked, and ſaw a multitude of people who had accompanied their orator into the court of the palace, and raiſed for him an occaſional ſtair of various implements. The firſt ſtep was made by an old fig-box, the ſecond by a nightman's bucket, the third by a caſk of hempſeed, the fourth by a tar-barrel, the fifth by an empty kilderkin, the ſixth by a keg, the ſeventh by a bag of ſoot, the eighth by a fiſhwoman's baſket, the ninth by a rotten pack-ſaddle, and the tenth by a block of hard wood from the iſland of Fatſiſſio. It was ſupported on one ſide by a varniſhed lettered poſt, and on the other by a crazy hogſhead. The artificers who erected this climax, and now exulted over it with hideous clamour, conſiſted of grocers, ſcavengers, halter-makers, carpenters, draymen, diſtillers, chimney-ſweepers, oyſter-women, aſs-drivers, aldermen, and dealers in waſte paper.

' Fika-kaka, having conſidered this work with aſtoniſhment, and heard the populace declare upon oath, that they would exalt their orator above all competition, was again addreſſed by the invincible Taycho. " Your Quanbukuſhip perceives how bootleſs it will be to ſtrive againſt the torrent —What need is there of many words ? admit me to a ſhare of the adminiſtration—I will commence your humble ſlave—I will protect the farm at the expence of Japan, while there is an Oban left in the iſland of Niphon ; and I will muzzle theſe bears ſo effectually, that they ſhall not ſhew their teeth, except in applauding our proceedings."

In conſequence of this offer Taycho was taken into the adminiſtration, and ſolemnly aſſured his Majeſty, Got-hama-baba, that he would glorify the white horſe, and ſacrifice all the treaſures of Japan to protect the farm of Yeſſo. The firſt trial to which Taycho brought his aſcendancy over the mob, was his procuring a free gift to enable the Dairo to arm his own private tenants in Yeſſo, with ſome raggamuffin Tartars in the neighbourhood, for the defence of the farm ; the monſter, inſtead of ſhewing any reſentment, friſked, and fawned, and purred, and yelped, and crouched before the orator, licking his feet, and preſenting its back to the burthens which he was pleaſed to impoſe.

Brut-an-tiffi, however, ſtill kept Got-hama-baba in perpetual alarm. And Taycho, as a farther ſpecimen of his power over the many-headed monſter, without taking the trouble to ſcratch its long ears, tickle its noſe, or drench it with mandragora or gin, or to make the leaſt apology for his own turning tail to the principles which he had all his life ſo ſtrenuouſly inculcated, crammed down its throat an obligation to pay a yearly tribute to Brut-an-tiffi, in conſideration of his forbearing to ſeize the Dairo's farm ; a tribute which amounted to ſeven times the value of the lands for the defence of which it was paid : and the beaſt, far from ſhewing any ſigns of loathing, cloſed its eyes, opened its hideous jaws, and as it ſwallowed the inglorious bond, wagged its tail in token of entire ſatisfaction.

But the farm, though it was not ſeized by Brut-an-tiffi, fell into the hands of the Chineſe : Taycho engaged to recover it, having kept the brain of the many-headed monſter in a ſimmer till, like the cow-heel in Don Quixote, it cried, *Comenme, Comenme*, Come eat me, Come eat me. He told them in plain terms, that it was expedient they ſhould part with their wives and their children, their bodies and their ſouls, their ſubſtance and their ſenſes, their blood and their ſuet, to defend the indefenſible farm of Yeſſo, and to ſupport Brut-an-tiffi, their unſupportable ally. The hydra, rolling itſelf in the duſt, turned up its huge unweildy paunch, and wagged its forky tail, then licked the feet of Taycho, and through all its hoarſe diſcordant throats began to bray applauſe.

The firſt fruits of this ſucceſs were the maintenance of an army of twenty thouſand Tartar mercenaries, who were reinforced by the flower of the troops of Japan ſent over to defend the farm; and an agreement to prolong the tribute granted to Brut-an-tiffi: who, in return, accommodated the Dairo with one of his freebooting captains to command the Yeſſite army.

Taycho, to amuſe the monſter, planned ſeveral romantic and uſeleſs expeditions to make a deſcent on the coaſt of China: theſe, as every rational being might have foreſeen, ended in diſgrace and deſtruction. The beaſt was diſpoſed to be unruly at the return of theſe armaments, but Taycho lulled it with a double doſe of mandragora; it growled a little, but at length brayed aloud, Taycho for ever! rolled itſelf up like a lubberly hydra, yawned and fell faſt aſleep.

But the time was now come when China was to be beaten, and Taycho at the ſame inſtant undertook to diſplay his whole capacity in the management of the war.

It was however neceſſary, before he aſſumed this province, that he ſhould eſtabliſh a deſpotiſm in the council of twenty-eight, ſome members of which had ſtill the preſumption to offer their advice.

The next time his opinion was aſked, the Dairo being preſent, he made 'no reply, but cried "Ba-ba-ba-ba!" The Dairo exclaimed "Boh!' The Fatzman ejaculated the interjection "Piſh!" The Cuboy ſat in ſilent aſtoniſhment. Gotto-mio ſwore the man was dumb, and hinted ſomething of lunacy. Fok-ſi-rok-hu ſhook his head; and Soo-ſan-ſin-o ſhrugged up his ſhoulders. At length, Fika-kaka going round and kiſſing Taycho on the forehead, "My dear boy (cried he)!—— Gad's curſe! what's the matter? Do but open the ſluices of your eloquence once more, my dear orator;—let us have one ſimile—one dear ſimile; and then I ſhall die contented.—With reſpect to the operations of the campaign, don't you think"—Here he was interrupted with "Ka, ka, ka, ka!" "Heigh-day! (cried the Cuboy) Ba-ba-ba, ka-ka-ka! that's the language of children!" "And children you ſhall be (exclaimed the orator). Here is a two-penny trumpet for the amuſement of the illuſtrious Got-hama-baba; a ſword of ginger-bread covered with gold-leaf for the Fatzman; and a rattle for my lord Cuboy. I have, likewiſe, ſugar-plumbs for the reſt of the council." So ſaying, he, without ceremony, advanced to the Dairo, and tied a ſcarf round the eyes of his imperial majeſty: then he produced a number of padlocks, and ſealed up the lips of every Quo in council, before they could recollect themſelves from their firſt aſtoniſhment. The aſſembly broke up abruptly; and the Dairo was conducted to his cabinet by the Fatzman and the Cuboy, which laſt endeavoured to divert the chagrin of his royal maſter, by blowing the trumpet and ſhaking the rattle in his ears: but Got-hama-ba-ba could not be ſo eaſily appeaſed. He growled like an enraged bear, at the indignity which had been offered to him, and kicked the Cuboy before as well as behind.'

Mr. Orator Taycho was therefore obliged to come to an explanation; he aſſured his Majeſty that it was abſolutely eſſential to the intereſt of the farm of Yeſſo that his Majeſty ſhould be hoodwinked, and his council muzzled; and he threatened, that if either of them were refractory, he would let looſe the blatant beaſt, whom he had taught to fetch and carry, to dance to his pipe, and play to his tune. The affrighted Dairo, adjured him moſt pathetically not to execute his menace, and immediately inveſted him not only with full power to gag his whole council, but to nail their ears to the pillory, if it ſhould be neceſſary.

Taycho having now annihilated the council, proceeded to plan the operations of the campaign, and chance having rendered the moſt extravagant and ill-concerted ſchemes ſucceſsful, he preſerved his power over the beaſt, and if poſſible encreaſed it. But Yeſſo being ſtill expoſed, the Dairo neglected his food, and his rattle, and no longer took any pleaſure in kicking his cuboy: he fell ſick and died.

Taycho, as ſoon as Got-hama-bama was dead, mounted the beaſt whoſe name is Legion, rode full ſpeed to the habitation of Gio-gio, his ſucceſſor and deſcendant, of whom the Author gives the following account:

' Gio-gio was a young prince who had been induſtriouſly ſequeſtered from the public view, and excluded from all ſhare in the affairs of ſtate by the jealouſy of the laſt emperor.—He lived retired under the wings of his grand-mother, and had divers preceptors to teach him the rudiments of every art but the art of reigning. Of all thoſe who ſuperintended his education, he who inſinuated himſelf the fartheſt in his favour, was one *Yak-ſtrot*, from the mountains of Ximo, who valued himſelf much upon the antient blood that ran in his veins, and ſtill more upon his elevated ideas of patriotiſm. Yak-ſtrot was honeſt at bottom, but proud, reſerved, vain, and affected. He had a turn for nick-nacks and gimcracks, and once made and mounted an iron jack and a wooden clock with his own hands. But it was his miſfortune to ſet up for a connoiſſeur in painting and other liberal arts, and to announce himſelf an univerſal patron of genius. He did not fail to infuſe his own notions and conceits into the tender mind of Gio-gio, who gradually imbibed his turn of thinking, and followed the ſtudies which he recommended.——With reſpect to his leſſons on the art of government, he reduced them to a few very ſimple principles.—His maxims were theſe: that the emperor of Japan ought to cheriſh the eſtabliſhed religion, both by precept and example; that he ought to aboliſh corruption, diſcourage faction, and balance the two parties by admitting an equal number from each, to places and offices of truſt in the adminiſtration: that he ſhould make peace as ſoon as poſſible, even in deſpite of the public, which ſeemed inſenſible of the burthen it ſuſtained, and was indeed growing delirious by the illuſions of Taycho, and the cruel evacuations he had preſcribed: that he ſhould retrench all ſuperfluous expence in his houſhold and government, and detach himſelf entirely from the accurſed farm of Yeſſo, which ſome evil genius had fixed upon the breech of Japan, as a cancerous ulcer through which all her blood and ſubſtance would be diſcharged.'

Gio-gio, attended by Yak-ſtrot, was drawing plans of windmills, when Taycho opened the door, and announced his acceſſion.

' Taycho amuſed the beaſt with a winter's expedition, and Yak-ſtrot proceeded upon his ſcheme of oeconomy. He diſmiſſed from the Dairo's ſervice about a dozen of cooks and ſcullions; ſhut up one of the kitchens, after having ſold the grates, hand-irons, ſpits and ſauce-pans; deprived the ſervants and officers of the houſhold of their breakfaſt; took away their uſual allowance of oil and candles; retrenched their tables; reduced their proportion of drink; and perſuaded his pupil the Dairo to put himſelf upon a diet of ſoup-meagre thickened with oatmeal. In a few days there was no ſmoke ſeen to aſcend from the kitchens of the palace; nor did any fuel, torch, or taper blaze in the chimnies, courts, and apartments thereof, which now became the habitation of cold, darkneſs, and hunger. Gio-gio himſelf, who turned peripatetic philoſopher merely to keep himſelf in heat, fell into a waſh-tub as he groped his way in the dark through one of the lower galleries. Two of his body-guard had their whiſkers gnawed off by the rats, as they ſlept in his anti-chamber; and their captain preſented a petition declaring, that neither he nor his men could undertake the defence of his imperial Majeſty's perſon, unleſs their former allowance of proviſion ſhould be reſtored. They and all the individuals of the houſhold were not only puniſhed in their bellies, but likewiſe curtailed in their cloathing, and abridged in their ſtipends. The palace of Meaco, which uſed to be the temple of mirth, jollity, and good cheer, was now ſo dreary and deſerted, that a certain wag fixed up a ticket on the outward gate with this inſcription: " This tenement to lett, the proprietor having left off houſe-keeping."

In the mean time a treaty of peace being brought upon the carpet, Taycho arrogated to himſelf the province of diſcuſſing the ſeveral articles, and broke off the negociation merely becauſe the Emperor of China would not engage to drive ſome troops that acted againſt Brut-an-tiffi from a village or two that belonged to him.

The court of Pekin upon this formed a new alliance with the king of Corea, who had been inſulted by Taycho in the perſon of his ambaſſador. Juſt at this criſis, Brut-an-tiffi was in danger of becoming a prey to his adverſaries, and Taycho foreſeeing that his own popularity would ſhare the fate of this freebooter, he having led his country into a connection with him that was about to become ſtill more unfortunate than ever, projected a ſcheme to ſhuffle the weight of affairs from his own ſhoulders, juſt when, by his miſmanagement, they were become too heavy to be borne.

For this purpoſe, having called a council at which the Dairo aſſiſted, he propoſed that a ſtrong ſquadron ſhould kidnap all the ſhips belonging to the king of Corea, as the ſhips of the emperor of China had been kidnapped before.

This propoſal not being immediately and implicitly obeyed, Taycho ‘ bit his thumb at the preſident; forked out his fingers on his forehead at Gotto-mio; wagged his under-jaw at the Cuboy; ſnapt his fingers at Sti-phi-rum-poo; grinned at the Sey-ſeo-gun; made the ſign of the croſs or gallows to Fokh-ſi-rokhu; then turning to Yak-ſtrot, he clapped his thumbs in his ears, and began to bray like an aſs: finally, pulling out the badge of his office, he threw it at the Dairo, who in vain intreated him to be pacified; and wheeling to the right-about, ſtalked away, ſlapping the flat of his hand upon a certain part that ſhall be nameleſs.’

Taycho having thus carried his point, and obtained a pretence for quitting the reins of government, made his next appeal to the blatant beaſt.

‘ He reminded the many-headed monſter of the ſucceſs of his adminiſtration, of his ſupporting the glorious Brut-an-tiffi, the bulwark of the religion of Bupo, who had kept the common enemy at bay; and declared, that, for his own part, he had ſubdued Fatſiſio in the heart of Tartary; that he deſpiſed honours, and had yet a greater contempt for riches, and that all his endeavours had been exerted for the good of his country, which was now brought to the verge of deſtruction.’

He then gave the beaſt to underſtand, that his propoſal, which would have ruined the king of Corea, having been rejected through the influence of Yak-ſtrot, a mountaineer without ſpirit or underſtanding, he had reſigned his office with an intention to retire to ſome ſolitude, where he ſhould in ſilence deplore the misfortunes of his country. Upon this addreſs Legion rolled itſelf in the dirt and yelled hideouſly.

The orator in the mean time retreated to a cell in the neighbourhood of the metropolis, and hired the common crier to go about the ſtreets and proclaim that Taycho being no longer able to afford any thing but the bare neceſſaries of life, would, by public ſale, diſpoſe of his ambling mule and furniture, with an ermined robe of his wife's, and the greater part of his kitchen utenſils. At this time, however, he was well known to be worth upwards of 20,000 gold obans, but the mobile diſcharging this circumſtance intirely from their reflection, thought it a great ſcandal that ſuch a patriot, who had ſaved the nation, ſhould be reduced to ſo cruel a diſtreſs, and accordingly raiſed a clamour that ſoon rung in the ears of Gio-gio and his favourite.

The Author proceeds to tell how Gio-gio offered Taycho a penſion, that Taycho took it, yet the offer got no praiſe, nor did the acceptance incur diſgrace; how Brut-an-tiffi was unexpectedly delivered from deſtruction by the death of the empreſs who had oppoſed him, and the ſucceſſion of a weak emperor who directed his troops to act for him; how Taycho then repented his reſignation, and laboured to embroil the ſtate, pretending, that if his propoſal had been accepted, the treaſures of Corea might have been brought to Japan, though this treaſure exiſted only in the fiction of Taycho, and the imagination of the beaſt; how Yak-ſtrot planned ſeveral important expeditions, and withheld the diſgraceful tribute which had been paid to Brut-an-tiffi, but got no thanks for his pains; how Fika-kaka, being transformed into an old woman, was diſmiſſed from his office, and Yak-ſtrot appointed in his ſtead; how Yak-ſtrot gave advantage to his enemies by vanity and indiſcretion; how the blatant beaſt, inſtead of rejoicing in the victories obtained under Yak-ſtrot, would at this juncture have been glad to have heard that all the ſhips and troops employed in the expeditions had periſhed; how the negociation for peace was renewed, and a treaty made, which Taycho and his inſtruments left no ſtone unturned to depreciate, ſtigmatiſing every ſeparate article, tho' they knew it was in the power of all who heard them to confront them with the terms to which Taycho had ſubſcribed the preceding year, in all reſpects leſs honourable and advantageous; how Taycho found out two wretches whom he employed in making rhimes and throwing dirt; one a profligate Bonze, degraded for his lewd life; the other called Jan-ki-dzin, who being reduced to a low ebb of fortune by debauchery, had made advances to the new Cuboy, Yak-ſtrot, and been rejected on account of his immoral character; how this fellow pelted even the Dairo, for which, if the laws of Japan had been executed in all their ſeverity, he would have been crucified on the ſpot, but that Gio-gio, being good-natured to a fault, contented himſelf with having the vile plebeian ſeized and put in the ſtocks; how the beaſt took part with Jan-ki-dzin, the dirt-thrower; how Yak-ſtrot retreated from public life; how Taycho was made a Quanbuku, and keeper of the king's ſignet, and at laſt forſaken by his good genius, Legion, who could not brook his coalition with the favourite; how the howling of the beaſt had ſuch an effect upon Taycho that he became non compos; how the ſaid beaſt always began to yell at the name of Yak-ſtrot, but when his new friends began to mount him, threw himſelf on his back, and rolled them in the kennel at the hazard of their lives; how a tax was laid upon certain colonies, and in what confuſion that meaſure iſſued:—and here the Atom ceaſed to dictate, and Peacock to write.

There is much ſpirit, humour, and ſatire in this piece; but there is alſo much naſtineſs and obſcenity: of that kind, however, which is diſguſting, and conſequently not pernicious. There are alſo ſome inconſiſtencies, to which works of fiction are very liable; but which the beſt writers have been extremely careful to avoid.

In the beginning of the firſt volume the Atom declares that Fate determined it ſhould exiſt in the empire of Japan a thouſand years ago; that it continued to undergo various viciſſitudes there, till a few years before it entered the body of Ephraim Peacock at a city feaſt, who tranſmitted it to his ſon, the ſuppoſed recorder of theſe events: yet in the beginning of the ſecond volume, the ſame Atom declares that it conſtituted a part of one of Richard the IIId's yeomen at the battle of Boſworth. There are many inaccuracies of ſtyle and expreſſion; but it would be treating a haſty performance of this kind too ſeverely to point them out.

Anecdotes of Britiſh Topography. Or, an hiſtorical Account of what has been done for illuſtrating the Topographical Antiquities of Great Britain and Ireland. 4to. 1l. 1s. Payne. 1768.

THE daily increaſing taſte for Britiſh antiquities, our Author alledges, was his encouragement to offer to the public theſe outlines of a hiſtory of the progreſs of topographical inquiries in Great Britain and Ireland. The firſt compiler of a work like this, he ſays, was John Bagford, who furniſhed Biſhop Gibſon with the liſt prefixed to his edition of the Britannica. Biſhop Nicholſon's Hiſtorical Libraries, and Dr. Rawlinſon's Engliſh Topographer, the chief things of this kind, are now, of courſe, become greatly imperfect, as the growing ſpirit of antiquarian curioſity, ſince their time, has produced ample matter for a new work upon the ſubject. The preſent attempt, therefore, profeſſes ‘ to ſupply the omiſſions of preceding ones, to inform the curious what lights have from time to time been thrown on the topographical antiquities of the three kingdoms, and to reſcue them and their authors from oblivion.’ Perfect, indeed, it cannot be, while the number of ſuch pieces is continually increaſing.—The plan is pretty much the ſame with that of the Engliſh Topographer: and the Author *ſays*, that—‘ no pieces are here regiſtered that do not relate in a manner *ſtrictly local to the topography* of each county.’—This *aſſertion*, however, we apprehend not to be ſtrictly founded in truth; as we can ſee nothing at all *topographical* in the *muſic ſpeeches*, for inſtance, ſpoken at the public commencements at Cambridge, in the years 1714, and 1730; any more than in Mr. Maſon's *Ode*, performed at the inſtallation of the late Duke of Newcaſtle, as chancellor of that univerſity;—which, however, are *all* inſerted, at p. 107, along with *many other* pieces, equally *un*-topographical, in that, and the two following pages:—not to mention *numerous other* inſtances, of the like ſort, to be met with elſewhere.

Such a work as the preſent, if *carefully* executed, might, doubtleſs, be of great utility: but that the Anecdotes are ſo, cannot, perhaps, be truly ſaid. For the Author ſeems to have drawn them up, rather, in a hurry; to have chiefly copied title-pages, frequently (ſo far as appears) without examining the books themſelves; and what is worſe, not always to have taken the trouble of procuring the neceſſary information, even where it might have been readily had.—Thus no notice whatever is taken of the *late* ſurvey of the county of Derby, for which the ſociety for the encouragement of arts, &c. allowed a premium, *anno* 1767. [See *Doſſie's Memoirs*, Vol. I. p. 310.]—Mr. *Lewis's* Map of the Dioceſe of *Canterbury*, in which every pariſh-church therein is inſerted, with their patrons in the margin, is alſo left *un*-mentioned; though to be ſeen, hung up, in almoſt every parſonage houſe in Kent.

Some pieces, here inſerted, are very unworthy of being preſerved, and tranſmitted to poſterity; as the *ſilly* ſtories of *witchcraft*, at p. 201, and *many other* places;—the appearance of the devil, p. 252.—the raining of wheat, p. 495.—account of Anne Jefferies, fed ſix months by *fairies*, p. 127.—and he even ſtoops ſo low as to mention (what he himſelf calls) '*a dirty ſtory*,'—at p. 237.

But as it would be tedious to run through the whole, let us ſee what he ſays upon the following county, in particular; which may ſerve as a ſpecimen of his manner of treating his ſubject,—a ſubject which muſt, indeed, be acknowledged a dry one, and therefore much entertainment ſhould not be expected from it, by ſuch readers as have not a ſtrong taſte for antiquarian diſquiſitions:

'ESSEX.

'A MS. ſurvey of this county by John Norden, in a thin folio, in Sir John Turner's library, is frequently referred to by ſucceeding writers, none of whom tell us where it *now* is. Mr. James Strangeman had written on the ſame ſubject: Salmon, who made great uſe of his collections, though he cites him but twice by name, calls him a good antiquary. The moſt conſiderable progreſs was made by John Ouſely, rector of Pantfield, Springfield Boſwell, and Little Waltham, in the laſt century and beginning of the preſent, whoſe eminent ſkill in antiquities is acknowledged by his cotemporaries. He ſpent a conſiderable time in making collections, and received aſſiſtance from ſome of the gentry, but principally from Nicholas Jekyll of Caſtle Hedingham, who juſt before the civil wars had amaſſed a great deal of matter for this purpoſe. Ouſely's papers were in the year 1710 in the hands of *William Holford*, his ſon-in-law and ſucceſſor,

ſucceſſor at Little Waltham, who offered them to Lord Oxford, and afterwards communicated them to William Holman, a diſſenting miniſter at Halſted, who ſpent twenty years in a diligent ſearch after every thing curious throughout the county, having made ſeveral journies about it, but *publiſhed* only the hiſtory of Hinckford hundred.'—In a *note*, he adds—' I have not [indeed] met with this work, but am *well aſſured* of its being *in print*.'

Here the Author of the Anecdotes will give us leave to inform him, that we have reaſon to believe that the *name* of the perſon, into whoſe hands Mr. Ouſely's papers came, was not ' *William Holford*,' but *Anthony Holbrook*, ' his ſon in-law and ſucceſſor at Little Waltham.'—And whoever *aſſured* the Author (as he ſays, p. 160) that William Holman '*publiſhed* the hiſtory of Hickford hundred,' was greatly miſtaken: for a perſon who had the peruſal of Mr. Holman's large collections ſoon after his death, did not find a ſingle page of that hundred, or any other part of the hiſtory, *in print*. Mr. Holman, after all his labours, *propoſed* indeed to publiſh *The Hiſtory of Hinkford Hundred*, and had tranſcribed ſome part of it in a very fair manner, particularly the hiſtory of Halſted, which is now among the reſt of his MSS. at Colcheſter. But a ſudden death prevented his carrying even that ſmall part of his great deſign into execution.

The Author proceeds thus:—' Thomas Jekyll, Eſq; of Bocking, ſecondary in the King's-Bench, who ſpent great part of his life in the ſtudy of antiquities, wrote with his own hand above forty volumes in folio, relating chiefly to Eſſex, Norfolk, and Suffolk. From theſe valuable materials Mr. Nicholas Tindal, vicar of Great Waltham, (who tranſlated and continued Rapin) *propoſed* to compile *The Hiſtory and Antiquities of Eſſex*:—[but] only two numbers came out as ſpecimens.'—' Mr. Strype, who was vicar of Layton, has accounted for ſome of the pariſhes within his circuit walk round London. About 1739 were publiſhed nineteen numbers of a hiſtory of this county, by N. Salmon, who left it unfiniſhed at his death, 1742. This being thought by many too contracted and ſuperficial, the collections above-mentioned, with many others equally valuable—were put into the hands of Philip Morant, rector of St. Mary's, Colcheſter,'—who began to publiſh ' *The Hiſtory and Antiquities of the County of Eſſex*,'—in numbers, about 1766, the whole of which is now lately completed, in two volumes folio;—with maps of the hundreds, views of ſeats, &c.—' Mr. Morant [alſo] publiſhed *The Hiſtory and Antiquities of Colcheſter*, 1748.'

In this manner the Author of the Anecdotes enumerates moſt of the materials which have been collected, whether in print, or MSS. relating to each county; nor does he confine himſelf to works *profeſſedly* wrote upon the ſubject, but alſo points out all the letters and eſſays that have occaſionally appeared in the *Philoſophical Tranſactions*, and *other periodical* publications, that ſeemed to his purpoſe. This we think a very uſeful part of his plan, and might be of great ſervice to a judicious perſon, who ſhould undertake to compile a general account, either of the whole kingdom, or any particular county, by directing to ſuch documents, as may not eaſily be met with, except in this *detached* manner.—Upon the whole, the merit of this work would be greatly enhanced, if the Author (who at preſent ſeems to have aimed chiefly at collecting *every thing* that bears ever ſo diſtant a relation to his ſubject) would be at the pains of throwing out the rubbiſh, and entering ſomewhat farther into the different views and merits of ſuch writers as he may think proper to retain, in the next edition.—We hope this hint will be received, in the manner we wiſh to give it,—candidly.

A Treatiſe on continual, intermitting, eruptive, and inflammatory, Fevers. With Obſervations extracted from the Writings of the moſt eminent Practitioners, both ancient and modern, and confirmed by the Author's own Experience in the Courſe of Twenty Years Practice. To which is added, an Account of Epidemic Fevers, from Hippocrates, Sydenham, and Lanciſi. By John Gibſon, M.D. 8vo. 6s. Nourſe. 1769.

DR. Gibſon's deſign in the treatiſe before us is briefly this: 'I ſhall firſt, ſays he, give a ſhort account of each diſeaſe, only reciting the eſſential ſymptoms by which the diſeaſe may be eaſily diſtinguiſhed from all others: for though nature ſhews great variety in the ſame ſpecies of diſeaſes, as well as in her other productions, yet the accurate obſerver may here, as well as in other ſciences, note ſome eſſential difference to guide him in his judgment.

'Then I ſhall conſider with care the ſeveral ſymptoms that have ſerved to form a regular prognoſtic; the obſervations of the ancients, with thoſe of the moderns, and whatever a long and extenſive practice has confirmed and taught me, ſhall be added.'

Our Author's diviſion of Fevers is into, *Continual*, *Intermitting*, *Eruptive*, and *Inflammatory*.—The *continual fevers* are, the Ephemera or Day-fever, the Continual Fever, the Continual Putrid Fever, the Ardent Fever, and the Hectic Fever.—The *eruptive fevers* deſcribed by our Author are, the Slow Nervous Fever, the Miliary Fever, the Petechial Fever, and the Plague.—The following quotation contains the hiſtory and method of cure:

'*Of the Continual Fever.*

'The cauſes of the day-fever often precede the continual; but the ſymptoms are more ſevere; heat, redneſs and wearineſs of body, ſwelling of the veins, great heavineſs of the head, difficult and frequent breathing, profound though reſtleſs ſleep, ſufficiently diſtinguiſh it. A compleat ſolution often happens, on the third or fourth day, by a bleeding at the noſe, and a gentle eaſy ſweat continuing for ſome time after. A perfect criſis happens often the ſeventh day by a ſweat; a profound ſleep, eaſy breathing, and ſoft pulſe, or quiet ſleep, diminution of the heat, and moiſt ſkin, are often ſure ſigns of the criſis being compleat and ſalutary.

'When the ſymptoms perſiſt beyond the critical days without any abatement, there often happens dangerous inflammations of the brain, throat, lungs, or pleura; each of which diſeaſes are known by their eſſential ſymptoms.—

'When we attend to the ſymptoms proper to this fever, and the too frequent conſequences, which are inflammations of different parts; if we conſider the criſis that generally happens, either by an hæmorrhage or ſweat; the indications of cure will be,

'Firſt, To mitigate the ſymptoms, when they forebode danger.

'Secondly, To allay the heat, if too great.

'Thirdly, To prevent that diſpoſition of the blood which tends to inflammations; or if it is already formed, to change it ſo far, as may render the courſe of the fever ſafe, and the criſis ſalutary.

'The firſt indication is anſwered by bleeding; for thus diminiſhing the quantity of the blood, now become viſcid from not circulating freely, as the ſymptoms ſufficiently prove, we promote the circulation, and that effectually deſtroys the lentor. The proper quantity is beſt known from the effects. When it is drawn in due quantity, it mitigates the ſymptoms; if too copiouſly, it weakens the body, and by that means renders it unable to complete the criſis.

'The more early in the fever that venæſection is performed, the better, as it is eaſier to prevent the bad ſtate of the blood, than to remedy it after it *is* happened. If at any time during the increaſe of the fever, the heat is great, the pulſe full, hard, and ſlower than ordinary, unleſs the criſis approaches, or the efforts of nature evidently tend to this, even though at ſome diſtance, it indicates bleeding; and in ſuch circumſtances the patients bear the operation well, and are ordinarily relieved, provided a proper quantity of blood is drawn: and in ſuch ſituations, if venæſection is neglected, or too ſmall a quantity let, inflammations with their conſequences are to be dreaded. It is proper here to obſerve, that too violent efforts towards a criſis, as well as pains, are in moſt caſes relieved with certainty and ſafety by letting of blood.

‘ The ſecond and third indications are anſwered by uſing ſaline mixtures, nitre, ſpirit. minderer. vegetable acids, cooling and diluting liquors. In ſome caſes, to the uſe of theſe may be added ſuch medicines as promote the perſpiration without raiſing the pulſe, or increaſing the fever. Dr. de Haen, a phyſician in Vienna, has very properly recommended oily medicines joined to opiates; nor perhaps can we find any medicine that ſo effectually and eaſily promotes perſpiration, as opiates given in ſmall quantities; and in this fever, after bleeding and mitigation of the ſymptoms, eſpecially the heavineſs of the head and ſleepineſs, they may be uſed with ſucceſs: only let the phyſician carefully attend to their effect, as particular conſtitutions ſuffer by opiates too largely adminiſtered, or too long continued. But beſides the above, let me here caution practitioners againſt uſing opiates in full doſes, during the increaſe of continual fevers, as I have ſeen ſeveral, who incautiouſly had taken them in oppoſition to their phyſician's advice, fall a ſacrifice to their own obſtinacy; where, inſtead of ſleeping, as they expected, exceſſive ravings continued, till the ſleep of death made an end of their ſufferings.

‘ When in the beginning of the fever the ſtomach is oppreſſed, if an inclination to vomit, or actual vomiting haraſſes the patient, and no ſymptoms of an inflammation of the ſtomach appear, a vomit of ipecacuanha may ſafely be given, and is generally followed with great relief to the ſick. I have alſo often obſerved, that it prevents a diarrhœa from happening, which is ſometimes dangerous, always troubleſome. De Haen not only condemns this practice, but inveighs warmly againſt it, though reaſoning no better ſupported than his will never prevail againſt the ſafe practice of the antients, and the experience of a century, or nearly ſo; ſince the attentive Sydenham particularly recommended the practice, after he was become mature in judgment from long and extenſive practice.

‘ When the tongue is foul, a gentle laxative may be given, or clyſters occaſionally adminiſtered, as the condition of the patient requires.

‘ When the ſymptoms indicate inflammation of the bowels in the abdomen, emollient fomentations may be applied to the belly; but in theſe and other inflammations, the proper method of cure peculiar to each muſt be followed directly, whenever they appear, as abſceſſes or gangrenes are often the irremediable conſequences.

‘ If at any time the fever falls too low, and the organs of the body become inactive, nature may be rouſed to exert herſelf by proper cordials, as wine, ſpirit, ſaline, aromatic, volatile ſpirits, or ſalts prepared from animal ſubſtances, Virginian ſnake-root, &c. Externally, bliſters and ſinapiſms are of great ſervice.

'When the phyſician is called too late, and the fever conſiderably advanced, he ought carefully to examine the patient; and after learning the hiſtory of the diſeaſe, he muſt draw the indications of cure from the ſtate in which he finds the ſick perſon. If a coma comes on, bliſters are of great uſe, and relieve from thoſe ſymptoms that are the conſequence of ſizineſs of the blood, even when bleeding would be unſafe from the weak ſtate of the patient: in ſuch circumſtances cupping and ſcarifying have often been uſed.

'When the criſis is indicated to happen by an hæmorrhage from the noſe, emollient fomentations applied to the part may help to promote it. If it is indicated by the pores of the ſkin, keeping the patients warm, and ordering them to drink diluting liquors, ſuch as weak ſack-whey, vinegar-whey, muſtard-whey, or various infuſions taken moderately warm, will not only make the ſweat break out, but keep it up while the phyſician ſees needful. Not ſeldom after the criſis is complete, a ſleepineſs comes on, and continues for ſeveral days: during this nature ſeems to repoſe after her fatigue, while the patient gains ſtrength and recovers. Ye empiricks, contemplate with pleaſure this happy change, nor dare to diſturb ſuch uſeful reſt, under pretence of ſtupors, &c. If the patients are very weak in the decline of the fever, they may be recruited with wine, cordials, and ſtrengthening food or medicines, adapted to their conditions.

'When the diſeaſe lingers after a criſis, a vomit or doſe of phyſic often reſtores health; or either given as an alterative will prove uſeful. "But why all the preceding direction, when Dr. James's Powders cure the fever at once?" cries the favourer of ſpecifics. In ſome caſes it is perhaps ſucceſsful, but not to be depended on, as repeated experience confirms; and beſides its uncertainty as to a cure, the operation is often ſo violent, as ought juſtly to deter thoſe from the uſe of it, who can have recourſe to the aſſiſtance of a rational phyſician.

'For though this medicine may prove ſafe in the author's hands, or others who have often given it, and carefully obſerved its effects, yet uſed at random it muſt do much miſchief; nay, I appeal to the experience of thoſe who have often ſeen it uſed, if in many caſes it did not evidently hurt the patient, or hurry ſome out of the world. But on the ſuppoſition of its being really ſucceſsful, this ought to convince us of the ſafe uſe of emetics and cathartics in the beginning of fevers, &c.

'When the operation of this medicine is violent, the effect is *moſt ſureſt* as to a cure.

‘ *Query*, Would not any other medicine, whoſe operation is ſimilar, produce as ſalutary an effect?

‘ *A.* This can hardly be doubted of.’

The putrid, ardent, and hectic fevers are thus characterized.

Of the continual Putrid Fever.

‘ This fever is diſtinguiſhed by a more intenſe heat than any of the preceding, wakefulneſs, great thirſt, ſwelling of and noiſe in the belly, an aſthma, tickling and itching of the noſe, and dullneſs of ſight.

‘ The criſis often happens on the ſeventh or fourteenth day by an hæmorrhage, and by all the above ways which are made mention of on the continual fever. If the ſleep is greatly diſturbed, livid or purple puſtules break out; if the hypochondria are blown up, and ſtretched or tenſe, death always happens; that is, gangrenes in the bowels put an end to the lives of the patients. After having been forewarned by me, let the phyſician *timeouſly** endeavour to prevent what cannot be remedied, if it is once formed.

‘ *Of the Ardent Fever.*

‘ This fever begins with great cold, &c. and is known by a continual burning heat, greateſt about the breaſt; an inſatiable thirſt that often ceaſes of a ſudden; a dryneſs of the ſkin, noſe, mouth, and tongue; a puffing and quick breathing; a loathing; an inclination to vomit, or vomiting; oppreſſion at heart, toſſing, great wearineſs, a ſmall cough, a ſounding voice, raving, frenzy, watching, lethargy, convulſions, and an increaſe of the ſymptoms on the unequal days.

‘ The ſolution generally happens in thoſe called pure the ſeventh day, in others the ninth, eleventh, fourteenth, &c. even to the forty-ſecond, by ſtool, ſweat, vomiting, abſceſſes, urine, ſpitting up of thick tough matter, hæmorrhages, or critically by a rigor or ſtiffneſs. It is a bad ſign, when the ſwallowing is difficult, the face red and ſweating, or when a raving changes into an inflammation of the lungs.

‘ The following are mortal ſymptoms for the moſt part: a ſmall hæmorrhage from the noſe the third or fourth day; a ſpitting or piſſing of blood; black urine; when the urine is made in ſmall quantities and thin; coldneſs of the extremities; when one or both parotids ſwell, and do not ſuppurate; too copious ſtools, and a trembling that ends in raving.

‘ *Of the Hectic Fever.*

‘ The hectic fever is known by a conſtant heat conſiderably encreaſed after meals, and in the afternoon; the pulſe then is greater and quicker. When examined long after a meal, it is ſmall, frequent, and quick; the ſkin is dry; the urine in colour ſcarcely differs from the ſame in a ſtate of health.

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* We would adviſe Dr. Gibſon to have the *Scotticiſms* in his book corrected, in the ſecond edition.

'An hemorrhage is generally the ſureſt and beſt criſis of this fever, though the time of its happening cannot be determined; that by the noſe is moſt common, through thoſe from other parts have often been found ſalutary. I have known a copious diſcharge by the natural parts in a woman prove a complete criſis, in a deſperate caſe. This fever is alſo ſometimes carried off by ſweat, urine, or a diarrhœa, the putrid matter paſſing by the ſkin, kidnies, or guts. Abſceſſes ſometimes give intire relief, particularly thoſe that open externally; yet it muſt be acknowledged, that though they in particular caſes prove critical, yet they are commonly the means of waſting the patient till death enſue.

'But if no criſis happens, and the fever continues till the urine is oily, ſmall in quantity, and red, or blackiſh; when exerciſe becomes uneaſy, a heat is conſtantly felt in the hypochondria, and the pulſe is quick and weak; when there is a great loſs of appetite and ſtrength, frequent and copious ſtools, or profuſe ſweats; when the feet ſwell, a dryneſs and pain of the throat with a change of voice happens; whatever hopes the unhappy patient may entertain, death is faſt approaching.'

Our Author's prognoſtics are compiled from both the antient and modern practical writers: of which we ſhall give the following ſpecimen.

'*Of the Pulſe.*

'The motion of the blood in the arteries propelled by the heart, diſtends their coats: this, and the reaction on the blood by means of the contraction that follows, conſtitutes the pulſe.

'I ſhall mention the oppoſite extremes, as obſerved by ſeveral practitioners, that they may be the better underſtood. But here the Father of medicine can furniſh little, as he was almoſt intirely ignorant of the pulſe, or, at leaſt, made but little uſe of it as the means of preſaging, or the foundation of either judging or predicting in fevers.

'A ſtrong pulſe in acute fevers indicates approaching convulſions, ravings, inflammations. REGA.

'In the ſtate of the fever threatens ravings, phrenzy, or an hæmorrhage. *Id.*

'The above can only be conſidered as a relative term, regard being had to the degree of ſtrength in the pulſe which is proper to the particular fever.

'A quick and weak pulſe forebodes much danger. If weakneſs is joined to undulation, with the blood moving ſeemingly to the heart, is a ſign of a malignant diſeaſe, or approaching death, as it proves that the contracting power in the arteries is greater than the force of the heart; but as this may be obſerved in faintings, the phyſician ſhould be cautious in predicting, when he may be deceived.

'A hard full pulſe indicates inflammations of membranes, or their violent diſtenſion. An idea of this pulſe may be acquired from ſtudying the pulſe in a pleuriſy, or in the inflammation of any membranous part; and this pulſe will always be found in ſuch diſeaſes, while the vital force is unimpaired.

'The ſoft pulſe ſhews a criſis about to happen, or already happened, unleſs the fever be changed into an inflammation of the lungs, or the patient is very weak.

'The following obſervations are given on the authorities annexed; in experience great varieties are found, without fatal conſequences.

'The intermitting pulſe, according to Galen, if it laſt the time of one pulſation, many old men and boys eſcape, but not one youth.

'Ballonius aſſerts, that if it intermits the time of two ſtrokes, it is always fatal.

'If unequal in the ſtate of the fever, forebodes much danger. HOFFM.

'Every ſudden change is a bad omen. ALBERT.

'The ſudden change of a frequent pulſe into a ſlow, in every fever, is fatal. REGA.

'Before the phyſician adopts this, let him attentively conſider the change, and inquire into the cauſe of it, which, when known, may often inſpire him with hope, or direct him to a proper cure.

'Solano's accurate obſervations on the pulſe, which are confirmed by ſeveral inſtances in experience, deſerve our attention. I ſhall only make mention of them here, as I intend to give them more fully, when I come to the criſis which they indicate.

'Firſt, The rebounding pulſe indicates a future critical hemorrhage by the noſe.

'Secondly, The intermitting, a diarrhœa.

'Thirdly, The unequal riſing pulſe, a ſweat.'

From the above quotations our Readers will be enabled to form an adequate judgment of the *Treatiſe on fevers.*

The preface to this work contains a ſhort ſketch of *A Hiſtory of Medicine:* this hiſtory is divided into four æras.—The 1ſt is called the Grecian. The 2d the Roman. The 3d the Arabian.—The 4th conſiſts of the 16th and 17th centuries. And the 5th includes the authors of the preſent century. Dr. Gibſon confines himſelf to a few of the diſtinguiſhed writers of each æra, and the moſt important facts in the progreſs of the art; but propoſes, in a larger work, more fully to illuſtrate the whole hiſtory of medicine, from the creation to the preſent time.—A very arduous undertaking; and which will require both much reading and much judgment.

Obſervations on the Nature and Conſequences of thoſe Injuries to which the Head is liable from external Violence. To which are added, ſome few general Remarks on Fractures and Diſlocations. By Percival Pott, F. R. S. and ſurgeon to St. Bartholomew's Hoſpital. 8vo. 6s. Hawes, &c. 1768.

THE work announced in the firſt part of this title, we find to be a republication of a treatiſe publiſhed by the Author in the year 1760, under the ſomewhat ſimiliar title of *Obſervations on the Nature and Conſequences of Wounds and Contuſions of the Head*, &c. of which we gave a pretty full account, in the 22d volume of the Review, March 1760, page 196, to which we refer our chirurgical readers, if any ſuch there be, who have not already peruſed the original. The pleaſure and inſtruction which we there ventured to aſſert they would receive from that work, we may, with ſtill greater confidence, undertake to promiſe them from the peruſal of the preſent greatly improved and conſiderably enlarged edition of it. We ſhall not ſpecify the minuter improvements made in the form, as well as in the matter of the preſent publication; but ſhall only take notice, that it is enriched by the addition of a preliminary ſection on wounds of the ſcalp, and of forty-three caſes, methodically arranged under the ſections into which the work is divided, and which are deſcribed with conciſeneſs and perſpicuity, and, we doubt not, related with fidelity, without regard to any preconceived or favourite hypotheſis. In the preface to the former work, the Author had informed us, that he could produce many hiſtories to confirm his aſſertions, in thoſe particulars in which he differed from the commonly received doctrines, if he thought that they would add to their uſe or force; but that he ſuppreſſed them, becauſe they did not appear to him likely to do either, as the Reader muſt ſtill depend upon his veracity, as much in one inſtance as in the other. 'The man,' he added, 'who is capable of aſſerting 'what he knows to be falſe, muſt have a very defective imagi- 'nation not to be able to form caſes in its ſupport.' We are glad that Mr. Pott has changed his opinion upon this head; as we think that a faithful and circumſtantial relation of caſes is highly illuſtrative of any medical doctrine, and particularly requiſite with regard to contraverted points; in order that the Reader, who may be diſpoſed to give full credit to the Author's relation of facts, tho' he may doubt of the juſtice of the inferences drawn from them, may be put, as nearly as may be, on a level with the Author, by having the *data* laid before him, on which they are founded; and that, in general, ſuch hiſtories are better adapted to exerciſe the judgment of the Reader, and make ſtronger impreſſions on the memory, than reaſonings alone. The young ſtudent, particularly, is hereby relieved from the *tædium* of didactick dryneſs, and from a yawning and unconcerned reader of preceptive reaſonings, becomes an intereſted, and, as it were, active ſpectator. He attends the patient through the varying progreſs of the diſeaſe, and accompanies his ſurgeon through all the methods indicated and purſued, from time to time, for its removal: but the utility ariſing from the publication of caſes is too evident to be longer inſiſted upon. We ſhould not omit to obſerve, that, generally in thoſe caſes whoſe fatal termination gave the author an opportunity to examine the head, we are preſented with the appearances on diſſection.

The ſecond part of this publication, which contains remarks on fractures and diſlocations, is new in more than one ſenſe of the word; as it is not only now firſt publiſhed, but as it propoſes likewiſe a remarkable and very important innovation in that branch of ſurgery, of which it treats. We ſhall, therefore, endeavour to communicate, in our own words, the ideas of the Author, and the ſpirit and principles on which the method which is inculcated in theſe remarks is founded; as we cannot, without exceeding the limits proper for an article of this nature, give the more minute and diffuſe explanations contained in this very ingenious treatiſe.

When any of the bones of the extremities are fractured, the inferior part of the fractured bone is found, in general, to have paſſed upwards and over the ſuperior, and the limb to have become thereby diſtorted and ſhortened. It is the buſineſs of the ſurgeon to bring this inferior portion into its proper place. The reſiſtance which he will meet with, in effecting this purpoſe, ariſing from the bone conſidered ſingly, is trifling; as it can only proceed from friction, the *vis inertiæ* or gravity of the bone itſelf. But there is a ſuperior and moving power, by which the *derangement* of the fractured bone was at firſt effected and afterwards increaſed, and which oppoſes its reduction: and this is the natural, or, in ſome caſes, ſpaſmodical contraction of the muſcles attached to its inferior portion; by whoſe action this part of the fractured bone is detained in its prenatural ſituation. This force muſt be counteracted and overcome, before the extremity of this lower portion of the fractured bone can be brought down into its natural poſition, or into apt contact with the ſuperior. Let us ſuppoſe a perſon not brought up in the trammels of the ſchools of ſurgery, to whom it was ſimply propoſed, as a problem, in what manner beſt to counteract, or rather elude the obſtacle to reduction, ariſing from this contractility

tractility of the muſcles; ſuch an one would, one ſhould think, naturally propoſe that the limb ſhould be previouſly put into ſuch a poſition, as would relax them; as they are evidently the principal, we may almoſt ſay, the only impediments to reduction, which might otherwiſe be effected with a finger and thumb of the operator: and yet, ſtrange as it may ſeem, ſo ſequacious an animal is man, that, from the days of Hippocrates to the preſent, the univerſal practice has been, as a preliminary ſtep to reduction, to place the fractured limb, (the leg, for inſtance) in a ſtraight or extended poſition, or in a line with the thigh; and then to attempt the reduction by means of an extenſion and counter extenſion, to be effected by aſſiſtants placed above and below; a conſiderable part of whoſe force the ſurgeon employs in conquering an obſtacle of his own raiſing, and which principally ariſes from the ſtate of tenſion, irritation, and conſequently reſiſtance, into which he had previouſly put the muſcles of the fractured limb, by that very poſition.

From this ſhort expoſition of the ſituation of the fractured parts, and of the properties of thoſe connected with them, our chirurgical readers will readily imagine, that, in a fracture of both the bones of the leg, for inſtance, the reduction, according to our Author's ideas, is to be undertaken by firſt putting the principal muſcles of the limb, which we may conſider as *antagoniſts to the reducing power*, into ſuch a ſituation, as may moſt indiſpoſe them towards reſiſtance. The Author accordingly propoſes, to lay the leg on its outſide, or with the external ankle undermoſt, with the knee moderately bent; in which poſition the relaxed muſcles of the calf, &c. will readily and with eaſe yield to the moderate degree of force which will then, in general, be requiſite to bring the extremities of the fractured bones into apt contact with each other. In the ſame eaſy poſition, in which it was reduced, the limb is ſuffered to remain during the cure, without ever being once diſturbed or lifted up from the pillow on which it was firſt depoſited: an eighteen-tailed bandage allowing a proper inſpection into its ſtate, without moving it; while its ſtability is provided for by two ſplints; one placed under the *fibula*, on which the leg reſts, and the other over the *tibia*; both extending from the ankle to above the knee, and bearing upon theſe two joints, but by no means compreſſing or irritating the parts covering the fracture; which laſt, according to the Author, can be in no danger of being diſplaced; as the whole ſet of muſcles, by whoſe action ſuch diſplacement might be effected, are, by the very poſition of the limb, kept in a ſtate of relaxation and inactivity.

Though no reaſonable objection can, we think, be made to the propoſed poſition of the limb *at the time of reduction*, yet this bent poſition of it *afterwards* has been, with ſome degree of plauſibility, objected to, and the uſual extended ſituation of it preferred; as, by putting the muſcles on the ſtretch, it may contribute to the future ſecurity of the fracture againſt diſplacement: but, 'if this be the caſe in general, how happens it,' the Author anſwers, 'that thoſe bones are always found moſt liable 'to be diſplaced when broken, and to be moſt difficult to keep 'in their proper place,' (to give the thigh bone for inſtance) 'which are ſurrounded by the moſt and by the ſtrongeſt muſ'cles?' 'Whatever methods or circumſtances,' he elſewhere obſerves, 'render reduction and co-aptation eaſy, muſt as 'neceſſarily maintain eaſe during the confinement, preſerve 'rectitude of figure, and prevent diſplacement. The ſame 'principle muſt act upon both occaſious, and whether the doc'trine be right or wrong, conſidered by itſelf, it muſt be equally 'ſo in both circumſtances, that is, in the manner of ſetting a 'fracture, and in the manner of depoſiting the limb afterward.'

From the ideas which we have formed to ourſelves, from the general tenor of this work, of the great facility with which reduction is uſually performed, in conſequence of this alteration in the poſition of the fractured limb, we cannot help being ſtruck with the remarkable contraſt between the ſimplicity, eaſe and expedition, of this method, and the very different circumſtances attending that recommended by ſyſtematical writers, and hitherto, we believe, almoſt univerſally practiſed. Read Turner's account of the method of reducing a fracture of the leg, and you would imagine that the poor patient (to borrow a hint from the Author) had fallen into the hands of *Procruſtes*, and was depoſited in his famous bed, to have his limbs extended to its dimenſions. We cannot reſiſt the temptation of extracting from that author a few of his precepts as a ſpecimen. "Let your "two aſſiſtants," ſays that writer, "fitted for the work both "in *ſtrength of body* as well as preſence of mind, be placed one of "them at the foot, the other at the knee." After recommending that they may be ſo placed "for *their own eaſe*, as that they "may beſt continue in the ſtooping poſture, without wriggling "or ſhifting the ſame," and ſuppoſing that their firſt efforts may have been ineffectual; "this failing," continues he, "let "him (the ſurgeon) give order for the extenſion to be increaſed "both ways,—when again—let him ſtrongly preſs together the "divided extremities, &c." The work of reduction being at laſt effected, the Author expreſſes a very laudable concern for his aſſiſtants in this fatiguing buſineſs. For our parts, tho' we commiſerate their ſituation, we cannot help beſtowing the largeſt ſhare of our pity upon the poor patient. "But I forget your exten"ders," adds he, "who by this time, not improbably, may be "cramped in their poſtures, as well in their hands as backs, "(which I have often been) in ſtooping to help you: Where-

" fore having finiſhed the reduction, to your own ſatisfaction " and the approbation of the bye-ſtanders,—let your aſſiſtants " *be encouraged* to hold out—till your dreſſings are diſpatched." Then follows a train of plaiſter-compreſſes, defenſative plaiſters, long rollers, bolſters, ſplints and tapes; during the tedious application of which, the limb is kept in a ſtate of extenſion, from which it is not entirely releaſed, even when it has got out of the hands of the extenders, and is depoſited in the leg-box; as, by its ſtraight ſituation there, its muſcles are put into as great a ſtate of tenſion, as it is in the power of mere poſition to effect. We own, with ſome degree of ſhame for our dulneſs, in a matter which now appears ſo plain to us, that we have been concerned in, and conducted the operation, (we mean with regard to the principal parts of it) in this very manner; for which if we have erred in ſo doing, as we ſtrongly ſuſpect, we have no other or better excuſe to make than that *erravimus cum patribus:* and tho' we have not had an opportunity of ſeeing the good effects of the method recommended in this treatiſe; yet its ſuperior excellency appears to us ſo evident, even *à priori*, that we think we run no hazard of being hereafter obliged to retract the good opinion we at preſent entertain of it: eſpecially when we conſider the firm foundation on which it reſts; that of an extenſive and ſucceſsful experience. We cannot do better than give the Author's own words upon this occaſion, and ſhall accordingly ſelect a paſſage or two which contain, in general terms, an eſtimate of the advantages of this, as oppoſed to the common method.

' I hope that I have expreſſed my meaning clearly: I ſhould ' be very ſorry to be miſtaken, becauſe it appears to me to be a ' matter of ſome conſequence; and if what I have ſaid be intelligible, the reader will underſtand from thence, that I mean to ' ſignify that, (in my opinion) extenſion will in general be ' made with more facility, and co-aptation more happily executed; that a patient will ſuffer a great deal leſs pain during ' theſe operations, as well as during the neceſſary confinement ' for a broken leg or thigh, and that both patient and ſurgeon ' will be leſs likely to be diſappointed in their intention and ' wiſh; that is, that the former will be leſs liable to lameneſs ' or deformity, when a fractured thigh or leg has been treated ' in the way I have deſcribed, than in the common one.'—

' Let not the reader fancy, that I would dare to amuſe him ' with ſpeculation, or merely ſpecious reaſoning on a ſubject ' like this. What I have ſaid is from experience, repeated experience both of myſelf and of others, for a conſiderable ' length of time paſt, and on a great variety of ſubjects; from ' an experience which has perfectly ſatisfied me, and I think ' will every man who will make the trial fairly and candidly.—I

‘ do not pretend to ſay, that by theſe means every kind of bro-
‘ ken bone will infallibly and certainly be brought to lie ſmooth,
‘ even, and of proper length; if I did, they who are verſed in
‘ theſe things, would know that I ſaid too much; but I will
‘ ſay, (what is ſufficient for my purpoſe) that it will not only
‘ ſucceed in all thoſe, in which the old method can ever be ſuc-
‘ ceſsful, but alſo in the majority of thoſe in which it is not,
‘ nor in the nature of things can. In thoſe fortunate caſes, in
‘ which either method will do, the old one is fatiguing, incon-
‘ venient, and even ſometimes offenſive, from the ſupine and
‘ confined poſture of the patient; whereas that which is here
‘ propoſed gives the patient much greater liberty of motion
‘ for every purpoſe either of choice or neceſſity, and in many
‘ of thoſe caſes, wherein the old method proves moſt frequently
‘ ſo far ſucceſsleſs, as to leave the limb ſhort, lame, or deform-
‘ ed; I ſay, in moſt of theſe, the propoſed method will not be
‘ attended with theſe inconveniencies.’ *

We have been the more full and explicit in our account of this article, not ſolely for the information and conviction of practitioners, who will, no doubt, peruſe the work itſelf, and judge for themſelves, in a matter of ſo much importance to the improvement of ſo capital a branch of their art; but with ſome view likewiſe of preparing the public for the reception of theſe novelties: as the method of proceeding recommended in this treatiſe may, to the ſpectators of the proceſs, have an appearance of careleſsneſs and inattention. With regard to many new improvements, the ſurgeon has not only his own prejudices to conquer, which, in the elder practitioners eſpecially, are ſometimes not readily got over, but thoſe of the patient and of his friends, the byeſtanders: for all the world erect themſelves into judges, in matters of phyſic and ſurgery; and to their opinions the profeſſors of theſe arts are obliged to pay ſome degree of attention. In the caſe before us in particular, the *manœuvres* of the ſurgeon lie ſo open to the moſt common obſervation, that he may be ſaid to operate under the critical inſpection of a ſelf-conſtituted *court of aſſiſtants*, at which all, who come, have voices, and think themſelves qualified to judge and interfere. Theſe may be apt to look with an unfavourable eye on practices which deviate ſo conſiderably from thoſe which it has fallen in their way to obſerve. Having been witneſſes to the long and toilſome method generally followed in the reduction of a fractured leg, for inſtance, and having been accuſtomed to ſee the patient left ſtretched on his back, with his limb in ſtraight and painful durance for a long time afterwards; they may deem the preſent a very haſty and unceremonious manner of performing the operation, and may be no leſs ſhocked at this enormous relaxation of the uſual chirurgical diſcipline afterwards:—the patient lying on his ſide, and at his eaſe, with his fractured leg in a half-bent and ſeemingly careleſs poſition, without the leg-box and the uſual *paraphernalia* of a fracture. The quotations above given from ſo good an authority as that of the Author, may ſerve to quiet their apprehenſions, and ſatisfy them that the eaſe gained throughout every part of this proceſs is not only compatible with the ſafety of the patient, but productive of very conſiderable advantages.

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* It does not appear to us, from the general tenor of this treatiſe, whether the public are ſolely obliged to the author for the original and leading hint of this method; as they certainly are for the maſterly, and, to us, convincing manner in which he has ſet forth the advantages of it. Be that as it may; that we may throw all the light in our power on the ſubject treated in it, we ſhall point out to our chirurgical readers, and recommend to them the peruſal of, a very ſhort account of a ſimilar, or rather the ſame method of treating fractures of the leg, in particular, which was read at the Royal Society about two years ago, written by Mr. William Sharp, our Author's colleague at St. Bartholomew's, and publiſhed in the laſt volume of the Philoſophical Tranſactions, where it is illuſtrated with a plate repreſenting ſplints of the author's invention, adapted to the particular method of treatment there recommended.

With regard to compound fractures, we ſhall only obſerve, that our Author's arguments in favour of attempting the reduction of ſimple fractures, by relaxing the muſcles by a bent poſition of the limb, are, *à fortiori*, ſtill more applicable in the compound; where the muſcles are conſiderably wounded, and the bone has perforated the ſkin: in which caſe, as he obſerves, ‘ the very placing the leg in a ſtraight poſition, in order to make extenſion, obliges the wound or orifice to gird the bone tight, and makes all that part of it, which is out of ſuch wound, preſs hard on the ſkin of the leg underneath it.’ By merely changing the poſture of the limb, he afterwards obſerves, the difficulty of reduction will, under proper conduct, be readily conquered, even in many of thoſe caſes, where it might be thought impoſſible to effect it, without having recourſe to the ſaw, in order to remove a portion of the protruded bone. ‘ Whoever, ſays he, will attend to the effect, which putting the leg or thigh (having a compound fracture and protruded bone) into a ſtraight poſition always produces; that is, to the manner in which the wound in ſuch poſition girds the bone, and to the increaſed difficulty of reduction thereby induced, and will then, by changing the poſture of ſuch limb from an extended one, to one moderately bent, obſerves the alteration thereby made, in both the juſt mentioned circumſtances, will be ſatisfied of the truth of what I have ſaid, and of the much greater degree of eaſe and practicability of reduction in the bent, than in the extended poſition; that is, in the relaxed, than in the ſtretched ſtate of the muſcles.’

Under this head the Author conſiders thoſe deplorable caſes, in which the ſurgeon muſt determine, and that very ſpeedily, whether the preſervation of the factured limb can be attempted with ſafety to the life of the patient; and ſhews that, in many caſes, the attempt to ſave ſuch limb may more juſtly ſubject the ſurgeon to the imputation of raſhneſs, than the ſpeedy removal of it. He gives the reaſons which juſtify and require the operation: 'Reaſons, he obſerves, which (notwithſtanding any thing that may have been ſaid to the contrary) long and reiterated experience has approved, and which are vindicable upon every principle of humanity, or chirurgic knowledge.' The Author here, we ſuppoſe, alludes to the indiſcriminate condemnation of amputation by M. Bilguer, in his celebrated *Theſis*; an account of M. Martiniere's refutation of which, together with a few ſtrictures of our own on that ſubject, the reader will find by turning to our account of the laſt volume of the *Memoires de l' Academie de Chirurgie*, in the Appendix to our 38th vol. 1768, page 588.

We have already extended this article ſo far, that we ſhall not enumerate the many uſeful practical obſervations and reaſonings contained in this work, reſpecting the fractures of particular parts, nor thoſe relating to diſlocations; to which the principles contained in the preceding part are very naturally and judiciouſly applied, and tend to abridge the duration and leſſen the violence and pain of the proceſs of reduction. With regard to diſlocation, in particular, the Author obſerves that, by not attending to a proper poſition of the limb, one half at leaſt of the force employed, which in ſome caſes appears rather adapted 'to pull a man's joints aſunder than to ſet them to rights,' is abſolutely thrown away, and is conſequently noxious. We ſhall conclude this article by recommending to practitioners the attentive peruſal and conſideration of this very valuable performance; the great merit of which, and the novelty and importance of the doctrine contained in it, will juſtify us to our other readers, for having treated it in ſo copious a manner.

Georgical Eſſays: in which the Food of Plants is particularly conſidered; and a new Compoſt recommended upon the Principles of Vegetation. Small 8vo. 1 s. Durham. 1769.

THERE is an odd kind of maiden modeſty, or affected diffidence in ſome writers, totally inconſiſtent with their appearance in that character. Every author, by the overt act of publiſhing, ſuppoſes his writings capable of informing whoever reads them; and though a dogmatiſt inſults his reader, yet a writer, who ſeems to diſtruſt himſelf, will not gain the confidence of others. The following advertiſement excited the above remark:

'The author of theſe eſſays *does not call himſelf an experienced farmer.*—Aſſiſted by philoſophy, and a little practical knowledge in rural matters, *he has ventured to reduce the Art of Huſbandry to ſome ſettled principles.*—He freely gives his new invented Compoſt to the public, in hopes that it may be thought worthy of general notice; *but begs that it may be received as a thing unconfirmed by experience, not preſuming to eſteem his own trials upon it as concluſive.*'

Will not the reader naturally reply——Then, ſir, you ſhould have waited until your trials *were* concluſive, before you mentioned them?

The eſſays in this little tract, are four in number; the firſt, on the riſe and progreſs of agriculture; the ſecond, on the nouriſhment of vegetables; the third, on a rich and cheap compoſt, and the fourth recommends a new method of cultivating weak arable lands.

The principle on which this author founds his reaſoning is as follows:

'I lay it down as a fundamental maxim, that all plants receive their principal nouriſhment from oily particles incorporated with water, by means of an alkaline ſalt or abſorbent earth. Till oil is made miſcible, it is unable to enter the radical veſſels of vegetables; and, on that account, providence has bountifully ſupplied all natural ſoils with chalky, or other abſorbent particles. I ſay natural ſoils, for thoſe which have been aſſiſted by art are full of materials for that purpoſe; ſuch as lime, marle, ſoap-aſhes, and the volatile alkaline ſalt of putrid dunghills.—

'In order to ſtrengthen my argument in favour of oils being the principal food of plants, I muſt beg leave to obſerve, that all vegetables, whoſe ſeeds are of an oily nature, are found to be remarkable impoveriſhers of the ſoil; ſuch as hemp, rape, and flax: for which reaſon, the beſt manures for lands worn out by theſe crops, are ſuch as have a good deal of oil in their compoſition; but then they muſt be laid on with lime, chalk, marle, or ſoap-aſhes, ſo as to render the oily particles miſcible with water.

'It is uſual to talk of the ſalts of the earth; but chymiſtry has not been able to diſcover any ſalts in land which has not been manured, though oil may be readily obtained from every ſoil, the very ſandy ones excepted.

Marle, though a rich manure, has no ſalts. It is thought to contain a ſmall portion of oleaginous matter, and an abſorbent earth, of a nature ſimilar to limeſtone, with a large quantity of clay intermixed.

'Lime mixed with clay comes neareſt to the nature of marle of any factitious body that we know of, and may be uſed as ſuch, where it can be had without much expence. By increaſing the quantity of clay, it will make an excellent compoſt for a light ſandy ſoil; but to make the ground fertile, woollen rags, rotten dung, or any greaſy manure, ſhould be incorporated with it ſome time before it is laid on.

'It is a received opinion, that lime enriches the land it is laid upon, by means of ſupplying a ſalt fit for the nouriſhment of plants; but by all the experiments that have been made upon lime, it is found to contain no kind of ſalt. Its operation therefore ſhould be conſidered in a different light. By the fermentation that it induces, the earth is opened and divided, and, by its abſorbent and alkaline quality, it unites the oily and watery parts of the ſoil. It alſo ſeems to have the property of collecting the acid of the air, which it readily forms into a neutral ſalt, of great uſe in vegetation.

'From viewing lime in this light, it is probable that it tends to rob the ſoil of its oily particles, and in time will render it barren, unleſs we take care to ſupport it with rotten dung, or other manures of an oily nature.

'As light ſandy ſoils contain but a ſmall portion of oleaginous particles, we ſhould be extremely cautious not to overdo them with lime; unleſs we can at the ſame time aſſiſt them liberally with rotten dung, woollen rags, ſhavings of horn, and other manures of an animal kind. Its great excellence, however, upon a ſandy ſoil, is by mechanically binding the looſe particles, and thereby preventing the liquid parts of the manure from eſcaping out of the reach of the radical fibres of the plants.

'Upon clay the effect of lime is different; for by means of the gentle fermentation that it produces, the unſubdued ſoil is opened and divided; the manures laid on readily come into contact with every part of it; and the fibres of the plants have full liberty to ſpread themſelves.

'Under ſuch agreeable circumſtances, the air, rains, and dews are freely admitted, and the ſoil is enabled to retain the nouriſhment that each of them brings. In conſequence of a fermentation raiſed in the ſoil, the fixed air is ſet at liberty, which in a wonderful manner promotes vegetation.

'To the univerſal principle, oil, we muſt add another of great efficacy, though very little underſtood; I mean the nitrous acid of the air.

'That the air does contain the rudiments of nitre, is demonſtrable from the manner of making ſalt-petre, in the different parts of the world. The air contains no ſuch ſalt as perfect nitre; it is a factitious ſalt, and is made by the nitrous acid falling upon a proper matrix. The makers of nitre form that matrix of the rubbiſh of old houſes, fat earth, and any fixed alkaline ſalt. The univerſal acid, as it is called, is attracted by theſe materials, and forms true nitre, which is rendered pure by means of cryſtallization, and in that form it is brought to us. In very hot countries the natural earth forms a matrix for nitre, which makes the operation very ſhort.

'It is obſerved that nitre is moſt plentifully formed in winter, when the wind is northerly: hence we may underſtand the true reaſon why land is fertilized by being laid up in high ridges during the winter months. The good effects of that operation are wholly attributed to the mechanical action of the froſt upon the ground. Light ſoils, as well as the tough ones, may be expoſed in high ridges, but with ſome limitation, in order to imitate the mud-walls in Germany, which are found, by experience, to collect conſiderable quantities of nitre during the winter.

'After ſaying ſo much in praiſe of nitre, it will be expected that I ſhould produce ſome proofs of its efficacy, when uſed as a manure. I muſt confeſs that experiments do not give us any ſuch proofs. Perhaps too large a quantity has been uſed, or rather, it could not be reſtored to the earth with its particles ſo minutely divided, as when it remained united with the ſoil, by means of the chymiſtry of nature.'

This latter objection may admit perhaps of being extended generally againſt all artificial refinements in compounding the food of plants.

On the principle, however, that oily particles are the chief nutriment of vegetables, our Author offers the following recipe:

To make Oil-Compoſt.	*l.*	*s.*	*d.*
'Take North-American pot-aſh, 9 lb. - -	0	3	6
'Break the ſalt into ſmall pieces, and put it into a glazed earthen veſſel with three gallons of water. Let the mixture ſtand four hours; then add ſeven gallons of coarſe train oil. - - - -	0	11	8
	£. 0	15	2

'In twenty-four hours the ſalt will be diſſolved, and the mixture, upon ſtirring, will become nearly uniform.

'Take one buſhel of lime ſlacked and ſcreened, five buſhels of ſand, or eight of dry mould; mix them together, and then add the above liquid ingredients. In a few days the compoſition will be dry enough for uſe.

'When the liquid ingredients are put to one or two hogſheads of water, a liquid compoſt will be formed, which muſt be uſed with a water-cart.

‘ I apprehend that the above quantity will be found ſufficient for an acre; my trials, however, do not give me ſufficient authority to determine upon this point.

‘ I preſume that this compoſt reſembles the natural food of plants; but I ſubmit that, as well as every thing elſe, to experience, our unerring guide.

‘ It may be objected that it has not undergone the putrid ferment, to attenuate the oily particles. The uſe of rape-duſt, ſoot, horn ſhavings, and woollen rags, take off that objection, and at the ſame time confirm the theory upon which the above compoſt is founded.

‘ I do not take upon me to direct the experienced farmer in the manner of uſing this new compoſt. I would have every perſon apply it in the way moſt agreeable to himſelf. Many things will occur to the practical huſbandman, that no reaſoning of the philoſopher could foreſee. By attending to the different ways of uſing it, we may reap conſiderable advantages. Improvements may be collected even from the higheſt degree of miſmanagement.

‘ Facts muſt ever be the foundation of our reaſoning. Without them the philoſopher is a kind of *ignis fatuus*. Inſtead of unfolding nature he covers her with a cloud, and endeavours, as it were, to bring old Chaos back again into the world.

‘ Should I preſume to inſtruct the farmer in the management of the compoſt, I would recommend it to be ſown immediately after the grain, and both harrowed in together.

‘ My experiments teach me, that all kinds of ſoils may be benefited by this manure. The limeſtone, gravelly, ſandy, and chalky ſoils ſeem to require it moſt. The rich loams and good clays have nouriſhment within themſelves, and ſtand more in need of the plow than the dunghill.’

As this compoſt is now upon trial, and may be adopted by any one, it will be but fair to wait the reſult, which the Author promiſes to communicate, whether it be ſucceſsful or not.

His method of cultivating weak arable land ſeems to be worthy of attention; but for this we refer our agricultural Readers to the work itſelf.

The Exemplary Mother: or, Letters between Mrs. Villars and her Family. Publiſhed by a Lady, from the Originals in her Poſſeſſion. 12mo. 2 Vols. 5s. ſewed. Becket. 1769.

THE Exemplary Mother more truly merits the character of a ſentimental work, than many of thoſe novels which are offered under that name. The ſtory conveyed in the courſe of the correſpondence is ſhort, but the letters abound with excellent moral precepts, and prudential maxims for the regulation of human conduct, under various critical circumſtances; interſperſed with correct remarks on ſome admired literary performances.

It is however to be apprehended, that novels of this admonitory claſs will prove moſt agreeable to thoſe whoſe previous contemplative turn of mind, and natural diſpoſition to goodneſs, ſtand leaſt in need of them; while ſuch as ought moſt eſpecially to attend to advice, generally fly from it, and are the leaſt diſpoſed to liſten to it, when in ſearch of mere amuſement. Hence, narratives are more welcome, and not leſs inſtructive, when the events and cataſtrophe are ſo calculated as obviouſly to ſuggeſt profitable inferences, which are left to the operation of the reader's mind; than where the writer furniſhes all the deductions and documents himſelf: for the reader in the latter caſe being merely paſſive, rather tires than improves, and is more inclined to paſs with rapidity from incident to incident, than to afford that regular attention which the Author merits and requires.

The preſent work may, perhaps, be cenſured, as moralizing to an exceſs; and it may be objected, that Mrs. Villars taught her daughter to make ſuch refined diſtinctions in her reaſoning, and to form ſuch exalted expectations of conjugal felicity, as diſabled her from ſupporting herſelf through thoſe matrimonial viciſſitudes, which a lady not arrived to quite ſo delicate a degree of ſenſibility, might have overcome, and brought to a happier iſſue.

Mrs. Villars, a very ſenſible and benevolent widow lady, has a ſon and daughter, to whoſe education and proper ſettlement in the world ſhe dedicated her whole attention; the ſon, while at the univerſity, keeping company with ſome freethinkers, imbibes infidel notions; yet at the ſame time entertains thoughts of dedicating himſelf to the church, with a view to a living in his mother's gift. Mrs. Villars undertakes his converſion, and ſeems to effect it with great facility;—he takes orders, and marries happily. His ſiſter, Flavia, a moſt amiable young lady, accompanies a friend to London, where her tenderneſs of diſpoſition ſoon involves her in great diſtreſs of mind. Being engaged in a party to Richmond by water, ſhe unfortunately fell into the river, but was brought ſafe to land by Captain Welmore. On the merits of this ſervice, finding her alone the ſecond day after the accident, the captain made a warm declaration of love, and obtained from her a promiſe, (as he was going a long journey) that ſhe would never marry another while he remained ſingle, and conſtant to her. In about a month after this engagement, the faithleſs captain married another lady; and Mrs. Villars gives her daughter much good advice and gentle conſolation on ſo mortifying an occaſion. Sir John Raymond, a rich young baronet, then becomes her ſuitor, and being ſucceſsful, Flavia and her brother (already mentioned) are both married on the ſame day.

Did not this work poſſeſs more merit than the generality of narrative compoſitions, it would ſcarcely be worth while to remark, that the wedding-day at leaſt ought to have been reſigned to feſtivity; and that even the reader receives an unſeaſonable check in his expectations, by finding two young couple, with their friends, ſo much at a loſs for entertainment at the departure of the clergyman, who was obliged to leave them early, that Mr. Villars, one of the bridegrooms, who is deſcribed to be of a gay lively temper, ſeeing the two brides rather thoughtful and ſilent, propoſed to read *ſome* entertaining book! His mother was then called upon for one of her compoſitions, and ſhe furniſhed the ſtory of a wife who died of jealouſy; ending with moral reflections, and a viſion, ſuited to the occaſion. We are told that Mrs. Villars was thanked for the entertainment and inſtruction ſhe had afforded; and that the brides had been particularly attentive. Sir John Raymond, the other bridegroom, ſeems to have made a more ſeaſonable propoſal, when, after this lecture, he adviſed an airing in the coach.

The ſtory now draws towards a melancholy criſis, which the following ſprightly epiſtle will very naturally introduce:

‘ *Lady* Maynwaring *to Sir* Richard Maynwaring.

‘ Don't expect to be addreſt in the tender dialect. I make no profeſſions.—I hate the very name of love.—I entirely give up the prophetic art. Sir John Raymond is an odious fellow. I deteſt him. Recollecting I had not ſeen Lady Raymond for more than a fortnight, I this morning walked up to her houſe, and introduced myſelf without form. She was at breakfaſt alone in her dreſſing room. Her looks were pale and emaciated. Well, my dear, ſaid I, where is your ſpouſy? I have not ſeen Sir John, anſwered ſhe, ſince yeſterday morning; and to confeſs the truth, I am very uneaſy on that account. But he told you, without doubt, of his engagement, and then you ſhould conquer all uneaſineſs for a ſhort abſence. You don't expect, nor I hope deſire, he ſhould always be with you. Sir Richard has left me for a whole fortnight. I love the good man, but I am perfectly eaſy without him.

‘ Indeed, Lady Maynwaring, replied my friend, though Sir John's company is always agreeable to me, yet I am not ſo unreaſonable as to wiſh he ſhould give up any amuſement. But he leaves me without imparting his deſign; ſurely this is unkind.

‘ Whilſt we were talking, Sir John came in. Good morning to you, Lady Maynwaring, ſaid he; this is an unuſual favour. What are you ſtill a widow? But you are one of the gay world. You are not a domeſtic animal—He did not pay the leaſt attention to his lady, who I ſaw was affected. She tried to diſperſe a tear, and reaching out her hand, My dear, ſaid ſhe, with great emotion, you neglect your poor

Flavia. Pho! prithee, Lady Raymond, ſaid he, in an authoritative tone, and throwing himſelf into a diſtant chair, it is time to give over theſe fooleries.—You was at Lady Newport's rout laſt night. Is not Miſs Newport a divine creature, madam? to me.

' The wretch ſhocked me. He appeared entirely different from his former ſelf. He ſaw his lady's uneaſineſs, but ſaw it without diſturbance. Oh! if he had been *my* huſband, how I would have tyrannized in my turn!—He added, Will your ladyſhip permit me to eſcort you to the play this evening? If Lady Raymond chuſes to go, Sir, ſaid I, it will give me pleaſure to accompany *her*. My heart diſdained the fellow. He looked confounded, and I continued. As little of the domeſtic animal as you think me, Sir, I ſeldom go to public places without my huſband. But then, indeed, he is no baſhaw. He is neither apiſhly fond, nor faſhionably aſhamed of his wife.

' Sir John appeared ſtill more diſconcerted, when luckily for him, ſome ladies entered, and gave a turn to the converſation. They were court-belles, who came only to coquet with the huſband, and to inſult the wife by exciting her jealouſy. One young flirt was ſo horridly provoking, that I could not help correcting her. She was talking of the *two youngeſt* Mr. S—'s. Pray, Miſs, ſaid I, which is the *youngeſt* of the two? Mr. Edmund, ſhe believed. Then I preſume Mr. John was *not* the *youngeſt*. The girl look'd like a ſimpleton, but ſoon recovered, and began to *re-ogle* Sir John. She even attempted to be witty; but I once more ſilenced, and made her pout by telling her, her wit ſeem'd rather *out of Humour*. I was in hopes her volubility would have revived no more, but it ſoon broke forth again. She praiſed a moſt egregious fop. He was a ſweet fellow, had a moſt bewitching taſte in dreſs, was not only lively but ſenſible. She thought Miſs B—— a happy creature to attract his notice. I never heard before, ſaid I, of Mr. L—'s ſenſe; but I believe Miſs B—— will ſoon *make him ſenſible* that ſhe deſpiſes a fop and a coxcomb.

' Oh! ſhe was aſtoniſhed at my want of taſte. Truly, Miſs, ſaid I, my taſte is too refin'd to reliſh ſuch a meſs of inſipidity, affectation and folly; whether cover'd by a ſcarlet coat, or a *tiſſue petticoat*, they are equally my averſion.

' This hint could not be miſtaken. The girl was abaſhed into ſilence, but her countenance glowed with malice and reſentment. Sir John too was humbled into diffidence. The ladies were tired with his taciturnity, and ſoon took leave. He eſcorted them to the coach, and returned no more.

' Lady Raymond attempted to calm her own uneaſineſs, and to excuſe her huſband, by indulging an imagination that ſomething abroad had diſturbed him, which he concealed from tenderneſs. I was too *prudent* to deſtroy her hopes, but I ſaw it was ſome ſubtle demon *at home in his own breaſt* that haunted him. I left Lady Raymond rather more eaſy.

' Upon my word, Sir Richard, your merit upon compariſon riſes to the *higheſt degree* in the *barometer* of my opinion; you muſt endeavour not to fall down to *changeable*.

' This Raymond was one of the *paſſionate lovers*. " Oh! he could never be happy till Miſs Villars was his wife. 'Twas mere exiſtence, not life, without her." We are apt to think love profeſſions as true as goſpel, when alas! they are in general merely *apocryphal.* Sir John was ſmitten with a fine form which "ſoon grew familiar"—*You* were violently enamoured with my face, ſhape and graces, and yet we are tolerably happy. We live a kind of "as it were"—*yawniſh*, very frequently, but never quarrelſome. But you admired my livelineſs, and pray do me the juſtice to own I am ſtill *very entertaining.* We taſte none of the exquiſite delights of refined lovers, but then we eſcape their painful ſenſibilities. I would not exchange ſituations with any perſon. There's for you, Sir Richard. Only continue as good as you are now, and I ſhall find no difficulty in remaining

Your dutiful and affectionate wife,
ANNE MAYNWARING.

Referring the Reader to the work for the affecting detail of farther particulars, which are very pathetically amplified, we ſhall only obſerve that Lady Raymond diſcovers an intrigue between Sir John and her waiting maid, which overpowers her conſtitution, and ſhe dies through grief. Sir John is touched with a temporary remorſe, but is not affected with a ſincere penitence, until he is mortally wounded in a quarrel.

Such is the mere outline of a hiſtory, the ſeveral circumſtances of which afford Mrs. Villars, whoſe character is ſupported in a moſt amiable view, natural opportunities to make a variety of judicious remarks, and to offer hints of advice that every youthful reader may peruſe with advantage.

An Univerſal Dictionary of the Marine: or a copious Explanation of the Technical Terms and Phraſes employed in the Conſtruction, Equipment, Furniture, Machinery, Movements, and military Operations of a Ship. Illuſtrated with a Variety of original Deſigns of Shipping in different Situations; together with ſeparate Views of their Maſts, Sails, Yards, and Rigging. To which is annexed a Tranſlation of the French Sea Terms and Phraſes, collected from the Works of Meſſ. Du Hamel, Aubin, Saverien, &c. By William Falconer, Author of *The Shipwreck.* 4to. 1l. 1s. in Boards. Cadell. 1769.

THE utility of good dictionaries of particular ſciences and arts, for the aſſiſtance of thoſe engaged in the ſtudy or practice of them, is ſufficiently evident; and when it is conſidered how much is to be acquired to qualify a youth who goes on ſhip-board, (a ſituation ſo totally different from what he has hitherto been acquainted with) a marine dictionary will, perhaps, be deemed one of the moſt neceſſary companions he can have with him; as it will at all times anſwer his queſtions, when, poſſibly, no one about him may be ſo obliging as to render the book unneceſſary.

The great merit to be wiſhed for in ſuch a work, is to have the theory and explanation given by a perſon well verſed in the practice of the art; ſince none but ſuch an one can enter intimately into the ſubjects treated of, and deſcribe them as they actually are. Men of buſineſs, however, and good ſeamen eſpecially, have ſeldom literature enough to commit their knowlege to paper, for the inſtruction of others: but this is by no means the preſent caſe, for the poem entitled *The Shipwreck*, an account of which is to be found in Rev. vol. xxvii. p. 197. affords a very promiſing ſpecimen of the literary abilities and naval knowlege of the Author of the preſent performance.

Mr. Falconer gives the following account of the motives to this undertaking, with a general idea of his plan:

‘ The following work has engaged my utmoſt application for ſome years. Several performances on the ſame ſubject have already appeared; as Sir H. Manwaring's *Seaman's Dictionary*; Boteler's *Sea Dialogues*; Guillet's *Gentleman's Dictionary*, and Blanckley's *Naval Expoſitor*, &c. Far from exhibiting an enlarged and comprehenſive view of naval affairs, theſe productions are extremely imperfect, according to the very circumſcribed plan which their authors have adopted. There are beſides, the *Dictionaire de Marine* of M. Aubin, publiſhed in Holland; and that of M. Saverien, publiſhed in France. Theſe are indeed voluminous, but very deficient in the moſt neceſſary articles. Beſides a circumſtantial detail of the local oeconomy of different marine departments, they are ſwelled out with aſtronomy, navigation, hydrography, natural hiſtory, &c. all of which are abundantly better treated in other compoſitions. Of the machinery of a ſhip; the diſpoſition of her rigging on her maſts and yards; and the comparative force of her different mechanical powers, their accounts however are often vague, perplexed, and unintelligible. With regard to her internal government in action; to the general regulations of the line of battle; and to the principal movements in ſailing, they are almoſt totally ſilent. Had any of theſe works been executed with tolerable ſucceſs, it might have rendered mine unneceſſary; or probably have introduced it in the form of a tranſlation.

‘ I acknowledge with great pleaſure the advantages I have derived in the proſecution of this work, from ſeveral authors of diſtinguiſhed reputation: in reality, however, none of thoſe above-mentioned are of the number. In that part which is dedicated to the theory and art of ſhip-building, I owe conſiderable obligations to the ingenious M. Du Hamel. The principal pieces uſed in the conſtruction of a ſhip, together with their combination and diſpoſition, are copiouſly and accurately deſcribed in his *Elements of Naval Architecture*: and his general account of the art itſelf is perſpicuous and comprehenſive. Many of his explanations I have therefore implicitly adopted.

‘ In treating of the artillery, I have occaſionally conſulted *Le Blond*, *Muller*, and *Robins*, beſides ſelecting ſome valuable materials from the manuſcripts of officers of long experience and eſtabliſhed reputation in that ſervice. Whatever relates to the rigging, ſails, machinery, and movements of a ſhip; or to the practice of naval war, is generally drawn from my own obſervations; unleſs where the author is quoted.

'As there are abundance of books profeſſedly written on aſtronomy, and the theory of navigation, I have totally omitted the terms of the former, as foreign to my plan; and ſlightly paſſed over the latter: becauſe no reader could acquire a ſufficient idea of thoſe ſciences from ſo partial a deſcription. Many of the leaſt important parts of a ſhip, as well as of her rigging, are very generally defined. To explain the track of every particular rope, through its different channels, would be equally uſeleſs and unintelligible to a land reader: to mariners it were ſuperfluous: and even the youths who are trained to the ſea, would reap little advantage from it; becauſe their ſituation affords them much better opportunities of making theſe minute diſcoveries.

'I have in general endeavoured to get the etymology of the moſt material expreſſions, unleſs when their evident analogy to common words rendered this unneceſſary. Many reaſons may be alledged for introducing the French ſea-terms and phraſes; particularly that obvious one, of underſtanding their pilots, when we may have occaſion for their aſſiſtance. Wherever it was found neceſſary to explain one technical term by another, the latter is uſually printed in Italics the firſt time it is mentioned; ſo that the reader may refer to it for a further explanation.

'As the plates of this publication were intended to illuſtrate the various objects to which they refer, they are little ornamented; but have in general the recommendation of ſimplicity and geometrical truth. In this part I have been particularly favoured with many original drawings, which are uſually conſidered amongſt the inacceſſible *arcana* of ſhip-building. They are much more numerous, uſeful, and correct, than what has hitherto appeared in any work of the kind. In fine, I have endeavoured, to the beſt of my judgment, to retrench the ſuperfluities, and ſupply the deficiencies of former writers on the ſame ſubject, as well as to digeſt and methodiſe whatever appeared looſe or inaccurate therein.'

Under the article SHIP, the Author explains the diſtribution of the ſeveral parts of the work in a methodical manner, which we ſhall therefore extract:

'SHIP, *vaiſſeau*, (*ſcip*, Sax.) a general name given by ſeamen to the firſt rank of veſſels which are navigated on the ocean.

'Amongſt people who are unacquainted with marine diſtinctions, this term is of very vague and indiſcriminate acceptation: and indeed ſailors themſelves, ſubmitting occaſionally to the influence of cuſtom, receive it according to this general idea. In the ſea-language, however, it is more particularly applied to a veſſel furniſhed with three maſts, each of which is compoſed of a lower maſt, top-maſt, and top-gallant maſt, with the uſual machinery thereto belonging.

'The deſign of this work being profeſſedly to treat of the conſtruction, mechaniſm, furniture, movements, and military operations of a ſhip, we may properly conſider the preſent article as a general recapitulation of the whole ſubject.

'The plans, elevations, and ſections uſed in the conſtruction of a ſhip; the principal pieces of which ſhe is compoſed; and the qualities requiſite to anſwer the ſeveral purpoſes of navigation, are deſcribed, or referred to, in *Naval* ARCHITECTURE: and the application of this theory to practice is treated in the article *Ship*-BUILDING.

'The machinery and furniture with which ſhe is equipped are variouſly diffuſed throughout this work, and naturally ſpring from one another, like a multitude of branches from one general trunk. See MAST, SAIL, YARD, RIGGING, ANCHOR, &c.

'The qualities by which ſhe is enabled to encounter a tempeſtuous ſea are treated in the article BALLAST and TRIM; and her ſeveral movements therein are explained under NAVIGATION, DRIFT, SAILING, TACKING, LEEWAY, PITCHING, and ROLLING.

'Conſidered as a moveable fortreſs or citadel, her military operations are copiouſly deſcrided in CANNON, CANNONADE, ENGAGEMENT, LINE, and RANGE; and as her efforts are occaſionally like thoſe of a mine, or bombardment, the reader is alſo referred to the articles FIRESHIP and MORTAR.

'The veſſels which are uſually comprehended under the general name of ſhip, beſides thoſe of the line of battle, are galleons, frigates, hagboats, cats, barks, pinks, and fly-boats; all of which are defined in their proper places, except the hag-boat, that only differs from a *frigate*-built ſhip in the figure of the ſtern, which has a great reſemblance to that of the *cat*, as being in a middle degree between the former and the latter. See alſo the article QUARTER.

'Ships of war are properly equipped with artillery, ammunition, and all the neceſſary martial weapons and inſtruments for attack or defence. They are diſtinguiſhed from each other by their ſeveral ranks or claſſes. See RATE.'

It ought not to be omitted, that the cuts illuſtrating the deſcriptions, appear to be correctly executed, and to convey ſtriking reſemblances of the various kinds of veſſels, and their reſpective parts.

As a further ſpecimen of the work, we ſhall entertain our Readers with the article MIDSHIPMAN; in which the Author appears to underſtand the duty of a ſailor, and alſo evinces his knowlege of human nature:

'MIDSHIPMAN, a ſort of naval cadet, appointed by the captain of a ſhip of war, to ſecond the orders of the ſuperior officers, and aſſiſt in the neceſſary buſineſs of the veſſel, either aboard or aſhore.

'The number of midſhipmen, like that of ſeveral other officers, is always in proportion to the ſize of the ſhip to which they belong. Thus a firſt-rate man of war has twenty-four, and the inferior rates a ſuitable number in proportion. No perſon can be appointed lieutenant, without having previouſly ſerved two years in the royal navy in this capacity, or in that of *mate*, beſides having been at leaſt four years in actual ſervice at ſea, either in merchant-ſhips, or in the royal navy.

'Midſhipman is accordingly the ſtation in which a young volunteer is trained in the ſeveral exerciſes, neceſſary to attain a ſufficient knowledge of the machinery, diſcipline, movements, and military operations of a ſhip, to qualify him for a ſea officer.

'As the chief object of our attention has been to facilitate the acquiſition of this intelligence, we have endeavoured to treat thoſe ſubjects at large, in the different parts of this work, according to their importance. We have alſo ſketched the general outlines of the reſpective charges of all the ſuperior officers, which, in conformity to the plan of

this

circumſtances which would be immater
tions; and hence abundance of particu
cers, inſerted in thoſe general regulati
to our purpoſe. Averſe as we are, on
rigid nicety of a critic, by introducing
ance dedicated to ſcientifical deſcription
with a ſhort deviation from the plan
Happy! if our efforts may in any degre
for which they were calculated.

'On his firſt entrance in a ſhip of war,
diſadvantageous circumſtances to encounte
by the nature of the ſea-ſervice, and pe
of people in general, reſpecting naval diſ
lors and their officers. No character, in
lent than that of the common ſailor, whon
treated with great ſeverity by his officers, d
them not very advantageous to the latter
comes aboard tinctured with theſe prejudic
has been amongſt the higher rank of peopl
to anſwer his opinion, he conceives an ear
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prepoſſeſſions, he is thrown off his guard.
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much relaxed, ſo as to

which is not indeed mentioned amongſt their qualities by the gentlemen of *terra firma*, by whom their characters are often copiouſly deſcribed with very little judgment. There is hardly a common tar who is not envious of ſuperior ſkill in his fellows, and jealous on all occaſions to be out-done in what he conſiders as a branch of his duty! Nor is he more afraid of the dreadful conſequences of whiſtling in a ſtorm, than of being ſtigmatized with the opprobrious epithet of *lubber*. Fortified againſt this ſcandal, by a thorough knowledge of his buſineſs, the ſailor will ſometimes ſneer in private, at the execution of orders, which to him appear aukward, improper, or unlike a ſeaman. Nay, he will perhaps be malicious enough to ſuppreſs his own judgment, and by a punctual obedience to command, execute whatever is to be performed, in a manner which he knows to be improper, in order to expoſe the perſon commanding to diſgrace and ridicule. Little ſkilled in the method of the ſchools, he conſiders the officer who cons his leſſon by rote as very ill qualified for his ſtation, becauſe particular ſituations might render it neceſſary for the ſaid officer to aſſiſt at putting his own orders in practice. An ignorance in this practical knowledge will therefore neceſſarily be thought an unpardonable deficiency by thoſe who are to follow his directions. Hence the midſhipman who aſſociates with theſe ſailors in the tops, till he has acquired a competent ſkill in the ſervice of extending or reducing the ſails, &c. will be often entertained with a number of ſcurrilous jeſts, at the expence of his ſuperiors. Hence alſo he will learn, that a timely application to thoſe exerciſes can only prevent him from appearing in the ſame deſpicable point of view, which muſt certainly be a cruel mortification to a man of the ſmalleſt ſenſibility.

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this work, become previous to this article. Thus the duties of the admiral, the captain, the lieutenant, and the maſter, are already explained in their proper places; and whatever intelligence appears neceſſary to diſcharge thoſe offices, is alſo, in a high degree, eſſential to the midſhipman. Thoſe officers indeed, as well as many others, are furniſhed with ſuitable inſtructions to regulate their conduct; but the midſhipman, being inveſted with no particular charge from the government, is by conſequence omitted in thoſe official regulations. In a work of this kind, however, the importance of the ſubject is not always determined by the ſuperiority of rank or ſtation. If our province is to communicate inſtruction, thoſe who are the leaſt informed are certainly the principal objects thereof, and to them our attention is more particularly directed. Hence the extent of our deſign comprehends many circumſtances which would be immaterial in general orders and regulations; and hence abundance of particular directions to reſpective officers, inſerted in thoſe general regulations, are rejected here as foreign to our purpoſe. Averſe as we are, on other occaſions, to offend the rigid nicety of a critic, by introducing moral reflections, in a performance dedicated to ſcientifical deſcription, we muſt for once be indulged with a ſhort deviation from the plan hitherto invariably followed. Happy! if our efforts may in any degree operate to produce the effects for which they were calculated.

'On his firſt entrance in a ſhip of war, every midſhipman has ſeveral diſadvantageous circumſtances to encounter. Theſe are partly occaſioned by the nature of the ſea-ſervice, and partly by the miſtaken prejudices of people in general, reſpecting naval diſcipline, and the genius of ſailors and their officers. No character, in their opinion, is more excellent than that of the common ſailor, whom they generally ſuppoſe to be treated with great ſeverity by his officers, drawing a compariſon between them not very advantageous to the latter. The midſhipman uſually comes aboard tinctured with theſe prejudices, eſpecially if his education has been amongſt the higher rank of people; and if the officers happen to anſwer his opinion, he conceives an early diſguſt to the ſervice, from a very partial and incompetent view of its operations. Blinded by theſe prepoſſeſſions, he is thrown off his guard, and very ſoon ſurprized to find, amongſt thoſe honeſt ſailors, a crew of abandoned miſcreants, ripe for any miſchief or villainy. Perhaps, after a little obſervation, many of them will appear to him equally deſtitute of gratitude, ſhame, or juſtice, and only deterred from the commiſſion of any crimes by the terror of ſevere puniſhment. He will diſcover, that the pernicious example of a few of the vileſt in a ſhip of war are too often apt to poiſon the principles of the greateſt number, eſpecially if the reins of diſcipline are too much relaxed, ſo as to foſter that idleneſs and diſſipation, which engender ſloth, diſeaſes, and an utter profligacy of manners. If the midſhipman, on many occaſions, is obliged to mix with theſe, particularly in the exerciſes of extending or reducing the ſails in the tops, he ought reſolutely to guard againſt this contagion, with which the morals of his inferiors may be infected. He ſhould however avail himſelf of their knowledge, and acquire their expertneſs in managing and fixing the ſails and rigging, and never ſuffer himſelf to be excelled by an inferior. He will probably find a virtue in almoſt every private ſailor, which is entirely unknown to many of his officers: that virtue is emulation, which is not indeed mentioned amongſt their qualities by the gentlemen of *terra firma*, by whom their characters are often copiouſly deſcribed with very little judgment. There is hardly a common tar who is not envious of ſuperior ſkill in his fellows, and jealous on all occaſions to be out-done in what he conſiders as a branch of his duty! Nor is he more afraid of the dreadful conſequences of whiſtling in a ſtorm, than of being ſtigmatized with the opprobrious epithet of *lubber*. Fortified againſt this ſcandal, by a thorough knowledge of his buſineſs, the ſailor will ſometimes ſneer in private, at the execution of orders, which to him appear aukward, improper, or unlike a ſeaman. Nay, he will perhaps be malicious enough to ſuppreſs his own judgment, and by a punctual obedience to command, execute whatever is to be performed, in a manner which he knows to be improper, in order to expoſe the perſon commanding to diſgrace and ridicule. Little ſkilled in the method of the ſchools, he conſiders the officer who cons his leſſon by rote as very ill qualified for his ſtation, becauſe particular ſituations might render it neceſſary for the ſaid officer to aſſiſt at putting his own orders in practice. An ignorance in this practical knowledge will therefore neceſſarily be thought an unpardonable deficiency by thoſe who are to follow his directions. Hence the midſhipman who aſſociates with theſe ſailors in the tops, till he has acquired a competent ſkill in the ſervice of extending or reducing the ſails, &c. will be often entertained with a number of ſcurrilous jeſts, at the expence of his ſuperiors. Hence alſo he will learn, that a timely application to thoſe exerciſes can only prevent him from appearing in the ſame deſpicable point of view, which muſt certainly be a cruel mortification to a man of the ſmalleſt ſenſibility.

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Je l'apperçois, qui m'accoſtant de près
Se panadoit en nouvelle livrée.
Ho ho! (lui dis-je en tombant de mon haut)
Un Maître donc fait encor ton affaire?
Hélas Monſieur, repliqua le maraut,
Je vois qu'un Maître eſt un mal néceſſaire.

The Servant beaten by his Maſter:

That *a ſervant is a neceſſary evil* is a principle in which I was born and bred; but I ſhall now offer my preceptors a comment upon it, if it may be done without offence; if it may not I will offer them my comment, for there are people whom it is an honour to offend. Though I gave them their way, I had a tale to tell which may properly be introduced here, and every one may judge of it as he pleaſes; I do not pretend to dogmatize, but I will tell my tale, and a few words will ſuffice for the purpoſe.

A good natured gentleman took it into his head one fine morning to give his ſervant a ſound beating: the reaſon I could never learn, and perhaps the parties themſelves could not tell me; but the ſervant immediately quitted his place, and ſwore that he would never go into another: he repeated his oath in many faſhionable forms, and with great elegance and emphaſis, for he had learnt to ſwear of his Maſter, and in this ſpecies of ſublime eloquence he came very near his original: I thought his abjuration of ſervitude, thus reiterated and ſolemn, was regiſtered above, but a few days afterwards he ſuddenly accoſted me in the ſtreets, with a new livery upon his back: Ho ho! ſaid I, in his ear, I ſee you have ſtill dealings with a Maſter: Ah! dear Sir, ſays the knave, *I find that a Maſter is a neceſſary evil.*

Le Vaurien et le Bâtard.

Le moqueur Camillus à trente ans eſt un fat,
Uſé par les plaiſirs de la Vénus immonde:
Brouillé depuis long tems avec le Magiſtrat,
Déteſté de l'Egliſe, et vil jouet du Monde:
Rendant, pour ſes excès, de-jour-en-jour plus plat
Le ventre de ſa bourſe autrefois aſſez ronde:
Et par ſes créanciers menacé d'un éclat,
Qui ſans le corriger de ſa fière bêtiſe,
La puniroit aumoins par ces lois qu'il mépriſe.
Dorilas au-contraire eſt un homme-de-bien,
Reſpecté dans le Monde et chéri dans l'Egliſe,
Juſte et ſobre ſans faſte, et gaîment bon Chrétien;
Libéral, mais règlé; ne devant jamais rien.
Son unique malheur c'eſt, dit-on, que ſa mère
N'étoit que devant Dieu l'épouſe de ſon père.
Or un-jour Camillus, accoſtant Dorilas,
Lui dit en plein marché, d'un air plein d'inſolence,
De-grace, mon-ami, tire moi d'embarras:
    Et-il vrai qu'avant ta naiſſance,
Certain prêtre avec qui, ſelon certaines gens,
    Tu n'as pas peu de reſſemblance,
    Sur la brune de-tems-en-tems

A ta mère en-ſecret alloit faire viſite?
Je ſçai ce que je ſuis, dit l'autre, mais apprens
Qu'il n'eſt de maux honteux que ceux que l'on mérite.

The Profligate and the Baſtard.

Camillus is a rake, a knave, and a coxcomb; his conſtitution is tainted by debauchery, his perſon obnoxious to the law, and his character infamous in the world. His exceſſes have rendered him poor, and his creditors threaten him with a proceſs, which, if it will not correct his vices, will at leaſt puniſh them, by enforcing the law which he affects to deſpiſe.

Dorilas, on the contrary, is a man of honour and worth; he is virtuous without oſtentation, and pious without gloom or ſeverity; he is liberal without being profuſe, and he owes no man a ſhilling: nothing can be alledged againſt Dorilas, but that his mother was his father's wife only by the laws of God, and not according to the forms eſtabliſhed by thoſe of men.

Camillus one day meeting Dorilas, accoſted him with an air of inſolent familiarity: Be ſo good, ſays he, to reſolve me one queſtion; is it true that, ſome time before you was born, a certain prieſt, to whom certain people ſay you have no ſmall reſemblance, uſed, in the duſk of the evening, to make private viſits to your mother? I know, ſaid Dorilas, the hiſtory of my birth, but Camillus is ſtill to learn that no misfortune brings diſgrace but thoſe that we have deſerved.

The Reader muſt conſider a tranſlation of verſe into proſe, bears only the ſame relation to the original that a print does to a painting; the figures are preſerved, but the colour that gives them beauty and force is wanting.

Hiſtory and Memoirs of the Royal Academy of Sciences at Paris, *for the Year* 1764, *continued from the Appendix to the* 38*th Volume, Page* 586, *and concluded.*

ANATOMY.

MEMOIR I. *An inquiry into the nature of the human* calculi, *and of the ſtones found in the bodies of other animals.* Part I. By Monſ. Tenon.

THE great variety in the ſtructure and compoſition of the *calculi*, found in different parts of the human body, and even in the texture and principles of thoſe contained in the bladder alone, has given occaſion to different opinions concerning their ſolubility in different *menſtrua*, and, eſpecially, acids. Some writers, particularly Monſ. Deſault, have denied that any of the mineral acids will act upon the human or animal *calculi*; while other and preceding inquirers have more juſtly affirmed the contrary, particularly Anthony de Heide and Rommelius; who beſides obſerved that, after the ſolution, a kind of cloud, or mucilaginous flake, remained ſuſpended in the ſolvent, with which it would not mix. M. Tenon's experiments ſhew that nearly all animal *calculi*, whatever, are ſoluble in, or at leaſt rendered friable by, acids, though not the ſame acids; and ſome not without a particular preparation. The diluted vitriolic, nitrous and marine acids, *aqua regia*, firſt weakened, and even vegetable acids, after diſſolving the earthy part, and ſeparating a conſiderable quantity of fixed air from the ſtone, during the proceſs, and which Dr. Hales has ſhewn to amount to near half its weight, leave untouched a certain mucilaginous, tranſparent ſubſtance, which riſes up towards the ſurface of the ſolvent, and preſents itſelf under the exact form and ſize of the ſtone. This body M. Tenon calls the *canevâs* or ground-work of the ſtone, and conſiders it as the rudiment, or, as we may ſay, the ſkeleton or frame of the calculous fabric. That it is a conſtituent part of the ſtone is evident from his experiments, as well as that it reſiſted the action of acids, except the vitriolic, by which, he obſerves, it was rather demoliſhed than diſſolved: but we think it might with more propriety be conſidered as the *gluten* or cementing principle of the ſtoney edifice; as its appearance, after the action of the acids upon the *calculus*, which ſeems to have induced him to conſider it in the light of a ſupport or ground-work to the ſtone, ſeems to us to be ſolely owing to its reſiſting the action of that *particular ſet* of ſolvents which he employed; which were qualified intimately to diſſolve the cretaceous part of ſome of the *calculi*, (particularly the whitiſh coloured ones of the urinary bladder) and to diſſipate their fixed air, but were not adapted to act upon this mucilaginous ſubſtance, whoſe origin it may not be difficult to diſcover, and againſt which, perhaps, the power of appropriate ſolvents may be directed with a greater probability of ſucceſs than againſt the ſtoney particles themſelves. Theſe laſt probably require for their *diſſolution* a medicine too acrimonious to be admitted, with ſafety, into the bladder; whereas their *ſeparation* and *diviſion* into *moleculæ* ſufficiently ſmall for expulſion, might poſſibly, we apprehend, be effected by a more bland diſſolvent of this their mucilaginous *vinculum*; the nature and properties of which, we think, certainly deſerve, for that reaſon, to be more particularly inquired into. But to return to M. Tenon.

In conſequence of the great variety in the compoſition of different *caculi*, and of the different action of various acids upon them, he thinks it not at all aſtoniſhing that particular medicines ſhould have acquired a reputation of diſſolving the ſtone in the bladder, in conſequence of a few ſucceſsful trials, which they have afterwards loſt, by their evident inefficacy in others. In ſome ſubſequent memoirs he propoſes to treat more circumſtantially of the different kinds of *calculi*; and ſpeaks of ſome experiments by which he was led to diſcover, in certain diſeaſed chryſtalline humours, in *ſchirri*, beginning to turn cancerous, in the lungs of ſome aſthmatical patients, and in the membranes of the brains of ſeveral epileptics, an earth ſimilar to that which exiſts in the *calculi* above mentioned; from whence, he apprehends, ſome light may be thrown on the cauſes of theſe diſorders, and probably on the moſt proper manner of treating them.

II. *The hiſtory of a diſorder by which the limbs were diſtorted in a very ſingular manner.* By M. Morand, the younger.

In the Memoirs of the Academy for 1753, an account was given by M. Morand, the father, of an extraordinary diſorder which ſeized a woman named Suppiot; all the bones of whoſe body, except the teeth, become ſoft and flexible; ſome of them yielding ſo far to the contractile power of the muſcles, that her feet were turned up on each ſide of her head. In this memoir, we have a melancholy relation of a diſorder, in ſome reſpects ſimilar, which attacked the widow Mellin, whoſe bones, though ſtill preſerving their natural hardneſs, have been ſucceſſively, and, in a very ſhort time, exceedingly diſtorted, and, as it were, ſubluxated by the irregular action of the muſcles. The exceſſive and almoſt continual pains, tumours, ulcerations, loſs of ſight, and almoſt total immobility of the whole body and its members, here deſcribed as attending this horrible diſorder, render this caſe as affecting as it is ſingular. The humane reader of this account meets, however, with ſome degree of relief from the painful ſenſibility which muſt be excited on the peruſal of this relation, by being informed that ſuch is the happy mental temperament of the very extraordinary ſubject of it, that, under all this accumulated miſery, ſhe continues to preſerve her natural good humour, and even *enjoûment*. For our own parts, at leaſt, we return M. Morand our very cordial thanks for gratifying us with the communication of this alleviating circumſtance, towards the cloſe of his very melancholy relation.

III. *Memoir on an* Epiplocele; *the ſymptoms attending which were at firſt very equivocal.* By M. Tenon.

The hiſtorian of the academy juſtly obſerves, that the ſagacity of the phyſician is more frequently confounded by the ambiguity of the ſymptoms attending a diſorder, than by the difficulty of finding proper means to remove it, when the nature of it is known; and he laments that the caſe of a brother academician ſhould afford an inſtance of the juſtice of this obſervation. The caſe to which he alludes is that of a recent *hernia* of the *omentum*, ſlowly formed, and complicated with the remains of an ancient one, which, at the time when it happened, was ſuppoſed to have been compleatly reduced. Some remains of the *omentum*, however, grown hard, and as it were, knotted, in conſequence of the compreſſion of the bandage worn after this partial reduction, and which had never afterwards been noticed by the patient (M. Maraldi, of the Academy), led M. Tenon and the other gentlemen conſulted, into doubts, if not miſtakes, with regard to the nature and proper treatment of the new accident. The caſe however terminated very happily; though not without a ſuppuration of the tumor, by which, and by the uſe of the knife, ligatures and cauſtics, the remains of the ancient *hernia* were completely deſtroyed, and a firm cicatrix obtained.

IV. *Memoir on the different ſituations of the great* foramen *of the occipital bone, in men and other animals.* By M. Daubenton.

The two apophyſes on the ſides of the great perforation of the occipital bone, through which the *medulla ſpinalis* paſſes out of the ſkull, form, with the firſt *vertebra* of the neck, the articulation by which the head is moved. In this Memoir M. Daubenton ſhews the wiſe proviſions which the Author of Nature has made, in the various diſpoſitions of this *foramen* in men and the different ſpecies of animals, reſpecting their particular attitudes and methods of getting their food, to which, he ſhews, the different ſituations of this aperture have been wiſely adapted. In Man, for inſtance, who walks erect, and who conveys his food to his mouth by his hands, it is placed near the middle of the *baſis* of the *cranium*. In quadrupedes, the generality of whom muſt draw their food immediately from the earth, it is ſituated in the poſterior part of that bone, and in a plane inclining more to the earth; by which means they are enabled to bring their mouths down to the ground; which it would be impoſſible for man to do, in a ſimilar ſituation; as any one may experience, by putting himſelf into the attitude of a quadrupede. We muſt neceſſarily omit many particulars relative to this ſubject, as we could ſcarce render it intelligible without the plate, by which Mr. Daubenton illuſtrates his obſervations and reaſonings on this head, with his uſual and well-known minuteneſs and preciſion.

Under this claſs of the Memoirs, the Hiſtorian of the Academy has drawn up an Eſſay on Dwarfs, founded on a relation read at the Academy by the Count de Treſſan, and on certain reflections of M. Morand on that ſubject. The Count, in his relation, gave the hiſtory of Bebé, a dwarf kept by the late Staniſlaus, king of Poland, and who died in 1764, at the age of twenty-three, when he meaſured only 33 inches. We have already given an account of this diminutive perſonage *, to which we ſhall add, that, at the time of his birth, he meaſured only between 8 and 9 inches. We have there taken notice of the ſcantineſs of Bebé's reaſoning faculties, which do not appear to have been ſuperior to thoſe of a well-taught pointer: but that the ſize and ſtrength of the intellectual powers are not affected by the diminutiveneſs or tenuity of the corporeal organs, is evident from a ſtill more ſtriking inſtance of littleneſs, given us by the ſame nobleman, in the perſon of Monſieur Bowrſlaſki, a Poliſh gentleman, whom he ſaw at Luneville, and who has ſince been at Paris, and who, at the age of 22, meaſured only 28 inches. This miniature of a man,—conſidering him only as to his bodily dimenſions, appears a giant, with regard to his mental powers and attainments. He is deſcribed by the Count as poſſeſſing all the graces of wit, united with a ſound judgment and an excellent memory; ſo that we may with juſtice ſay of M. Bowrſlaſki, in the words of Seneca, and nearly in the order in which he has uſed them, *Poſſe ingenium fortiſſimum ac beatiſſimum ſub quolibet* CORPUSCULO *latere.* Epiſt. 66.

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* See Appendix to Vol. xxxvi. p. 539.

This Eſſay on Dwarfs is ſucceeded by four ſhort anatomical obſervations. In the firſt, a caſe is related, in which ſeveral worms were diſcharged from the groin, in conſequence of a ſtrangulated *hernia*, followed by a mortification of the inteſtine. In the ſecond, an account is given of a monſtrous double *fœtus*, born at the full time, and preſented to the Academy, in which the two heads were united into one; while the ſuperior and inferior extremities were in a natural ſtate. In the third, a ſhort mention is made of certain worms preſented to the Academy by M. Tenon, taken out of the frontal ſinuſes of ſheep which had been ſeized with a Vertigo or kind of frenzy, probably cauſed by the irritations of thoſe inſects vellicating the very ſenſible membrane which lines that cavity. In the fourth, an account is given of certain epidemical diſorders very frequent in the province of Brie.

ALGEBRA.

An enquiry into the degree of equations reſulting from the elimination of the unknown quantities; and into the means proper to be employed in the diſcovery of theſe equations. By M. Bézout.

We ſhall content ourſelves with giving only the title of this Memoir, which is purely algebraical. The method of reaſoning employed in the analytical art, is the moſt compendious yet invented by human ſagacity; we ſhall not therefore attempt to abridge this profound and intricate ſpecimen of it.

ASTRONOMY.

I. *Reflections on the obſervations of the moon, publiſhed by the* Abbé

de la Caille, *in his* Ephimerides *from* 1765 *to* 1775, *and in his ſolar tables publiſhed in* 1758. By M. Caſſini de Thury.

In this Memoir M. de Thury defends the tables of his father, and the elements of the theory of the ſun, as determined by him; and endeavours to ſhew that they do not ſtand in need of certain corrections propoſed by M. de la Caille, which are founded on obſervations that, from the manner in which they were made, and from the nature of the inſtruments employed in making them, are ſuſceptible of errors, at leaſt equal to thoſe imputed to the tables. In a ſubſequent part of this Memoir, M. de Thury gives ſeveral obſervations of the moon, made by himſelf, in concert with M. Maraldi and others, and which he here publiſhes, with a view of enabling geometricians to perfect the theory of that planet, who troubles the harmony of the ſpheres by her extravagations, and gives the aſtronomers more trouble than all the other planets put together.

II. *Memoir on the parallax of the moon, on the ſuppoſition that the earth is an oblate ſpheroid.* By M. Pingré.

In a Memoir publiſhed in 1761, on the horizontal parallax of the ſun, the Author gave a method of calculating that of the moon, in thoſe caſes where it might be thought neceſſary to pay a regard to the oblate figure of the earth. He here gives a demonſtration of that method by which this difficult and complicated problem is reduced to a greater degree of ſimplicity, and the calculations accordingly are conſiderably abridged.

III. *Obſervations on the ſpots and libration of the moon, which prove the notion of the nodes of the lunar equation.* By M. de la Lande.

It is a queſtion ſtill agitated among aſtronomers, whether the nodes of the lunar equator have any motion? The late M. Caſſini took the affirmative ſide of this queſtion, without, however, producing any obſervations or proofs on which he founded his opinion. M. Mayer has been more particular. He ſupported the ſame opinion by a great number of actual obſervations; which appeared however to M. de la Lande not to be ſufficiently deciſive, as having been made in one poſition of the nodes only, and with an inſtrument not very perfect. M. de la Lande, by the obſervations which are ſpecified in this Memoir, and which were made in the moſt favourable poſition of the moon, and with more acurate inſtruments, demonſtrates the exact coincidence, with regard to poſition, of the nodes of the lunar equator with thoſe of the lunar orbit, and that the period of the motion of the former is perfectly equal to that of the latter, and is accordingly performed in 18 years and about 7 months, contrary to the order of the ſigns.——A ſurpriſing coincidence in two motions, ſo perfectly independent of each other: but which, however, we are told in a note, has been explained in a Memoir, which carried the prize propoſed for 1764, on the ſubject of this Memoir.

IV. *Memoir on the tranſit of Venus, obſerved by* M. Rumowſki, *at* Salenginſk *in* Siberia. By M. Pingré.

The principal contents of this Memoir have, we believe, been already printed in the Philoſophical Tranſactions: we ſhall therefore only obſerve, that the Sun's horizontal parallax, when nearly in *Apogæo*, deduced from the obſervations contained in it, is made by M. Pingré, after all the proper reductions, to be equal to 10″, 1; not much different from that determined by himſelf from his own obſervations at the iſland of Rodoriguez; but at the ſame time ſo different from that of others, as to have given riſe to ſome conteſtation, which, it is to be ſuppoſed, will be ſettled by obſervations on the late tranſit.

V. *New analytical methods of calculating eclipſes of the Sun, and occultations of the fixed ſtars and planets by the moon, &c.* By M. du Sejour. Two Memoirs.

Theſe two Memoirs form a very ſmall part of the intire work which has been preſented, by the Author, to the Academy, on this ſubject. In ſome of the ſubſequent Memoirs, the Author propoſes to diſcuſs a very curious queſtion in phyſical Aſtronomy. It appears evident to him, from the moſt accurate obſervations made on the eclipſe of the ſun, on the 1ſt of April 1764, that the ſolar rays, in paſſing by the edge or limb of the moon, ſuffer an inflexion, which he ſuppoſes to be equal to four ſeconds and two thirds. He undertakes to inquire whether this inflection is to be attributed to the Newtonian attraction, or to a refracting *medium* ſurrounding the moon? and to ſhew, by calculations of the velocity of light, and of the quantity of matter in the moon, that, on the firſt of theſe ſuppoſitions, the curve, deſcribed by a ray paſſing by the limb of the moon, can differ only inſenſibly from a ſtrait line; conſequently, that this *phenomenon* cannot poſſibly be owing to the firſt of theſe two cauſes, and that therefore we ought to conclude that the moon is ſurrounded by an atmoſphere.

VI. *Aſtronomical obſervations made at* Noſlon, *a ſeat of the archbiſhop of* Sens; *and particularly on the eclipſe of the ſun on* April 1. 1764. By the Cardinal de Luynes, and M. Bailly.

In this Memoir we ſee and commiſerate his Eminence and M. Bailly, after all their preparations to obſerve this remarkable eclipſe, contending with a cloudy ſky, that bane of aſtronomical obſervations in theſe northern regions, and endeavouring to ſnatch thoſe ſhort intervals, which the tranſparency of ſome parts of the clouds afforded them, in getting a glimpſe of the ſun: but theſe were not long enough to enable them to take any meaſures of the *phaſes* ſufficiently accurate to be depended upon. His Eminence was, however, in ſome meaſure indemnified for theſe diſappointments, by an obſervation of ſome importance. At 10 h. 41 m. he perceived, by a ſmall thread of light interpoſed, that the moon was wholly entered upon the diſk of the ſun: but while he was turning the micrometer, in order to meaſure its breadth, it inſtantly diſappeared, like a flaſh of lightning; from whence it was evident that his place of obſervation was preciſely on the extreme (eaſtern) limits of the annular appearance. This nice circumſtance engaged M. Bailly to calculate, from the *phaſes* of the ſame eclipſe, accurately obſerved at London by the late Lord Morton, and the late Mr. Short, what ought to have been the appearance at Noſlon; and he finds, from that obſervation, that the eclipſe ought to have been annular at this laſt place, but that the *annulus* ought to have diſappeared the inſtant it was formed; which accordingly happened: ſo that the two obſervations mutually confirm each other. There are other memoirs, obſervations and calculations relative to this eclipſe, in this volume, which we ſhall not particularize. We ſhall content ourſelves likewiſe with giving only the titles of the remaining memoirs of this claſs.

VII. *Obſervation of the eclipſe of the moon on* March 17. 1764, *and of ſome other celeſtial phenomena.* By M. Pingré.

VIII. *Ephemerides of the comet of* 1764. By the ſame.

IX. *Obſervations of the planet* Mercury, *made in* May 1764, *and of ſeveral eclipſes of* Jupiter's *ſatellites, from* 1760 *to* 1764. By the Abbé Chappe d' Auteroche.

X. *Reflections on the formulæ, given by* M. Euler, *on the ſubject of parallaxes.* By M. le Monnier.

Under this claſs is announced a delineation of the late Tranſit of Venus, with an explanation annexed, publiſhed by M. de la Lande, in which the Author determines the places where that rare *phenomenon* would be obſerved to the moſt advantage: A pretty full account is likewiſe given of A Complete Syſtem of Aſtronomy, in 2 vols 4to, by the ſame author. See alſo Rev. vol. xxxii. p. 543.

It is ſomewhat difficult to determine under what claſs to arrange an anomalous paper, in which an account is given of a letter from M. de Mairan to the Count de Caylus, and which appears to us to have been miſplaced by the Hiſtorian of the Academy, under the head of Phyſics. It treats of an antique engraved cornelian, which this ingenious Academician ſuppoſes to repreſent the apparition of the comet which was ſeen after the death of Julius Cæſar, while Auguſtus was celebrating the games of Venus, inſtituted by his predeceſſor. He explains other figures in it, as alluding to the birth of Auguſtus, and containing certain flattering and agreeable prognoſtics of royalty, &c. drawn from the *aſpects* of the comet with the fixed ſtars, and from the conſtellation which was *in the aſcendant*, at the time of his birth. In this explication M. de Mairan figures as an aſtronomer and antiquarian, as well as in the leſs flattering character of an aſtrologer, which he was obliged to aſſume upon this occaſion.

GEOGRAPHY.

We think it ſufficient to give only the titles of the Memoirs contained under this head.

I. *Geographical obſervations on the iſles of France and Bourbon compared with each other.* By M. Buache.

II. *Memoir on the latitude and longitude of* Pekin. By M. Pingré.

III. *Memoir on the longitude of Polling.* By M. Bailly.

IV. *A compariſon of the latitudes of the principal cities in the kingdom, as determined by the aſtronomical obſervations of the members of the Academy, with thoſe reſulting from the trigonometrical operations.* By M. Caſſini de Thury.

HYDRAULICKS.

Memoir on the inundations of the Seine at Paris. By M. Deparcieux.

The local nature of this Memoir muſt render any account of it both unintereſting and unintelligible to our Readers.

GEOMETRY.

Under this claſs is contained an account of the 3d volume of M. D'Alembert's Mathematical Eſſays, which treats ſolely of the manner of improving *achromatic teleſcopes*, or thoſe in which the errors ariſing from *colorific* refraction are deſtroyed by the figure, poſition, and different refracting power of the lenſes employed.

When a genius of ſo high an order as Newton threw away his glaſſes, in abſolute deſpair of effecting any further, or, at leaſt, great improvements in the conſtruction of teleſcopes, on the principle of *refraction*, on account of the inſuperable difficulties which appeared to him to preſent themſelves, from the various refrangibility which he had diſcovered in the differently coloured rays of light; and accordingly found himſelf obliged to turn his thoughts intirely to *reflection*, as free from theſe difficulties ; there appeared little reaſon to hope that the exceſſive aberrations ariſing from the unequal refrangibility of the primary rays would ſo ſoon be corrected. But the greateſt minds do not ſee all the conſequences, or attend to all the circumſtances of their own diſcoveries : time and chance level thoſe difficulties which genius could not ſurmount. We have been naturally led into this obſervation by reflecting on the facility with which theſe ſeemingly unconquerable obſtacles have been almoſt totally removed, and the refracting teleſcope nearly perfected by the labours of Euler, Klingenſtierna, Clairaut, and D'Alembert, among whoſe names we may juſtly aſſign an honourable, if not the firſt place, to that of Dollond ; for though the firſt of theſe gentlemen led indeed the way to this diſcovery, by an ingenious hypotheſis, founded on geometrical and metaphyſical reaſoning ; yet the latter, by his experiments with priſms of differently refracting matter, firſt diſcovered the overſight of Newton, and actually realiſed the propoſed improvement, by the conſtruction of thoſe excellent teleſcopes now ſo univerſally known.

Although M. D'Alembert appears, from the account here given of this work, and from the contents of the following Memoir, to have carried the theory of the refracting teleſcope to a very high degree of perfection ; yet ſtill greater degrees of improvement may be expected from the united efforts of geometricians and opticians ; eſpecially as we are told that M. Zeiher of Peterſburgh has diſcovered an excellent matter of which object glaſſes may be conſtructed, and which differs ſtill more, in its refractive power, from crown-glaſs, than flint-glaſs does.—At the end of this account of M. D'Alembert's 3d volume, the future contents of the 4th are announced, which are ſufficiently *piquant* to render their ſpeedy publication very deſirable to thoſe who delight in mathematical reſearches.

DIOPTRICS.

I. *New enquiries concerning optical glaſſes ; in which are given the dimenſions of an object glaſs, which appears preferable to thoſe hitherto propoſed :* Firſt Memoir. By M. D'Alembert.

This profound Memoir contains an extenſion and exemplification of the Author's theory, given in the 3d volume of the Mathematical Eſſays, mentioned in the preceding article ; and an explanation of the principles on which the propoſed conſtruction of two object-glaſſes was founded, the dimenſions of which the Author communicated to the Academy in December 1765, and which conſiſted of three lenſes, two of which were of green glaſs, and a third, in the middle and in contact with both, of flint-glaſs. In this Memoir the Author gives ſeveral *formulæ*, founded on a new and more ſimple method than any hitherto propoſed, for deſtroying the aberrations ariſing from the unequal refrangibility of the rays, as well as thoſe which proceed from the ſpherical figure of the lens. He deviates from the methods uſually followed, in ſeveral particulars. He *demonſtrates*, what had hitherto been only *ſuppoſed* by others, that the neceſſary conditions for deſtroying the aberration of refrangibility are the ſame, whether the object be in the *axis* of the lens, or on one ſide of it. Others have conſidered the image of the object as a ſurface exiſting in a plane perpendicular to the axis; whereas he reduces it to a ſimple right line, and thereby renders the calculation conſiderably leſs complicated and difficult. He adds that the conſideration of the image, as formed at or near the *focus* of the object glaſs, is productive of error and illuſion, in eſtimating the brightneſs and diſtinctneſs of the object, which are only to be aſcertained with accuracy, by conſidering the images formed, after their laſt refraction, at the bottom of the eye. He proceeds from the moſt ſimple caſe, where there is only one refracting ſurface, to the conſideration of compound object-glaſſes conſiſting of 2, 3, or more lenſes; and, in ſhort, gives *formulæ* for all poſſible conſtructions, either with regard to number or differently refracting materials.

In this Memoir the Author takes notice of the refracting teleſcope conſtructed by M. Dollond, the ſon, (and deſcribed in the Philoſophical Tranſactions for the year 1765), whoſe compound object-glaſs conſiſted of two convex lenſes of crown glaſs, and a concave lens of white flint glaſs placed between them, having their common *focus* at 3½ feet diſtance, bearing an aperture of 3¾ inches, [M. D'Alembert miſtakes in attributing to it an aperture of 3½ inches only], and magnifying with diſtinctneſs and clearneſs 150 times; that is, as much nearly as a good teleſcope, of the common ſort, of 40 feet. As Mr. Dollond has not given the *radii* of the curvature of theſe glaſſes, M. D' Alembert *ſuppoſes* that he hit upon this conſtruction merely *par une eſpèce de tatonnement*, i. e. by mere practical trials; in which caſe, he may not have given them the dimenſions proper to make them produce the greateſt public effect: taking notice, at the ſame time, that this conſtruction nearly reſembles thoſe which he has propoſed. He ſhews too, by calculations, that an equal effect may be produced by an object-glaſs compounded of a *meniſcus* of crown glaſs, a convex lens of the ſame matter, with a *meniſcus* of flint-glaſs interpoſed. Before we quit this Memoir, we ſhall add that, in one of M. D'Alembert's propoſed compound object-glaſſes, the aberration ariſing from the ſpherical figure is not greater than in a reflecting teleſcope of the ſame magnifying power; and that the aberration of refrangibility is reduced to an hundredth part of that produced by a ſingle convex lens of crown glaſs of the ſame focal length; and that even this ſmall quantity may be made to diſappear by certain methods, which he propoſes to communicate in a ſubſequent Memoir.

II. *Memoir on the object-glaſſes of teleſcopes.* By M. Fougeroux de Bondaroy.

The theory of refracting teleſcopes has been of late ſo ſucceſsfully inveſtigated, that ſcarce any thing appears now to be wanting to their utmoſt perfection, but to find out artiſts capable of working up to the ideas of geometricians. The obſtacles, which *Nature* appeared to have put to their perfection, have been nearly got over: little remains but to improve the *manœuvres* of *Art*.

Some ſuch reflections as theſe, we ſuppoſe, influenced the Academy in giving inſtructions to M. Fougeroux, on a late tour which he made to Italy, to make particular inquiries into the method by which Campani formed thoſe excellent glaſſes, by which he acquired ſo great a reputation in the laſt century. The whole furniture of the laboratory of this great optician, which had been inacceſſible during his lifetime (for he affected great myſtery in his art) having been purchaſed from his heirs, by the late Pope, Benedict XIV. was by him preſented to the Inſtitute of Bologna, by the hands of M. Hercule Lelli, from whom the Author of this Memoir received all the information which is now to be had, and which he here communicates, concerning the conſtruction and uſe of the machines and implements found in that collection: with a reſerve, however, of a deſcription of the machine by which Campani formed his baſons; an account of which M. Lelli propoſed to have given the public himſelf. This deſign, however, has been prevented by his death, which happened in 1766. The Author of this Memoir nevertheleſs found means to procure a draught of this machine, a plate and deſcription of which are contained in this Memoir. We collect from this account that the ſuperiority of Campani's glaſſes is to be attributed to the matter of which they were conſtructed, and with regard to which he was very nice; to his poliſhing them with Venetian Tripoli; to the very great number and excellence of the baſons in which he formed them; to a particular kind of paper, with which he covered the inſide of thoſe baſons, and which, it is ſuppoſed, he manufactured himſelf, or cauſed to be manufactured for this ſingle purpoſe; and above all, to a patient and ſcrupulous attention to a number of minute circumſtances, and a particular manual dexterity in forming and poliſhing them [*]. But perhaps, after all, the beſt reaſon for their excellence remains to be told. A great part of Campani's reputation (of which he was very jealous) appears to have ariſen from his not putting out of his hands any but the beſt glaſſes; ſacrificing without mercy all the defective ones: taking care, at the ſame time, to make the purchaſer indemnify him for theſe ſacrifices, by the high prices which he ſet upon them. That he had not any eaſy and certain method of forming theſe excellent glaſſes, as he pretended, appears probable from hence; that having made an exquiſite object-glaſs of 141 feet, now in the poſſeſſion of the Academy at Bologna, which, by ſome accident was afterwards broken, he was at the pains of cementing the fragments accurately together: a trouble which, it is to be ſuppoſed, he would not have taken, could he, with eaſe, have formed another equally good.

MECHANICS.

The arts, the hiſtory and deſcription of which have been publiſhed this year by the Academy, are, that of refining ſugar, by M. Du Hamel; the art of tanning, by M. de la Lande; and that of converting copper into braſs, by M. Gallen. Three kinds of watches, of a new conſtruction, preſented to and approved by the Academy, are briefly deſcribed.

The queſtion propoſed for the prize of 1764, was, *Whether any phyſical reaſon can be aſſigned, why the moon always turns the ſame face towards the earth; and how it may be determined, from theory or obſervations, whether the axis of that planet is ſubject to a motion ſimilar to that obſerved in the earth, called the* nutation of the axis, *and which cauſes the preceſſion of the equinoxes.* We have already hinted at the ſucceſsful ſolution of this problem by M. de la Grange. The *eloges* of the Count D'Argenſon, and of the Marquis de Montmirail, terminate the volume.

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[*] It is believed that Campani attended even to the ſtate of the air, at the time of finiſhing his object glaſſes; taking care that it ſhould be of nearly equal temperature during that part of the proceſs.

Dow's Hiſtory of Hindoſtan, concluded. See Review for March.

THE fourth part of this curious and valuable work commences with the ſecond volume, and contains the hiſtory of Hindoſtan from the invaſion of Amir Timur, or Tamerlane, to the final conqueſt of that country, by Sultan Baber; being a period of one hundred and thirty years. It was in 1397, Higerah 800, that Timur entered Hindoſtan, and his firſt conſiderable act was an act of clemency. When he reached Adjodin, he was ſhewn the tomb of Shech Ferid Shuckergunge the poet, in reſpect to whoſe memory he ſpared the few inhabitants who remained in the place, the greater part having fled to Delhi and Battenize. His ſubſequent conduct was, however, but little ſuited to ſuch a beginning: for his way was marked by dreadful ſlaughters, and he appears to have been one of the moſt inhuman conquerors that ever afflicted mankind. The maſſacres which were committed by his order, in cold blood, ſtrike us with horror, and juſtify, in a terrible manner, the titles beſtowed upon him, of the Deſtroying Prince, and Firebrand of the world.

After the departure of Timur from Hindoſtan, we have a ſucceſſion of kings, whoſe actions are not peculiarly worthy of notice, till we come to Sultan Baber; except that, in the reign of Secunder Ben Beloli, we meet with a remarkable inſtance of religious zeal and perſecution.

'A Brahmin, whoſe name was Rhodin, upon being abuſed by a Mahomedan, for his idolatry, happened to make a very moderate, but what proved to him a fatal reply. The reply was this: "That he eſteemed the ſame God to be the object of all worſhip, and, therefore, believed the Mahomedan and Hindoo religions to be equally good." The bigotted Mahomedan, for what he thought the impiety of this anſwer, ſummoned the Brahmin immediately before the Caſy. The affair making ſome noiſe, by the various opinions of the public, the king called together all the Mahomedan doctors of fame in the empire to decide the cauſe. After many long diſputes, the doctors brought in their verdicts, that the Brahmin ſhould be forced to turn Mahomedan, or be put to death. The Brahmin, however charitable he might have been to all opinions upon religion, refuſed to apoſtatize, and accordingly died a martyr to his faith: which reflects no ſmall diſhonour upon the ſultan and his inquiſitors.'

In the accounts of Baber's exploits before his invaſion of Hindoſtan, we have an extraordinary inſtance of his courage and ſucceſs, in an expedition againſt the city of Samarcand. His troops had juſt before been diſpirited to ſuch a degree, by ſome unfortunate events, that they all deſerted him by the time he reached Barnilack, except two hundred and forty men.

'Any man but Baber, ſays Feriſhta, would have now deſpaired of ſucceſs in his deſigns; but though he had left a kingdom to which he might have ſtill returned, his ambition prompted him to run the riſque of a young adventurer for another. He accordingly marched directly for Samarcand, with this ſmall retinue, with an intent to get into that city, without being diſcovered. His hopes were, that he could raiſe a faction among his friends, while yet the city was in diſorder. He entered Samarcand in the duſk of the evening, and went to Eurit Chan's houſe; but in a few moments his arrival was whiſpered about, and the whole city began to be in an uproar. Baber, as his ſcheme was not ripe for execution, thought it high time to make his eſcape, which he did accordingly, without any loſs. After he had got clear of the city, he looked back and repented of his precipitate flight. He immediately ſtopped in a grove, where, being wearied with the fatigue of the day, he laid himſelf down upon the ground to ſleep, as did the greateſt part of his retinue. In about an hour he awoke,—and determined to make an attempt immediately upon Samarcand.

‘ Baber's ſmall party having mounted their horſes, returned and reached the bridge about midnight. He detached about eighty of his men before to a low part of the wall, near the Lover's Cave, which they ſcaled by the help of a hook-rope; and coming round to the gate, and falling upon the guard commanded by Caſiter Chan, killed and diſperſed them. They immediately ſet open the gate, and admitted the king and his ſmall party. The city was alarmed; but the party proclaiming the name of Baber as they paſſed through the ſtreets, all who were his friends flocked to him, while his enemies, not knowing his ſtrength, ran diſtracted from place to place to join their leaders. In a ſhort time the alarm reached the houſe of Chaja Cuttub ul Dien Eiah, where ſeven thouſand Uſbecks were quartered. They ruſhed out and joined Shubiani Chan, who, with eight thouſand Uſbecks, lay in the citadel of Didar. Shubiani, with one hundred and fifty men, commanding the reſt to wait for orders, ſet out for the Iron Gate, but ſeeing he could do nothing with that handful, he retreated. Baber, in the mean time, attended by ſome thouſands, who rent the ſky with acclamations, followed him ſo cloſe, that Shubiani Chan could not, either by words or example, make one of the Uſbecks ſtand his ground. He therefore followed them out at the oppoſite gate, and fled towards Bochara; and Samarcand immediately ſubmitted to Baber.

‘ This action, if we conſider the ſtrength of the place, the troops it contained, the alarm that had been ſpread in the evening, the ſmall number who attempted it, the uncertainty of being joined by the citizens, and many other difficulties, muſt be eſteemed equal to the boldeſt enterprize in hiſtory. The Authors who relate it, very juſtly give it the preference to any of the exploits of Timur.'

In the year of our Lord 1525, Higerah 932, Baber, at the head of the Moguls, obtained a compleat victory over Sultan Ibrahim Lodi, the Patan emperor of Hindoſtan, and founded a new dinaſty in his own family. This conqueſt of Hindoſtan, as Baber himſelf writes in his Commentaries, was certainly ſuperior to that of any former conqueror. Sultan Mahmood of Ghizni was not only a powerful emperor, but the country was, at that time, divided into a number of kingdoms, which greatly facilitated his enterprizes. Shab ul Dien Ghori brought an army of one hundred and twenty thouſand men with him, when the kingdom was not ſo powerful. The like may be ſaid of Timur, who ravaged Hindoſtan when it was torn to pieces by civil commotions. But the army of Sultan Baber was but a handful in proportion to that of Sultan Ibrahim, who poſſeſſed all the countries behind the Sind and Behar, and could bring five hundred thouſand men to the field; while Baber only poſſeſſed the poor countries of Cabul, Buduchſhan, and Candahar, the revenues of which were very inconſiderable.

‘ To what then, continues our Author, can we attribute this extraordinary conqueſt, in a natural light, but to the great abilities and experience of Baber, the bravery of his few hardy troops, trained up to war, for their ſubſiſtence, and now fired with the hopes of glory and gain? But what contributed moſt to weigh down the ſcale of conqueſt, was the degeneracy of the Patans, effeminated by luxury and wealth, and dead to all principles of virtue and honour, which their corrupt factions and civil diſcords had totally effaced; it being now no ſhame to fly, no infamy to betray, no breach of honour to murder, and no ſcandal to change parties. When, therefore, the fear of ſhame and the love of fame were gone, it was no wonder that a herd, without unanimity, order, or diſcipline, ſhould fall into the hands of a few brave men. This is the general tendency of wealth in all governments, if the reins are not held faſt, the laws punctually executed, and the progreſs of corruption checked both by private and public oeconomy.'

The conduct of Baber, when a formidable confederacy againſt him had produced an univerſal alarm, deſerves to be related. Perceiving the panic, he called, immediately, a council of war. The greateſt part of his officers gave it, as their opinion, that, as the ſuperiority of the enemy was evident, it was adviſable to leave a ſtrong garriſon in Agra, and to retreat with the bulk of the army to Punjaab.

' Baber, with a diſcontented aſpect, fixed his eyes, in ſilence, upon the ground. He, at length, ſternly aſked the Omrahs, What would the world ſay of a monarch, whom the fear of death ſhould oblige to abandon ſuch a kingdom? "The voice of glory," ſaid he, "is loud in my ear, and forbids me to diſgrace my name, by giving up what my arms have, with ſo much difficulty, acquired. But, as death is at laſt unavoidable, let us rather meet him with honour, face to face, than ſhrink back, to gain a few years of a miſerable and ignominious exiſtence; for what can we inherit but fame, beyond the limits of the grave." The whole aſſembly, as if inſpired by one ſoul, cried out, at once, "War! War!"

The character of this illuſtrious monarch, who died A. D. 1530, Higerah 937, is drawn up in the following manner:

' What ſhall we ſay of Baber, the wonder of the age in which he lived! He mounted a throne at twelve years of age, and, with various turns of fortune, reigned thirty-eight. He was a prince of great humanity, and he carried his generoſity to ſuch exceſs, that it bordered upon prodigality. With reſpect to the firſt, he ſo often pardoned ingratitude and treaſon, that he ſeemed to make a principle of rendering good for evil. He thus diſarmed vice, and made the wicked the worſhippers of his virtue.'

' He was of the ſect of the Haniſites, in whoſe doctrine and tenets he was perfectly verſed; yielding more to the evidence of reaſon, than to the marvellous legends of ſuperſtitious antiquity. He was not, however, forgetful of that rational worſhip which is due to the great Creator, nor a deſpiſer of thoſe laws and ceremonies which are founded on ſound policy for the benefit of the ſuperficial judges of things. He was a maſter in the arts of poetry, writing, and muſic. He wrote his own commentaries in the Mogul language, with ſuch elegance and propriety that they are univerſally admired —

' In his perſon, he was ſomething above the middle ſize, nervous, and well formed. His countenance was pleaſant, and in diſpoſition he was eaſy, facetious, and affable.

‘ To eſtabliſh his reputation for juſtice and honour, we ſhall relate one inſtance out of many. When he was prince of Ferghana, a rich caravan of Chitta and China, which was croſſing the mountains of Indija, was buried in the ſnow. He ordered all the goods to be collected, and ſent meſſengers to China to proclaim the accident, and bring the owners, or their heirs, to his court. Upon their arrival, at the end of two years, he entertained them hoſpitably, and returned them all their goods, not only refuſing to accept a preſent, but even to be reimburſed for his expences.

‘ Notwithſtanding his great vigour in war, he was much addicted to wine and women, and all the faſhionable pleaſures of courts. He ſometimes uſed, when he had an inclination to make merry, to fill a fountain with wine, upon which was inſcribed a verſe to this purpoſe: “ Jovial days! blooming ſprings! old wine, and young maidens! enjoy freely, O Baber, for life is not twice to be enjoyed!” He then would ſit down in the midſt of his friends, drink freely, and feaſt his eyes on the daughters of beauty who danced before him.—

‘ With reſpect to his military character, he ſeems to have had few that could equal him. He rendered the moſt dangerous enterprizes eaſy, by his undaunted courage and perſeverance, which roſe above all difficulties, and made him much more the object of admiration in his adverſity, than in the height of his proſperity. Nor did he forget himſelf in the latter, but always behaved with that moderation which characterizes a great ſoul.’

The fifth part of the work before us contains the hiſtory of the life of Humaioon, the ſon of Baber, including the reigns of five princes, who mounted the throne of Delhi during the time in which Humaioon was expelled from Hindoſtan, and became an exile in Perſia. Feriſhta hath given an affecting picture of the great diſtreſs to which Humaioon was reduced, when deſerted by his rebellious ſubjects, and of the little regard that is paid to perſons of the higheſt rank, in the ſeaſon of misfortune. The king was obliged to mount his horſe, at midnight, and to flee towards Amercot, which is about one hundred crores from Tatta. His horſe, on the way, falling down dead with fatigue, he deſired Tirdi Beg, who was well mounted, to let him have his; but ſo ungenerous was this man, and ſo low was royalty fallen, that he refuſed to comply with his requeſt.

In the flight of Humaioon and his attendants, they were, more than once, exceedingly diſtreſſed for want of water. Having met with none for two days journey, they, at length, came to a well, ‘ which was ſo deep, that the only bucket they had, took a great deal of time in being wound up, and therefore a drum was beat to give notice to the Caffilas when the bucket appeared, that they might repair by turns to drink. The people were ſo impatient for the water, that as ſoon as the firſt bucket appeared, ten or twelve of them threw themſelves upon it, before it quite reached the brim of the well, by which means the rope broke, and the bucket was loſt, and ſeveral fell headlong after it.

When this fatal accident happened, the ſcreams and lamentations of all became loud and dreadful. Some lolling out their tongues, rolled themſelves, in agony, on the hot ſand; while others, precipitating themſelves into the well, met with an immediate, and conſequently an eaſier death. What did not the unhappy king feel, when he ſaw this terrible ſituation of his few faithful friends! The next day, though they reached water, was not leſs fatal than the former. The camels, who had not taſted water for ſeveral days, now drank ſo much, that the greateſt part of them died. The people, alſo, after drinking, complained of an oppreſſion of the heart, and in about half an hour a great part of them expired.'

After a baniſhment of thirteen years, Humaioon obtained a compleat victory over Secunder Shaw Soor, the laſt of the five princes who reigned in his abſence, and returned in triumph to Delhi. This victory decided the fate of the empire, which fell for ever from the Patans. Humaioon did not, however, live long to enjoy his recovered dominions.

'In the evening of the ſeventh of Ribbi ul Aeril, he walked out upon the terrace of the library, and ſat down there for ſome time to enjoy the freſh air. When the emperor began to deſcend the ſteps of the ſtair from the terrace, the crier, according to cuſtom, proclaimed the time of prayers. The king, conformably to the practice of religion, ſtood ſtill upon this occaſion, and repeated the culma, *(the creed)* then ſat down upon the ſecond ſtep of the ſtair till the proclamation ſhould be ended. When he was going to riſe, he ſupported himſelf upon a ſtaff, which unfortunately ſlipt upon the marble, and the king fell headlong from the top to the bottom of the ſtair. He was taken up inſenſible, and laid upon his bed; he ſoon recovered his ſpeech, and the phyſicians adminiſtered all their arts; but in vain, for upon the eleventh, about ſunſet, his ſoul took her flight to paradiſe. He was buried in the new city, upon the banks of the river; and a noble tomb was erected over him, ſome years after, by his ſon Akbar. Humaioon died at the age of fifty-one, after a reign of twenty-five years, both in Cabul and Hindoſtan.

'The mildneſs and benevolence of Humaioon were exceſſive: if there can be any exceſs in virtues ſo noble as theſe. His affection to his brothers proved the ſource of all his misfortunes; for they rewarded him with ingratitude and contempt. He was learned, a lover of literature, and the generous patron of the men of genius who flouriſhed in his time. In battle he was valiant and enterpriſing: but the clemency of his diſpoſition hindered him from uſing his victories in a manner which ſuited the vices of the times. Had he been leſs mild and religious, he would have been a more ſucceſsful prince: had he been a worſe man, he would have been a greater monarch.'

The ſixth and laſt part of Feriſhta's hiſtory contains the life and actions of Akbar, the ſon and ſucceſſor of Humaioon. As it would carry us too far to ſpecify the numerous expeditions of this long and proſperous reign, we ſhall content ourſelves with laying before our Readers the unhappy and undeſerved fate of a female heroine.

It ſeems that when Aſaph Chan, one of Akbar's omrahs, obtained the government of Kurnah and Maneckpoor, he obtained permiſſion of the king to ſubdue a country called Gurrah or Kattuck, lying between the provinces of Rhintimpore, Malava, Behar, and the Decan.

'At that time, ſays our Author, the kingdom of Gurrah was governed by a queen, whoſe name was Durgantti, famous for her beauty and accompliſhments: her dominions were about one hundred and fifty crores in length, and about fifty in breadth: yet ſo flouriſhing was the country, that in this ſmall tract, there were about ſeventy thouſand towns and villages well inhabited, which had the good fortune never to have fallen under the dominion of foreigners.

'Aſaph Chan, having heard of the riches of this country, diſturbed the peaceable inhabitants, unaccuſtomed to the ſound of war, with conſtant depredations: he at length marched againſt them with ſix thouſand horſe, and about double that number of infantry. The queen, with fifteen hundred elephants, eight thouſand horſe, and ſome foot, prepared to oppoſe him. Like a bold heroine, ſhe led her troops to action, cloathed in armour, with a helmet upon her head, mounted in a howdar, on an elephant, with her bow and quiver lying by her ſide, and a burniſhed lance in her hand. Though her troops had not been accuſtomed to action, the love of liberty, and the example of their queen, inſpired every breaſt with a lion's courage. Their eagerneſs to engage, made them march in diſorder towards the enemy, which the queen obſerving, commanded them to halt, and forming her line gave her troops ſtrict orders to march on ſlowly, as compact as poſſible, and to obſerve the ſignal to engage, when it ſhould be diſplayed from the elephant of the royal ſtandard.

'In this manner ſhe received the enemy, whom ſhe quickly repulſed, and preſſing upon them, laid ſix hundred Mahomedan horſemen dead on the field: ſhe purſued the reſt till the evening, with great ſlaughter. When night came on, the queen halted with her army, and gave them orders to waſh and refreſh themſelves, that they might be prepared for a nocturnal attack upon the enemy, before they could recover from their conſternation. But her vizier, and the reſt of her chiefs, leſs daring, and conſequently leſs prudent than this heroine, oppoſed this ſalutary meaſure, and ſeditiouſly inſiſted on returning to the field of battle to bury their friends. She, accordingly, returned unwillingly; and after the dead were burnt, again addreſſed her chiefs, and ſolicited them, one by one, to accompany her to ſtorm the Mahommedan camp: none of them, however, had the ſpirit to ſecond her in this daring enterprize. They vainly imagined, that the enemy would of their own accord evacuate the country.

'The omrahs of Gurrah, ſoon found that they were fatally fruſtrated in their hopes. Aſaph Chan, to wipe away the diſgrace which he had ſuſtained the day before, and finding what enemy he had to deal with, advanced in the morning towards the queen, with his artillery; which, in the preceding action, he had left behind him, on account of the badneſs of the roads. The queen, upon Aſaph's approach, advanced to a narrow paſs, and prepared to oppoſe him. The Mogul, ſcouring the paſs with his artillery, ſoon opened to himſelf a way into the plain beyond it, where the queen's army was drawn up in order of battle. Raja Bier Shaw, the queen's ſon, a young prince of great hopes, as ſoon as the Mahomedan army came into the plain, made a reſolute charge, and exhibited prodigies of valour. He repulſed the enemy twice; but in the third attack, being wounded, he became faint with loſs of blood. When he was juſt falling from his horſe, his mother, who was mounted on an elephant in the front of the battle, obſerved her ſon ready to expire. She immediately called to ſome of her people to carry him back to the rear: many of them accordingly crouded around him, ſome with a friendly intention to ſerve him, but more to have an opportunity to quit the field. The loſs of the Raja, in ſhort, together with the retreat of ſo many with his body, ſtruck a pannic into the reſt, ſo that the unfortunate queen was left with only three hundred men in the field. The heroine, however, ſeemed no ways affected by her deſperate ſituation: ſhe ſtood her ground with her former fortitude, till ſhe received an arrow in her eye: ſhe endeavoured to extricate it from the wound, but as ſhe tugged it, part of the ſteel broke ſhort, and remained behind. In the mean time, another arrow paſſed through her neck, which ſhe alſo drew out, but nature ſinking under the pain, a dimneſs ſwam before her eyes, and ſhe began to nod from ſide to ſide of the howdar, *(a wooden tower on the back of the elephant.)* She, however, recovered from her fainting by degrees; and a brave officer of her houſhold, by name Adhar, who drove her elephant, ſingly repulſed numbers of the enemy whitherſoever he turned the outrageous animal; begged permiſſion, as the day was now irretrievable, to carry the queen from the field. She rejected the propoſal with a noble diſdain: "It is true, ſaid ſhe, we are overcome in war, but ſhall we ever be vanquiſhed in honour? Shall we, for the ſake of a lingering ignominious life, loſe that reputation and virtue which we have been ſo ſolicitous to acquire? No: let your gratitude now repay that ſervice for which I lifted up your head, and which I now require at your hands. Haſte, I ſay; let your dagger ſave me from the crime of putting a period to my own exiſtence."

'Adhar burſt into tears, and begged, that as the elephant was ſwift of foot, he might be permitted to leave the field, and carry her to a place of ſafety. In the mean time, the queen, finding that the enemy crouded faſt around her, and that ſhe muſt be taken priſoner, ſhe ſuddenly leaning forward, ſeized the dagger of Adhar, and, plunging it into her boſom, expired. The death of the queen rendered Aſaph Chan's victory compleat. Six Hindoo chiefs, upon their elephants, ſtill ſtood firm: and aſhamed of being outdone by a woman, dedicated their lives to revenge the death of the queen.'

The Emperor Mahummud Akbar left that world through which he had moved with ſo much luſtre, A. D. 1604, Higerah 1013, after having reigned fifty-one years, and ſome months. He was a prince endued with many ſhining virtues. His charity was great, and his clemency was exceſſive: this latter virtue he often carried beyond the bounds of prudence, and in many inſtances paſſed the limits of that juſtice which he owed to the ſtate; but his daring ſpirit made this noble error ſeem to proceed from a generous diſpoſition, and not from an effeminate weakneſs of mind.

'His character as a warrior was rather that of an intrepid partizan, than of a great general: he expoſed his perſon with unpardonable raſhneſs, and often attempted capital points without uſing that power which he poſſeſſed at the time. But fortune and a daring ſoul ſupplied the place of conduct in Akbar: he brought about at once, by deſperate means, what calm caution would take much time to accompliſh. This circumſtance ſpread the terror of the name of this ſon of true glory ſo wide, that Hindoſtan, ever ſubject to the convulſions of rebellion, became ſettled and calm in his preſence. He raiſed a wall of diſciplined valour *(ſoldiers)* againſt the power of the north, and by his own activity inſpired his omrahs with enterprize.

'He loved glory to exceſs, and thirſted after a reputation for perſonal valour: he encouraged learning with the bounty of kings, and delighted in hiſtory, which is in truth the ſchool of ſovereigns. As his warm and active diſpoſition prompted him to perform actions worthy of the divine pen of the poet, ſo he was particularly fond of heroic compoſitions in verſe. In ſhort, the faults of Akbar were virtues carried to extremes; and if he ſometimes did things beneath the dignity of a great king, he never did any thing unworthy of a good man.'

Mr. Dow hath added to Feriſhta an Appendix, containing the hiſtory of the Mogul empire, from its decline, in the reign of Mahummud Shaw, to the preſent times. The events comprized in this period reach from the year 1738 to 1764; and the famous expedition of Nadir Shaw, into Hindoſtan, is particularly related. One circumſtance, which happened while the king of Perſia was exerciſing his plunders and his cruelties in Delhi, we cannot omit.

'During all theſe tranſactions the gates of the city were kept ſhut. Famine began to rage every day more and more; but the Shaw was deaf to the miſeries of mankind. The public ſpirit of Tucki, a famous actor, deſerves to be recorded upon this occaſion. He exhibited a play before Nadir Shaw, with which that monarch was ſo well pleaſed, that he commanded Tucki to aſk what he wiſhed ſhould be done for him. Tucki fell upon his face, and ſaid, "O king, command the gates to be opened, that the poor may not periſh." His requeſt was granted, and half the city poured out into the country; and the place was ſupplied in a few days with plenty of proviſions.'

The Appendix is concluded with an inſtructive account of the preſent ſtate of things in Hindoſtan; and, among the other inhabitants of that country, we find a people called Seiks, or Diſciples, from their being followers of a certain philoſopher of Thibet, who taught the idea of a commonwealth, and the pure doctrine of Deiſm, without any mixture of either the Mahomedan or Hindoo ſuperſtitions. They made their firſt appearance about the commencement of this century, in the reign of Bahadar Shaw, but were rather reckoned then a particular ſect than a nation. Since the empire began to decline, they have prodigiouſly increaſed their numbers, by admitting proſelytes of all religions, without any other ceremony than an oath, which they tender to them, to oppoſe monarchy.

Our Author is an advocate for making an entire conqueſt of Hindoſtan, and for rendering it an appendage of the Britiſh crown. The morality of Mr. Dow, in this reſpect, ſeems entirely adapted to the ſpirit which hath lately prevailed in our Indian ſettlements; a morality that hath, we believe, already produced many iniquitous events, and which will probably, in the end, be attended with very fatal conſequences.

MONTHLY CATALOGUE,

For JUNE, 1769.

MISCELLANEOUS.

Art. 11. *A new Hiſtory of England, from the Deſcent of the Romans, to the Demiſe of his late Majeſty, George II. and continued down from that Period,* [*to the End of the Year* 1763.] By William Rider, A. B. In Fifty Pocket Volumes, Price 1s. 6d. each,—the whole, 3l. 15s. ſewed. Crowder.

THIS prolix compilation is one of the moſt flagrant inſtances, that we can recollect, of the little regard paid by *bookſellers*, and *their* authors, to the *terms* upon which public ſubſcriptions are uſually ſolicited. The preſent work was, at firſt, *propoſed* to have been compriſed within the moderate compaſs of *fourteen* ſmall volumes, to be publiſhed *monthly*; but, upon the appearance of the *fifteenth*, the public were given to underſtand, that it would be neceſſary to extend it to about *twenty-four*. And when once purchaſers were drawn on to that unexpected length, they could not well then retreat; and ſo were obliged to proceed (at the *will* of the Writer, however *unwilling* themſelves) through the unexampled extent of, no leſs than, *fifty* volumes,—inſtead of ſuch a *conciſe compendium* only, as had been *promiſed*.

This hiſtory bears, upon the face of it, ſuch numerous marks of *inattention*, as plainly ſhew it to have been a haſty compoſition;—but as it has been *ſo long* before the public, it may well be deemed ſuperfluous *now* to point them out: an inſtance or two, however, may ſerve to juſtify our opinion. Thus, vol. i. p. 199, ſpeaking of the kingdom of Weſſex. Mr. R. ſays, 'its length, from the border of Suſſex to the river *Thames, which divides Cornwall from Wales*, was one hundred and fifty miles.'—*This courſe* of the *Thames* is what no man alive, we dare ſay, ever heard of before.—Vol. ii. p. 82, an event is ſaid to have happened 'at Rendleſham in Norfolk*ſhire*,'—but Suffolk*ſhire* would have been nearer the truth; the place above-mentioned being really in the *county* of *Suffolk*.—Ibid. p. 163. In *three different* ſentences of *this ſingle* page, *one* and the *ſame* perſon's name is printed *Athelwold*, *Ethelwald*, and *Ethelward*,—without any apparent reaſon whatever for the *variation*.—Ibid. p. 167. We are informed of Cambridge*ſhire*'s being erected into an univerſity.—Ibid. p. 193. In deſcribing the perſon of K. Athelſtan, he ſays—' his countenance was rather *merry* than chearful :'—though the turn of the context ſeems to require—*moroſe*, inſtead of *merry*, a burleſque epithet when applied to a king, and not ſufficiently in *contraſt* with *chearful*, as the ſenſe of the paſſage obliges us to ſuppoſe it was *meant* to have been.—But enough :—*Ex pede Herculem!*

Art. 12. *A Deſcription of Eaſt-Florida, with a Journal kept by John Bartram of Philadelphia, Botaniſt to his Majeſty for the Floridas; upon a Journey from St. Auguſtine up the River St. John's, as far as the Lakes. With explanatory Notes. Illuſtrated with an accurate Map of Eaſt Florida, a Plan of St. Auguſtine, and another of the Bay Eſpiritu Santo.* 4to. 5s. ſewed. Nicoll.

This is the 3d[*] edition of Mr. Stork's account of Eaſt-Florida, to which is added Mr. Bartram's curious journal, formerly mentioned with approbation in our Reviews. This edition is alſo improved by a ſet of botanical notes, which will be very uſeful to thoſe who are curious in their enquiries concerning the vegetable productions of North-America.

Art. 13. *The Miſtakes of the Heart; or, Memoirs of Lady Caroline Pelham, and Lady Victoria Nevil.* In a Series of Letters. Publiſhed by M. Treyſac de Vergy, Counceller in the Parliaments of Paris and Bourdeaux. 12mo. 3 Vols. 7s. 6d. ſewed. Murdoch.

This ſprightly Frenchman is a profeſſed imitator of our Richardſon, and of Richardſon's imitator, the celebrated citizen of Geneva; to the latter of whom theſe Memoirs are dedicated. Mr. de Vergy writes in the Engliſh language; and, for a foreigner, he has greatly ſucceeded. His novel is, for the moſt part, ſo agreeable, ſentimental, and ſenſible a performance, that were it not for the libertiniſm which too much prevails in it, we ſhould not ſcruple to recommend it to ſuch of our Readers as have a taſte for this ſpecies of literary entertainment.

☞ This work is not yet finiſhed: two more volumes, in which the plan is to be compleated, are ſaid to be ready for the preſs.

Art. 14. *The Shaver ſhaved; a Macaronic Dialogue between B. and S.* By a matriculated Barber. 8vo. 6d. Fletcher, &c. The " Scoffer ſcoffed."

LAW.

Art. 15. *The Law of Coſts.* By Joſeph Sayer, Serjeant at Law. 8vo. 4s. 6d. Cadell. 1768.

This important head of the law, which has hitherto remained ſcattered among a tremendous heap of folios, is here brought together by the learned Serjeant, and digeſted in ſo methodical and clear a manner, as muſt make it highly uſeful to the profeſſors of the law, who have great obligations to the Author, for the labour he has beſtowed on this treatiſe.

Art. 16. *A Report of the Proceedings, particularly on the Commiſſion of Error, in the Cauſe of Thomas Harriſon, Eſquire, Chamber-*

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[*] For the 1ſt Edit. ſee Review, vol. xxxiv. p. 478.

lain of the City of London, Plaintiff, againſt John Alexander, Gentleman, an Attorney of the Court of King's Bench, Defendant. Touching the Right of the City of London to oblige Attornies at Law, who practiſe Conveyancing within the ſaid City, to be free of the Scrivener's Company: wherein the Juriſdiction of the ſuperior and inferior Courts, the Privilege of Attornies at Law therein, and alſo the Hiſtory and Validity of Bye-laws, are learnedly diſcuſſed, and fully aſcertained, by the moſt eminent Lawyers in Weſtminſter-Hall. Publiſhed from a Manuſcript Copy, taken by an able Hand. 4to. 7s. 6d. ſewed. Williams. 1769.

As theſe proceedings only concern a particular cauſe between two contending bodies, in whoſe conteſt a very ſmall part of the public can be intereſted, it will ſuffice to ſay, that we believe this report of them to be very faithfully and correctly taken, and, as ſuch, to be of uſe to the practiſers of the law.

DRAMATIC.

Art. 17. *The Epheſian Matron.* A comic Serenata, after the Manner of the Italian. As it is performed at Ranelagh-houſe. The Muſic by Mr. Dibdin. 8vo. 1s. Griffin.

This ſort of cantatas being written and adapted purely to the muſic, they are not ſuppoſed to give much pleaſure in the cloſet.

POLITICAL.

Art. 18. *A Letter to his Grace the Duke of Grafton.* Folio. 3d. Wilkie.

Exhorts his Grace to 'think of *ſome* method whereby the minds of his majeſty's ſubjects may be eaſed of their preſent anxieties;' and farther to animate the noble duke 'to try the experiment, by promoting *ſome* popular beneficial act,' he recommends to his attention Pliny's epiſtle to Maximus, adviſing how to conduct himſelf in his government of Achaia.—What effect this very general admonition may have had, we, probably, ſhall never know; but we think the Author would have better ſhewn his judgment, and taſte, by tranſcribing for his grace's peruſal, Mr. Melmoth's elegant tranſlation of Pliny's letter, than by the unneceſſary offering of his own very inferior performance.

Art. 19. *A College Exerciſe.* Delivered December 1765. 8vo. 6d. Almon. 1769.

Though the form of this little piece is whimſically caſt, there is good ſenſe in the matter of which it conſiſts. The ſubject is,—the preſent miſunderſtanding between Great Britain and her American colonies. To heal this unlucky breach, and prevent ſuch unhappy bickering, for the future, the Author propoſes a general union and incorporation of the whole Britiſh empire: comprehending, in his extenſive view, the kingdom of Ireland, as well as the provinces of America.

Art. 20. *Serious Conſiderations on a late Deciſion of the Houſe of Commons.* 4to. 1s. 6d. Bladon.

A very ſenſible defence of the houſe, with regard to the expulſion and final excluſion of Mr. Wilkes, from a ſeat in the preſent parliament.

Art. 21. *An Eſſay towards a Catalogue of Patriots, real and pretended.* 8vo. 1s. 6d. Griffin.

Hampden, Pym, Sidney, &c. grouped together, for the ſake of thruſting Wilkes into the company; where he makes as good a figure as *Punch* in the puppet-ſhew, bouncing in, before "*King Solomon in all his glory.*"

Art. 22. *Harlequin Premier*: a Farce, as it is daily acted. Printed at Brentaforda, Capital of Barataria. 8vo. 1s. Evans.

A ridiculous ſatire on the miniſtry.

MATHEMATICAL.

Art. 23. *A Tranſlation of Scheffer's Treatiſe on the Emendation of Dioptrical Teleſcopes.* To which are added, Explanatory Notes, and a Deſcription of a Teleſcope to be uſed at Sea, for diſcovering the Longitude there. By Samuel Hardy, Rector of Little Blackenham, Norfolk. 8vo. 1s. 6d. Pearch.

Publiſhed, chiefly, for the illuſtration of the ingenious Mr. Dolland's very uſeful theorem, relating to the improvement of dioptrical teleſcopes. Mr. Hardy's notes are a valuable addition to Scheffer's treatiſe.

Art. 24. *The Elements of Optics.* In Four Books. 8vo. 7s. Nourſe. 1768.

Mr. Emerſon, with whoſe abilities our mathematical Readers are well acquainted, is the Author of this uſeful treatiſe. In the firſt of the four books into which this work is divided, he treats of ſimple optics, or direct viſion; in the ſecond of catoptrics, or reflected viſion; in the third, of dioptrics, or refracted viſion; and in the fourth, he gives the conſtruction of optical inſtruments, with a demonſtration of their powers and effects. To the above is added, a valuable treatiſe on perſpective.

RELIGIOUS *and* CONTROVERSIAL.

Art. 25. *Remarques Critiques, ſur* 1 Samuel, Ch. vi. ver. 19: *Par* B. Kennicott, *Docteur en Théologie, &c.* 8vo. 1s. Becket, &c.

A tranſlation of Dr. Kennicott's obſervations on the part of ſcripture above-mentioned; of which an account was laid before our Readers, in the Review, Vol. xxxviii. p. 282.

Art. 26. *A Letter to the Rev. Dr. Nowell*: containing ſome Remarks on certain Alterations and Additions in the ſecond Edition of his Anſwer to *Pietas Oxonienſis*. By the Author of *Pietas Oxonienſis*. 8vo. 1s. Keith.

This Writer *will* have the laſt word with Dr. Nowell. He is, in truth, a ſpecial cudgel-player; and has dealt the Doctor ſome ſmart blows:

> "—— And thrice he ſlew the *ſlain*."

Art. 27. *A Letter to the Rev. Mr. George Whitefield*, containing ſome Remarks on his Letter to the Rev. Dr. Durell, Vice-chancellor of Oxford; wherein it is proved that the Growth of Methodiſm hath ariſen by the Neglect of the Parochial Clergy, and Church Officers. By a Layman of the Church of England. 8vo. 6d. Fuller.

The Writer is a zealous ſtickler for the eſtabliſhed church, and, of courſe, an utter enemy to all diſſenters, as ſuch. '*Epiſcopal* ordination, *Epiſcopal* baptiſm, and *Epiſcopal* communion,' are, with him, ESSENTIALS of the Chriſtian religion; and he is very angry with Mr. Whitefield for not being of the ſame opinion: he has charity enough, however, to add, and include. *Schiſmatics*, in the prayer for all Jews, Turks, Hereticks, and Infidels: a good hint, to thoſe who may be, hereafter, appointed for a new reviſal of the Liturgy.

Art. 28. *A Syſtem of Revealed Religion, digeſted under proper Heads, and compoſed in the expreſs Words of Scripture; containing all that the ſacred Records reveal, with reſpect to Doctrine and Duty.* By the late Rev. John Warden, M. A. Reviſed and publiſhed by his ſon, the Rev. Mr. John Warden, Miniſter of the Goſpel in Canongate. 4to. 15s. Dilly. 1769.

'To draw mankind from religious diſſentions; to lay before them the great things pertaining to GOD and SALVATION in a plain and perſpicuous manner, and in the very expreſſions which the HOLY GHOST hath dictated; and to engage them to a proper attention to the Word of GOD;'—is the profeſt deſign of the work before us.

'It has been [frequently, as well as] juſtly obſerved, that the Chriſtian religion has ſuffered more by diſputes and animoſities among its own profeſſors, than by all the attacks made upon it by its moſt violent enemies.—In theſe diſputes, the *holy Scriptures* are [uſually] appealed to as the ſupreme judge of controverſy: but, inſtead of being conſulted in order to direct and form the ſentiments of men, they have been too often called in to ſupport opinions already fixed by prejudice and attachment to a party. Whereas could mankind be perſuaded candidly to ſearch the *Scriptures*, theſe diſputes might be happily ended: for, where the *Scriptures* have *decided*, there our aſſent is [undoubtedly] due:—where they have *not* decided, we may at leaſt conclude, that the debate is not of importance.'

As the Scriptures are written on a great variety of ſubjects, and contain inſtructions given to men upon very different occaſions, and living under different diſpenſations; it may, from hence, be difficult, though certainly not impracticable, to bring together the whole of what they contain, on the great articles of our religion, under diſtinct heads:—'And, when the ſeveral paſſages are properly arranged, they will throw a light on each other; and the meaning will probably be, in this manner, often found with more eaſe and certainty, than by the moſt elaborate expoſitions of many commentators.'

This our preſent Author has attempted, under the following reſtrictions:—*1ſt*, That all which the Scriptures contain, relating to any one article of faith or practice, ſhould be fairly quoted under each reſpective head.—*2dly*, That the texts be arranged in ſuch order, as may add to their perſpicuity, and, at the ſame time, illuſtrate the ſubject.—*3dly*, That a proper connexion be attended to, and the ſeveral chapters ſo conſtructed, that each may form a regular and continued diſcourſe.

The plan is undoubtedly a rational one, and we think it executed in ſuch a manner, as does credit to the impartial diligence of the Writer,—and may be of the greateſt uſe to every Reader, who wiſhes to entertain no *opinions* in religious matters, but what are built upon the ſolid foundation of *Scripture*;—the *very words* of which are here plainly laid before him, without any other *comment* than (ſometimes, tho' not often) a ſhort *note*, at the bottom of the page, and a *remark* or two, at the end of ſome few chapters.

The *general diviſion* of the work is into Seven PARTS, which are again *ſubdivided* into *Chapters* and *Sections*; under ſome, or other, of which, every article of revealed religion will be found diſtinctly treated of, and fully diſplayed, in the genuine words of Scripture,—the only authentic ſtandard of the faith and practice of a Chriſtian.

Part I. treats,—Of God and his perfections. II. Of human nature. III. Of the method of man's redemption. IV. Of the excellency of the goſpel-diſpenſation. V. Of the gracious propoſals of God to mankind; and of the way in which we become partakers of the benefits of the goſpel. VI. Of the precepts of God *. VII. Of the church of God.

* This PART, being very comprehenſive, is (previous to its diviſion into diſtinct chapters) ranged under theſe four general *articles*; viz.

Art. I. Of the duties and virtues that are truly perſonal. II. Of the duties we owe to ourſelves, conſidered as members of ſociety. III. Of the duties we owe to mankind. IV. Of relative duties.

POETICAL.

Art. 29. *The Conqueſt of Quebec: a Poem.* Occaſioned by the Premium offered by the Right Hon. the Earl of Litchfield, Chancellor of the Univerſity of Oxford. By the Rev. William Cooke, A. B. Fellow of New College, Oxford; and Chaplain to the Right Hon. the Marquis of Tweeddale. 4to. 1s. 6d. Davis and Reymers. 1769.

Of the poem which gained this premium, the Reader will find an account in our Review for February, p. 139.

Mr. Cooke profeſſes to publiſh his performance from a motive that has been often and juſtly ridiculed, the influence of friends; and declares that he has no deſign to arraign the judgment of thoſe who aſſigned to another the prize for which it was written. The influence of his friends has certainly, on this occaſion, been exerted to his diſadvantage, and it is to be hoped that he will have fortitude enough to reſiſt it, if it ſhould again be exerted for the publication of what his modeſty would ſuppreſs.

This performance is a tiſſue of frigid narrative, and abſurd or trifling conceits.

What can we think of a poet who repreſents one of his characters aſking how his military friends *fared*, and not how they *did*, becauſe to doubt their *doing* well would be a diſgrace?

> How with our naval chieftains? *fare* they well
> The lords of ocean, Saunders, Holmes, Durell?

How ſpeeds our hero? with freſh laurels crown'd?
High, from the fall of Louiſburgh renown'd?
Undaunted Monkton how? and Townſhend, far
Eſteem'd in council, as in active war?
And Murray, the Marcellus of our age?
Names deſtin'd to adorn the future page;
To aſk if they *do* well is to diſgrace
The gen'rous blood of each diſtinguiſh'd race.

In the following ſimile the French are repreſented as *running away* with tears and precipitation, though *not afraid:*

Then, like his own Canadian roe-buck, preſs'd
By cruel hunters in the deſart waſte,
The Gaul, of old deſultory, ſhall bound,
And while he dreads *nor* feels the burning wound
Flying, like him, precipitant before,
With fruitleſs tears the warm perſuit deplore.

Why does this Gaul run away, and for what does he cry?

The account of Wolfe's death is merely a paragraph in the Modern Univerſal Hiſtory, tagg'd with rhime.

‘ Wolfe, ſays the Hiſtorian, leaned on the ſhoulder of a lieutenant, who kneeled down that he might the more conveniently uphold him. While he was in the agonies of death, the lieutenant called out, “ They run.” “ Who run?” replied the general. “ The French.” “ Do the cowards run already?” were Wolfe's laſt words; “ then I die happy,” and expired.

This paſſage Mr. Cooke has manufactured into the following lines:

While thus the battle bled, in death, reſign'd,
Illuſtrious Wolfe his drooping head reclin'd;
His kneeling friend, himſelf oppreſs'd with grief,
Upheld, as faint he lean'd, the dying Chief,
With grief oppreſs'd, yet on the war intent,
Eager and anxious for the great event.
At length, “ They fly,” his kind ſupporter ſaid,
“ They fly, they fly”—as ſtarting from the dead,
“ Who fly?” ſaid he. “ The Gauls.”—“ Already fly?”
Reply'd the hero, “ then content I die!”
Thus to good Heav'n his grateful thanks addreſs'd,
And in the arms of conqueſt ſunk to reſt.

As the Author's deſcription of the genius of the river Saint Laurence ſeems to be his favourite, we ſhall extract it entire: he ſays, that it allowed ſcope to his invention, and hopes the Reader will not therefore think it too long. This Genius, as Stephano ſays of Caliban, is a delicate monſter, and has a delicate gabardine:

When the ſtream's Genius to my wond'ring eyes,
In form majeſtic roſe, or ſeem'd to riſe,
His hoary locks a muſky odour ſhed,
A crown of reeds high-wav'd upon his head;
A furry tunic girt his ample cheſt;
Flow'd from his ſhoulders a cœrulean veſt,
Fraught with ſtrange figures; in the ſpreading trail
Gambol'd, in ſportive mood, th' enormous whale:

The tumbling *porpois* join'd, in wanton play,
The wide-mouth'd *oniſc* on the liquid way;
The drowſy *turtle* ſeem'd to ſlumber there,
The taſteful epicure's delicious fare,
While more aloft, conſpicuous to my ſight,
Lencornets round, enamour'd of the light,
Appear'd: the *ſalmon*, with his ſilver ſcale,
And the *pyke*, ſhielded with his coat of mail;
Still higher on the vary'd verge, were ſeen
Th' amphibious *otter* and the *wolfe-marine*:
And cleanly *beavers*, all the ſummit round,
Plann'd the new town, and rais'd the fenceful mound.

Thus we ſee, that whatever ſcope one of the fineſt rivers in the world gave to this Author's invention, he has diſplayed it only by embroidering a veſt with whales, porpoiſes, tortoiſes, otters, and beavers.

But the Author is not leſs deficient in propriety than ornament. He makes one of his characters ſay, that, prompted by *thirſt of gold*, he went in *ſearch of eaſe*: but he might as well have ſaid, that, prompted by a deſire to drink, he went in ſearch of a horſe:

Prompted by thirſt of gold, a dire diſeaſe,
On toils I ruſh'd, in ſearch of future eaſe.

The ſame perſon ſays that he was *ingulphed* upon a *mountain billow*: and by a ſimilar form of ſpeech he might have ſaid, that the *foundation* of his houſe was laid in the *garret*:

——— The tardy morn
Saw us *ingulph'd, on mountain-billows* borne.

He ſays that General Wolfe's ſoldiers were not *afraid* of an omen that they did not *ſee*:

Blind to events inſpirited they heard
His words, nor one the *latent* omen fear'd.

This paſſage, however, if it has nothing elſe to recommend it, has *truth*, an excellence which is equally manifeſt in other parts of this performance, particularly where the Author tells us that *fraud* is *faithleſs*, and that what the Eſquimaux Indians eat, is *eaten* for *food*:

——— Whoſe ſword—
Vindictive drawn to puniſh *faithleſs fraud*.—
The ſkin-clad Eſquimaux, who *eat for food*
The quiv'ring fleſh.

Many other paſſages equally curious might be pointed out, but it is neither neceſſary nor pleaſant.

Art. 30. *The Conqueſt of Quebec. A Poem.* By Joſeph Hazard, of Lincoln-College, Oxford. 4to. 1s. Fletcher. 1769.

This is another gentleman whoſe modeſty has been overborne by the ſolicitation of partial friends, and for him we cannot but expreſs the ſame hopes as for Mr. Cooke.

The introduction of his performance is as follows:

Wrapt in oblivion's ſhroud the youthful muſe
Unnotic'd, long has ſlept, and Iſis mourn'd
Her ſons of genius to the world unknown:
While to her liſt'ning ſhores *proud Cam* imparts
Her *annual honours*, far as her fam'd ſtream

Laves her green banks. But Iſis mourns no more;
Her Litchfield calls, Her Litchfield's call is heard;
And from the *fields of fancy*, ever gay
With ſmiling verdure and Parnaſſian blooms,
Her offspring glean the *records of Old Time*;
And bid wide waſting war by victory crown'd,
Live in immortal verſe, but chiefly thine,
Fair Albion, and thy heroes, high renown'd
For warlike vict'ries and ſucceſsful toils.
Em'lous, not vain, by glory's impulſe urg'd
I call'd the muſe, I ſnatch'd the vocal reed;
The *Muſe* indulgent came, and what *ſhe taught*,
And *Hope*, deluſive maid, *inſpir'd*, I ſing.
As the fair ſtar that gilds the ſpring-tide morn,
Serenely bright, ſo Fate benignant ſhone
On Britain's welfare, and her annals grac'd
With long ſucceſſive conqueſts, and her throne,
Where Virtue ſat, in George's godlike form,
With deathleſs bays adorn'd; Peace glanc'd a ſmile,
Tho' ſtern Bellona reign'd. Her realm ſecure,
Her plains unravag'd, with diffuſive hand,
From her redundant horn, fair Plenty pour'd
Her *bleſſings* o'er the *ſteps* of induſtry:
Whilſt in the buſy buſtle of reſort
Flouriſh her ſiſters, Commerce, Science, Arts,
Nor heav'd one Britiſh breaſt with fancy'd fear
Of Gallic ire. Serene and undiſmay'd
Each heart repos'd, the fleeting *hours* that form
The circling *wheel* of Time, no ſorrows knew
Save what the *retroſpective* ſoul ſpontaneous pour'd,
Dubious how ſtable her Saturnian days.

Of the *annual honours of proud Cam* our Readers may ſee an account in the Review for Jan. p. 88. Thanks to this Author and Mr. Cooke, ſhe has now a formidable rival in Iſis. As Mr. Jenner, the *poet* of Cam, is properly a *creator*, and has produced what never before exiſted, ſo has Mr. Hazard: in the extract which has been juſt laid before our Readers, there are *fields of fancy* covered with a ſtrange kind of herbage called the *records of Old Time*, which the offspring of Iſis *glean*. There is a poet who is taught by one Being what is inſpired by another; a goddeſs who ſcatters her *bleſſings* upon *ſteps*, fleeting *hours* that form a *wheel*, and a ſoul that *looks back* to ſee what is *to come*.

In another part of his work the Author has mixed together Pagan and Chriſtian ideas, by repreſenting *Angels* as drawing the curtains of the ſkies to look at *Neptune*, and he has frequently treated our language as Procruſtes is ſaid to have done the wretches whom he put into his bed: he has violently ſtretched ſome words, and, by a cruel amputation, brought others into leſs compaſs. He has reduced the word *irons* to one ſyllable, and the word *warrior*, which in verſe ſhould have the quantity only of two ſyllables, he has ſtretched into three:

And *irons* globous with horrid chains connext—
—————————— In the arms
Of ſome kind fellow *warrior* he falls.

Upon the firſt verſe it may alſo be obſerved, that as it requires the accent to be on the laſt ſyllable of the third word, the Author ſhould not have written *globous*, but *globoſe*.

Mr. Hazard however has paid a very high compliment to his hero, General Wolfe, by repreſenting him as a being of a ſuperior order from the reſt of men. He has effected this indeed ſomewhat unfairly, and unchriſtianly, not ſo much by exalting the general, as by degrading others: he has repreſented his ſoul to be immortal, and the ſouls of other heroes to die in the field.

Of Wolfe he ſays,

> Swift from his godlike frame his purer *ſoul*
> On Virtue's downy pinions ſoaring fled
> To mingle with the bleſt ——

Addreſſing the ladies of Great Britain, on the loſs of other heroes, he ſays,

> —— Aſks not the *ſoul*
> *Breathing its laſt* in Albion's glorious cauſe
> One grateful ſigh?——

He concludes his piece with two verſes, which, as they are prophetic, have, as the Reader will perceive, all the boldneſs of metaphor, all the rapt'rous ardour of prophetic language. England, ſays he, ſhall be bleſt by virtue and religion, and

> Her ev'ry hero prove a loyal Wolfe,
> Her ev'ry king a patriotic George.

NOVELS.

Art. 31. *The Cottage*; *a Novel: in a Series of Letters.* By Miſs Minifie, Author of *Barford Abbey*. 12mo. 3 Vols. 7 s. 6 d. Durham, &c.

In an age when the paſſion for reading memoirs is ſo general, it is no wonder if the ladies, who are the principal ſtudents in this ſpecies of literature, ſhould ſometimes become profeſſors of it: and Miſs Minifie is one of two ladies, who, dating their productions from Fairwater in Somerſetſhire, have diſtinguiſhed themſelves, and taken their degrees, as novelliſts.

Works which depend upon imagination, may always be carried on, while the market calls for them, and novels may now be conſidered as a ſtaple commodity; indeed the manufacture of them is of ſo long ſtanding, that the artiſts have, in general, learned to turn out tolerable work, of uniform texture, though the pieces ſeldom riſe above mediocrity. This circumſtance renders it not eaſy to give ſeparate characters to performances which have ſuch a general reſemblance: and as to this, we can only ſay, that if *The Cottage* is not diſtinguiſhed by peculiar merit, it is not debaſed by groſs faults. It may nevertheleſs be hinted, that though perſonal names may be coined at will, Engliſh titles of nobility are too well known to allow ſuch a latitude of invention; and it will, for inſtance, be difficult for a Reader to reconcile himſelf to the ſound of a Duke of *Leſter*.

The diviſion of ſo ſmall a work into three *minikin* volumes, is a matter more immediately between buyer and ſeller.

Art. 32. *The Hermit: a Novel.* By a Lady. 12mo. 2 Vols. 6 s. Gardner.

It is not impoſſible but that the deference uſually paid to the fair ſex, and the diſpoſition mankind generally ſhew to be pleaſed with their performances, may tempt maſculine writers of light literature, ſometimes to ſhelter themſelves under petticoats. This ſurmiſe is only founded on the frequent profeſſion of novels being written by *Ladies*; but ſhould this ever happen to be the caſe, whatever protection it may prove againſt cenſure, ſuch an author would not find it eaſy to undreſs himſelf, and, in his own proper perſon, claim the bays beſtowed on the Lady.

The Hermit who gives name to this work, on experiencing a ſeries of family-misfortunes, betakes himſelf to a cave, in a wood; but is recovered again to ſociety by a happy train of fortuitous circumſtances that reſtore him to felicity, in which the principal perſonages of the narrative are deeply intereſted. A ſimilar ſtory is to be found in the hiſtory of Arthur O'Bradley *; but though the novelty of ſuch a recluſe in our country may pleaſe once, they ſhould not be rendered too common.

* See the firſt article in the Catalogue for May.

SERMONS.

I. *The Enthuſiaſt's Notion of Election to Eternal Life*, diſproved; or, God's Favour obtained by the Obſervance of his Laws.—Before the Univerſity of Oxford, at St. Peter's, Feb. 19, 1769. By John Allen, M. A. Vice-principal of Magdalen-Hall. Fletcher, &c.

II. *At Chelmsford Aſſizes*, May 1, 1769; by the Rev. John Cott, B. D. Rector of Great Braxted, and Vicar of Coggeſhall, in Eſſex. Gardner, &c.

III. *An Anniverſary Sermon*—at St. Mary, Newington-Butts, in Surry; on Whitſunday, 1769. Being the Sequel to that occaſioned by the Murder of Mr. William Allen the younger, on the bloody 10th of May, 1768. Publiſhed at the Requeſt of his Friends, as a Remembrancer, to prevent the Continuation of political Murder. By John Free, D. D. Vicar of Eaſt Coker, and Lecturer of Newington-Butts. 8vo. 1 s. Bingley, &c.

As wild and inflammatory as the Doctor's former ſermon on this ſubject: ſee liſt of ſermons for December, 1769.

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the FORTIETH.

FOREIGN LITERATURE.

De L'Education Morale. Ouvrage utile aux Parens, aux Gouverneurs, &c. et à tous ceux qui ſe chargent de l'education.——A Treatiſe concerning moral Education; intended for the Uſe of Parents, Tutors, &c. 12mo. Amſterdam. 1768.

WE do not remember to have ſeen any work upon educacation that contains, in ſo ſmall a compaſs, ſo many juſt and pertinent obſervations as the treatiſe before us. Who the Author is we know not; but he appears to be a perſon of enlarged and liberal views, of a philoſophical turn, well acquainted with human nature, and a lover of virtue, and of mankind.

In his Introduction, he treats of the paſſions; and this part of his work well deſerves an attentive peruſal. After ſome few remarks upon the method which the generality of modern philoſophers have purſued in their enquiries concerning the origin and nature of the paſſions, he proceeds to obſerve, that, if we take an attentive ſurvey of the works of creation, we ſhall every where find the cleareſt marks of a wiſe and ſuperintending Providence. Eternal and unchangeable laws preſent themſelves to our view on every ſide; laws, which determine the deſtination of every creature, aſſign it its place in the chain of being, and form what we call its nature.

By inſtinct, we mean that aſſemblage of laws, which are neceſſary to the preſervation and conduct of living creatures. Now, from the confines of the vegetable kingdom, till we arrive at Man, we ſee ſucceſſive gradations of inſtinct. The loweſt order of inſects have but few wants to ſatisfy, and, accordingly, its inſtinct is next to nothing. Several animals, on the contrary, are formed to live in ſociety, or with Man, and, conſequently, having many wants, their inſtinct is ſo complicated, that it is generally ſaid to border upon reaſon.—Is Man alone then an exception to this uninterrupted order of beings, and is this firſt ſpring of action wanting in his frame? It will be ſaid, no doubt, that reaſon is the principle of action in Man, and that it is to this divine gift he owes his ſuperiority to other animals. But if we conſider his nature attentively, we ſhall find that inſtinct is the beſt portion of humanity, that reaſon is only a part of inſtinct, or rather the means which the Creator employs to regulate and moderate its activity.

Man is deſtined, during his ſhort abode upon earth, to be the lord of this lower world, to live in ſociety, to know and to perform his duty, and to be inſtrumental, in a word, in bringing about thoſe revolutions, that are in the eternal decrees of Providence. Accordingly, inſtinct extends to whatever is neceſſary for the preſervation of the individuals of the ſpecies, and of ſociety.

The laws of inſtinct ſhew their power and efficacy in thoſe emotions of the ſoul, with which we are inceſſantly agitated, though we are often ignorant of their origin, and always of their firſt cauſes. What we know of them is, that they are occaſioned either by external objects, or by our own ideas, and that they determine our wills ſometimes by clear and obvious motives, and ſometimes by ſecret and unknown ones. Thoſe internal emotions of affection and averſion are called *ſentiments*; and a train of ſentiments of the ſame kind takes the name of *paſſion*.

That impulſe, which obliges us to ſelf-preſervation, is the moſt obvious effect of inſtinct, and produces a great number of paſſions; ſuch as, a love for what contributes to our well-being, an averſion to what is contrary to it, courage, anger, avarice, &c. In a word, it may be ſaid, that the activity of this care for our own preſervation diffuſes itſelf over paſſions of every kind, and conſtitutes the principal part of them. It is intimately connected with the deſire of independence, the love of order and beauty, with curioſity, the deſire of diſtinction, and with a propenſity to Society, which is the ſource of our moſt active and exalted paſſions.

Our Author ſhews, very clearly, that it is extremely difficult, if not abſolutely impoſſible, to give an exact enumeration, and diſtinct genealogy, of all our paſſions; and that it is much more uſeful to point out the means which the Creator employs to unfold inſtinct, and put the paſſions in motion. This leads him to conſider the influence of external objects, the faculties of memory and imagination, the propenſity to imitation, the power of habit, &c. Experience, and an attention to what paſſes around us, teach us by degrees, he obſerves, what is agreeable or contrary to our intereſts. From particular caſes we form inferences, which become univerſal truths, and ſerve as a clue to guide us through the labyrinth of free actions. The faculty of diſcovering and applying univerſal truths is called Reaſon, and is neceſſary, in the human compoſition, for the direction of ſo complicated a principle as that of inſtinct.

After enquiring briefly into the cauſes of that ſurpriſing variety of paſſions and characters that is to be found in human life, he proceeds to conſider the uſe of the paſſions, and ſhews, in a clear and entertaining manner, that, without them, there would be neither virtue nor abilities among mankind; that the moral world would be like thoſe cold northern climates, where the abſence of the enlivening heat of the ſun throws Nature into a gloomy ſtate of languor and inactivity. A man without paſſion is inacceſſible to every motive, can be perſuaded to nothing, feels nothing, comprehends nothing, and is as unfit for any courſe of action as thoſe ſavages in South America, whoſe indolence is ſuch, that ſtrangers cannot draw them from their idle lethargic ſtate by any bribes or promiſes, and who only anſwer coldly, when they are offered money, *We are not hungry.*

If the paſſions are of ſuch univerſal utility, the art of directing them muſt be of great importance. When we reflect upon the ſurpriſing events that have been brought about by certain heads of ſects and parties, by legiſlators, by thoſe great men who were born to give laws to mankind, we cannot entertain a doubt of the poſſibility and reality of this art. We ſhall be ſtill leſs inclined to doubt of it, if we obſerve the ſtriking difference between the genius of nations at different periods; a genius, which has always correſponded to that of their ſovereigns and magiſtrates. Such effects muſt have had their cauſes, and could not have ariſen from chance. The great men, who knew how to perform ſuch miracles, muſt have known the art of inſpiring their ſubjects with thoſe paſſions that were neceſſary to the execution of their deſigns.

This art, however, is little underſtood. Stateſmen of a ſuperior genius have contented themſelves with performing wonders, without diſcloſing to us the ſecret ſprings they made uſe of; imitating, in this reſpect, the conduct of great painters, who, by the mere impulſe of genius, have given us fine pictures, without explaining to us the rules of their art. The accounts we have of the lives of ſuch extraordinary men, inſtead of giving us a clear view of the principles of their conduct, only afford us a faint glimmering light, and leave us in doubt and uncertainty. Orators, and dramatic poets, indeed, give us ſome ſlight ſketches of the art of exciting the paſſions, but they appear ra-

rather the mechanical effects of the Author's talents, than proofs of a profound knowledge of the human heart. Beſides, they are generally intended as copies of thoſe paſſions which have not a direct tendency to bring about revolutions in a ſtate, and events of the moſt intereſting nature. There are paſſions and means of exciting them, which orators and poets have never touched upon. But in order to diſcover them, we muſt enter into a full examination of the manner in which inſtinct unfolds and diſplays itſelf; we muſt proceed in the path pointed out by Nature herſelf: this, however, is a long and difficult undertaking, and the execution of it muſt be left to poſterity.

Our Author goes on to obſerve, that princes and legiſlators may kindle certain paſſions in the breaſts of their ſubjects, by means of ſhews, feſtivals, public ceremonies, and external marks of honour and infamy. The public games of the Greeks, where talents received ſo flattering a recompence in the preſence of the whole nation, inſpired not only an univerſal ardor for the acquiſition of thoſe talents, but a ſtrong paſſion for the glory of Greece. The pomp and ſplendor of the Roman triumphs not only inflamed the citizens of Rome with an eager deſire of meriting ſo diſtinguiſhed an honour, but alſo gave them an enthuſiaſtic attachment to the grandeur and glory of the Roman name. Nor is it to be doubted, that the luxury and effeminacy diſplayed in certain modern feſtivals, contribute to enervate the mind, and to inſpire a paſſion for riches.

The theatre, if under proper regulations, might have a very conſiderable influence upon the paſſions of a people. If the government, inſtead of ſuffering the theatre to be merely an entertainment to the rich in their hours of frivolous idleneſs, were to make it, on certain occaſions, an amuſement to the whole nation; were our poets, inſtead of tranſporting us into the fairy-land of ancient heroiſm, and romantic adventures, to make choice of characters and ſituations more intereſting to the nation, and, in the room of tragic paſſions, which, in general, only concern the great, introduce ſentiments more analagous to the genius, manners, and wants of the people, the theatre would undoubtedly be of great uſe for the purpoſes of legiſlation.

External marks of honour may be conſtantly preſented to the eyes of the people, and, conſequently, nouriſh thoſe paſſions, of which they are conſidered as the rewards. Thoſe crowns, of various ſorts, with which the Greeks and Romans honoured virtue and talents, were a ſtrong ſpur to emulation, and had a powerful influence upon the minds of the people. The numerous ſtatues wherewith ancient cities were crowded, were a conſtant encouragement to imitate the conduct, and tread in the footſteps of illuſtrious citizens. Had it not been for the ſtatue of Alexander, Cæſar would never have felt that noble ardour, which made tears flow from his eyes. If the badges of the ſeveral orders of knighthood in modern times were not the appendages of birth, and dignities obtained without virtue, the tokens of favour, and trappings of vanity, rather than the marks of real merit, they might inſpire the moſt generous and ardent emulation.

Our Author cloſes his Introduction with ſome obſervations on the power which eloquence, example, habit, and religion have over the paſſions; but we muſt now proceed to his Treatiſe upon Education.

By education, is meant the manner of unfolding and perfecting the faculties and natural diſpoſitions of men; it is divided into phyſical and moral, each of which ought to be conſidered ſeparately.——Education ought undoubtedly to begin at the cradle, and as ſoon as the child makes any effort to exerciſe its bodily faculties. Several authors, convinced of this truth, and ſtruck with the mighty power of habit, have thought the firſt moments of education of ſuch importance, as to determine the colour of the whole future life. Firſt impreſſions, ſay they, are never to be effaced; and habits formed in an early and flexible age are never to be altered. But both reaſon and experience contradict this opinion. It is of uſe, no doubt, to gain time, and to begin early to form proper habits; but we are not to imagine, that much is to be done by this early care. The organs are too tender at this age to take a laſting ply, and eaſily yield to contrary impreſſions.—How eaſily does the education we receive, when we enter into the world, deſtroy the effects of the education we received from our parents? We can therefore change our habits at any period of life, and thoſe which we contract when we leave infancy, are the moſt deciſive as to our character.

The prejudice which is generally entertained in regard to the importance of the education we receive in the earlieſt period of life, is productive, our Author thinks, of ſeveral inconveniencies. If a child is ſpoiled by ſervants or tutors, and ſhews bad diſpoſitions, the parent takes no pains to look out for a remedy, becauſe the caſe is looked upon as a deſperate one. Nor is this the only inconvenience;—parents, full of this prejudice, think they cannot begin too ſoon to make men of their children, and fatigue them unſeaſonably, with a thouſand uſeleſs leſſons, and make only pretty parrots of them. Tranſported with the contemplation of thoſe perfections which they find in ſuch young prodigies, they are apt to fancy that there is no occaſion for any farther improvement; and they throw up all care of their education, at a time when it is moſt neceſſary. Thoſe, who are thus admired, however, when they are children, are ſeldom much admired when they are men. Their natural faculties are weakened before they have acquired that degree of ſtrength which is neceſſary to ſupport labour and application. Children ſhould be allowed greater liberty, that they may, without conſtraint, diſplay their inſtinct, and ſtrengthen their organs.

Our Author proceeds to enquire into the manner in which the children of both ſexes ought to be educated, in order to be ſtrong and healthy; what he ſays upon this head is very rational and judicious, and the more neceſſary to be attended to, as modern manners approach too nearly to ſoftneſs and effeminacy.

But the moſt important part of education is that which relates to the mind.—All the branches of inſtinct, all the original faculties of the ſoul, ſhew themſelves very early, and at the ſame time;—the cultivation of the underſtanding, therefore, and that of the paſſions, ought never to be ſeparated; improvements in knowledge ought to be employed in regulating the paſſions, and the paſſions ſhould give that activity which is neceſſary to the exerciſe of talents.

It would be uſeful, undoubtedly, to regulate the affections and averſions of children very early, and to give them a proper direction. But as this is extremely difficult before the age of reaſon, we ought not to be frightened or diſcouraged when we obſerve certain bad habits in the minds of children. When they begin to reaſon, it will be eaſy to ſhew them that ſudden ſtarts of anger are prejudicial to their intereſt. Beſides, the love of mankind, and of ſociety, will counterbalance their deſire of revenge, if we take care to make ſocial virtues habitual to them.

Children are ſaid to be too fond of the pleaſures of the ſenſes. But were it poſſible to ſucceed in our attempts to eradicate the love of thoſe pleaſures, which depend upon the ſenſes, ſuch attempts would be pernicious. A taſte for the fine arts, for ſociety, for elegant manners,—politeneſs, chearfulneſs, and many other good qualities,—depend, in ſome meaſure, upon the love of ſenſual pleaſures, without which we ſhould be in danger of having a low, indolent, and inelegant turn of mind. But Nature has provided againſt this, and taken care to prevent our falling into an entire inſenſibility. All that is neceſſary to be done, in this reſpect, therefore, is, to moderate the deſire of ſenſual indulgences, by a regard to health, a love of mankind, and a paſſion for glory.

All corporal puniſhments ought to be baniſhed from the plan of liberal education; they inſpire timidity and a ſervile dread; make pain to be looked upon as the greateſt of evils, and conſequently, enervate courage, and debaſe the mind.—There is likewiſe great care neceſſary in regard to thoſe rewards that relate

late ſolely to the body. If they are improperly beſtowed, they accuſtom children to ſet too high a value upon what they ought to deſpiſe.

The inſtinct for liberty and independence ſhould be managed with great prudence and circumſpection. It requires nice diſcernment to diſtinguiſh between what really deſerves the name of obſtinacy, and what is a neceſſary conſequence of the natural love of independence, a principle which cannot, and which ought not, indeed, to be ſuppreſſed in generous minds. It is difficult to ſay in moſt inſtances, who is obſtinate, the child, or the tutor. The obſervation of the duke de Vendome, on the diſputes between the mules and their drivers, is well known: "The mules," he ſaid, "were almoſt always in the right;"—ſo ready are men to abuſe the leaſt degree of power.

It may be affirmed, in general, that there is too much deſpotiſm in moſt plans of education, and that children are treated in too arbitrary a manner. What a miſerable thing it is to ſee a poor little creature ſubject to the caprice, the humour, and ſtupid authority of thoſe who have the care of its education, and who frequently thwart its innocent deſires, for no other reaſon, but to obſerve the ſage maxim, "That the ſtubborn wills of children muſt be early bent to obedience!" The rigid obſervance of ſo vague a notion, by ignorant or injudicious parents and tutors, may make good *ſlaves*, but it will never make MEN.

Mere authority muſt, undoubtedly, be often employed in the firſt period of education, as a creature cannot be governed by reaſon, who has not yet arrived at the uſe of it. If children are incapable of underſtanding the reaſons of the treatment they meet with, they may eaſily be made to conceive that there are ſufficient reaſons for it, which will be explained, as ſoon as they are capable of comprehending them. When a child has a good opinion of its tutor, ſuch an intimation will be ſufficient to remove all appearance and ſuſpicion of arbitrary conduct.

By granting more liberty to youth, we ſhall avoid real inconveniencies, and gain great advantages. A ſervile conſtraint narrows the mind, inſtead of enlarging it; inſpires a ſilly timidity, and renders diſſimulation and falſehood habitual; whereas a little more of reaſonable liberty would produce a noble confidence, and an amiable frankneſs and openneſs of temper.—— Young perſons, who are treated with a rigid auſterity, deliver themſelves up to the purſuit of pleaſure, and the direction of the paſſions, with ſo much the greater violence and impetuoſity, when they become their own maſters. By allowing them to try their own ſtrength, and contenting ourſelves with directing them imperceptibly in the right path, the paſſage from youth to manhood will be rendered much leſs dangerous.——Genius ſhews itſelf, by a propenſity to certain employments; and character, by the prevailing paſſion. Now conſtraint ſmothers, and ſometimes deſtroys theſe notices of Nature, which ought, however, to determine the deſtination of children. We ſhall neither be acquainted with their real characters, nor know how to employ them, unleſs we allow them to diſplay their natural propenſities with freedom. Beſides, with a greater degree of liberty, children will be more happy, more contented, and more chearful; and ſurely it is worth while to add, if poſſible, the happineſs of one fourth of an ordinary life, to the moderate ſum of human felicity; and we ſhall be the more diſpoſed to this, if we conſider attentively the ſalutary influence of chearfulneſs and good-humour on the characters and virtues of mankind.

Curioſity appears very early in children. They are ſtruck with new objects, and fond of being acquainted with them. This ardor for knowledge, if properly managed, becomes the ſource of talents of every kind. In order to derive from this principle all the advantage of which it is capable, it will be neceſſary to diverſify and make a judicious choice of thoſe objects that are to be preſented to the eyes of children, to excite their deſire to be acquainted with their uſes and properties, to gratify this deſire in a reaſonable manner, and ſuited to their conceptions, and never to return them trifling anſwers. If a child's curioſity is not gratified, he is diſcouraged, and becomes indifferent to every thing that ſurrounds him. Whereas, if we ſhew him that we are highly pleaſed with his queſtions, and his thirſt for knowledge, he acquires a habit of conſidering and receiving inſtruction from every object he meets with.

Curioſity, it may be ſaid, is in danger of fixing upon frivolous, hurtful, or at leaſt indifferent objects; but the all-wiſe Creator has obviated this inconvenience, by joining the principle of curioſity to another principle, *viz.* a propenſity to what is beautiful, which directs curioſity to the moſt intereſting objects. This part of inſtinct, notwithſtanding its high importance, is greatly neglected in modern ſyſtems of education. It is, however, the origin of the moſt reſpectable talents, and what contributes moſt to the acquiſition of virtue. Beauty conſiſts in order and harmony, and virtue in the harmony of human actions with the laws of Nature. Every talent that is truly uſeful or agreeable flows from what is beautiful, and derives its perfection from it.

The minds of young perſons are too much under the dominion of ſenſe, to be able to reliſh the ſublime beauties of morals and works of genius. The fine arts are beſt adapted to their comprehenſions, and the fitteſt to give them the firſt impreſſions and habits of beauty. If ſuch habits are once formed, they extend and apply themſelves to every ſpecies of beauty; one habit prepares the way for and ſtrengthens another. This is the meaning of one of Plato's maxims, who was of opinion that a taſte for muſic was very proper to lead men to virtue; a habit of perceiving the harmony of ſounds, draws after it a habit of perceiving the harmony of actions.

The love of Society is as ſtrong, in the original conſtitution of human nature, as ſelf-love. A good education, therefore, ought carefully to cheriſh the principle of benevolence to the great family of which we are all members, and to form young perſons to a habit of conſidering their own intereſt as ſubordinate to that of ſociety. It will be no difficult matter to convince them of their dependence upon others for what is neceſſary to their happineſs; they continue ſo long in a ſtate of weakneſs and helpleſſneſs, that they will readily perceive the force of this truth. But they are too apt to look upon the aſſiſtance they receive from others as a matter of duty, whereas they ſhould conſider the ſervices even of thoſe who live in the ſame family with them as acts of benevolence. By making them feel the want of play-fellows for their little amuſements, and looking upon the attention that is paid them by perſons of a more advanced age as the effect of complaiſance, they may be accuſtomed to be attentive and grateful in their turn; and this exchange of good offices will not fail to produce in their tender minds a love for ſociety.

Of all the different parts of inſtinct, the moſt important is the deſire of diſtinction, the love of glory. It is this alone that can conquer that *vis inertiæ*, that indolence which enters into the compoſition of our nature. Without this ſtimulus, virtue will languiſh, and the beſt diſpoſitions remain uncultivated; the gentle heat of this principle is what animates genius, and puſhes it on to make thoſe efforts that are neceſſary to the acquiſition of talents. Nor is its influence leſs powerful upon ſocial qualities. Without a love and eſteem for mankind, there will be no endeavour, no ſolicitude, to obtain their approbation.—The love of glory is awakened, and kept alive, in the minds of young perſons, by judicious and well-timed commendation, by warm and unaffected praiſe beſtowed on the great men of every age, and by a reſpectful regard to ſuch of our acquaintance as are diſtinguiſhed by their merit.—By teaching youth to form a juſt eſtimate of things, and directing their ambition to what is really uſeful, the moſt valuable purpoſes in education may be anſwered.

Our ingenious Author proceeds to enquire into the proper method of cultivating the memory, the imagination, the underſtanding, &c. of young perſons, and though he does not enter into a minute diſcuſſion of his ſubject, many of the general reflections he makes upon it are new, and all of them are uſeful and judicious; and they may be of great ſervice to thoſe who are engaged in the important buſineſs of education. What he ſays about cultivating the imagination, a part of education much neglected, deſerves particular attention. He likewiſe briefly enumerates the advantages ariſing from the Socratic method of inſtruction, and juſtly expoſes the prevailing abſurdity of pretending to inſtruct young perſons by means of long lectures and ſermons.

Towards the cloſe of this treatiſe, he points out the qualifications which governors and tutors ought to poſſeſs, the advantages of a public education, the principal errors that prevail in the public plans of education all over Europe, and adds ſome general and uſeful hints to ſhew how ſuch errors might be remedied. What he ſays concerning the influence which public manners, different forms of government, and ſyſtems of religion, have upon education, indicates the moſt extenſive and liberal views, and deſerves an attentive peruſal.

Part of what he advances upon the ſubject of manners is as follows.—To be convinced of the great influence which manners have upon education, we need only obſerve the contrariety there is betwixt the firſt and ſecond education in almoſt every nation of Europe. There is a circumſtance in modern times, of which antient hiſtory affords no example; it is this: Our manners are in conſtant contradiction to our religion, our ſyſtems of morality, and the genius of our governments. The moſt ſevere truths are warmly inculcated upon vicious nations; in the midſt of corruption we diſplay the fineſt ſentiments; we have republics with the luxury of monarchies, and the abject manners of deſpotic governments, where there is nothing republican but the name. The moſt powerful and knowing nations of Europe, by means of the cloſe connections between its ſeveral ſtates, and the intercourſe of their inhabitants, are at laſt become the common models of European manners, notwithſtanding the difference of religious ſyſtems, opinions, and forms of government.

If religion and laws cannot ſtop the courſe of *manners*, when *they* take an oppoſite direction, they muſt neceſſarily have the moſt powerful influence upon education, and it will be eaſy to conceive that, even in republics, agreeable and trifling accompliſhments will be preferred to ſolid merit. Young perſons, too, when they enter into the world, muſt find themſelves under the neceſſity of altering their opinions in regard to the real worth and value of things, of adopting the prejudices eſtabliſhed by the ſuffrages of a corrupt people, and of acting contrary to the maxims that were inculcated upon them in their infancy. How is it poſſible to direct education to the real wants and neceſſities of a country, when the contagion of example deſtroys all the efforts of a ſmall number of virtuous citizens to form men like themſelves?

In order to improve and perfect education, manners muſt be altered; and, in order to improve and perfect manners, education muſt be altered. There is a conſtant action and re-action between theſe two agents; and the only queſtion to be examined in particular caſes is, which alteration is moſt eaſy to be made, that of education, or that of manners? Nothing is more difficult in general than to give a people a new ſyſtem of manners, becauſe they are more attached to their manners, than to any part of the conſtitution. With prudence, courage, and firmneſs, however, ſuch a change would not be impoſſible; but it is more eaſy to change the prevailing mode of education.

This conſideration ought to engage legiſlators, in their reſpective dominions, to give all poſſible attention to the manner in which youth is educated: philoſophers, convinced of the neceſſity there is of the legiſlator's concurrence in order to perfect the art of forming good citizens, have gone ſo far as to maintain that the beſt ſyſtem of legiſlation and the beſt ſyſtem of education are the ſame thing. Plutarch blames the inſtitutions of Numa as imperfect, and not calculated for duration, becauſe that religious prince did not ſupport them by a good education, which would have rendered them perpetual. He ſhews, on the contrary, by the example of the laws of Lycurgus, how the moſt ſingular inſtitutions may, by means of education, become permanent and eaſy to be ſupported.

Theſe examples, however, cannot be applied to all governments. Such an education as that at Lacedæmon is only fit for ſmall republics;—the goodneſs of education, therefore, cannot be ſaid to depend abſolutely upon the wiſdom of legiſlation.—If a legiſlator can, by imperceptible degrees, and ſucceſſive efforts, introduce a favourable change into the public ſyſtem of manners, he will be abſolute maſter of the ſecond education. It is in this reſpect that the influence which legiſlation has upon the art of forming men, clearly ſhews itſelf; and in this ſenſe it may be affirmed that it is the ſame with education. If by rewards and diſtinctions granted to merit, a deſire of obtaining them is excited in the breaſts of citizens, all the youth whoſe condition places them above the want of the neceſſaries of life, will apply themſelves with ardour to the acquiſition of virtue and talents; and if by the attention of government, young perſons are ſurrounded with ſuch objects as have a tendency to inſpire them with good principles, and with examples worthy of their imitation, they muſt neceſſarily be carried along by the current of manners, and conducted inſenſibly into the ſanctuary of merit.

The exerciſe of the power of legiſlation over manners is the more important, as it is almoſt the only way wherein it can apply its power, with advantage, for the benefit of education. For notwithſtanding all the attention that can be given to the firſt part of education, it is only a preparation for the ſecond, which we receive from our friends, our connections, the company we keep, the books we read, and whatever is calculated to make a ſtrong impreſſion upon our minds, when, from being diſtant ſpectators, we commence actors upon the theatre of the world. Young perſons, being their own maſters at ſo early a period, have no fixed character, till they have made ſome progreſs in their career, and been hurried along for ſome time by the different currents of example and reflection. A man's character is ſeldom fixed, before he has arrived at the age of five and twenty, or thirty; and no man ever became truly great, merely by the inſtruction which he received from his maſters, and without having had the principal ſhare in his own education. The Greeks and Romans had no eſtabliſhments for the education of the earlieſt part of life equal to ours, and the legiſlator did not meddle with this part of education. The moſt diſtinguiſhed characters among the ancients did not owe their merit to the inſtructions they received at ſchool; their infancy was free; their youth was conſecrated to the ſociety of philoſophers and ſtateſmen; legiſlation and the manners of their country excited them to the acquiſition of virtue; and from this concurrence of circumſtances ſprung up a multitude of great men.

We cannot dwell too long upon the importance of the ſecond part of education, and the care that young perſons ought to take to finiſh it properly by the aſſiſtance of friends, reading, and reflection. It is doing a ſervice to mankind, to deſtroy the prejudice which is generally entertained, that youth is educated, when ſome care has been taken of their infancy. This prejudice, beſides other bad effects of it, ſuſpends the zeal of that ſmall number of individuals in the middle ranks of life, who wiſh to give their children the beſt education they poſſibly can. From a falſe notion that the minds of young perſons are formed at a very early period, they ſuffer them to be their own maſters at a time when they ſtand moſt in need of a guide, to direct them in the courſe of the moſt important period of their education, by the wiſdom of his counſels, the gentleneſs of his inſinuations, and the force of his example. Few perſons, in their infancy, learn the art of employing and governing themſelves; and it is very difficult to learn it, till the faculties of the mind are full-blown, and the character has taken its true bias. When young perſons, therefore, are entering upon the tempeſtuous ocean of human life, then is the time when they muſt be taught the pilot's art, the manner of ſteering their courſe ſo as to avoid rocks and quick-ſands. A philoſopher might begin to take the charge of education, at a time when the vulgar think it is finiſhed. Many perſons are capable of educating children in the ordinary method; there are few, very few, who are capable of FORMING MEN.

Eſſai ſur le Feu ſacré, & ſur les Veſtales.

An Eſſay on the ſacred Fire, and on the Veſtals. 8vo. Amſterdam, 1768.

THERE is a natural propenſity in the mind to pry into things that lie hidden and remote: and this diſpoſition, when kept within proper bounds, may often lead to very uſeful diſcoveries. But when it terminates in things of little or no conſequence, or where no certainty can be attained, the indulgence of it is a mere waſte of that time which might be much better employed. The ſacred rites of ancient nations is one of thoſe ſubjects that has often engaged the attention of the learned and inquiſitive. The air of myſtery under which ſome of them have been repreſented, and the care with which they have been concealed from the vulgar, has tended ſo much the more to excite their curioſity, and the difficulty attending the inquiry has only made them the more eager to remove the veil, and to diſcover the ſecret. With regard to ſome of theſe queſtions, no ſatisfaction can ever be expected: the moſt learned and laborious reſearches can produce nothing more than uncertain conjectures; which, however they may amuſe the imagination, make no real addition to our ſtock of knowledge. To ſuch kind of inquiries one might properly enough apply the anſwer made by the old philoſopher to an impertinent fellow, who wanted to know what he had got covered up with ſo much care under his cloak. 'Friend, ſays he, I cover it on purpoſe that you may not know.'

We do not mean however by theſe reflections to inſinuate, that our Author in the work before us lies open to this charge. For though a part of this ſubject is indeed of the myſterious kind, he ſatisfies himſelf with giving the reader the ſubſtance of what he has collected upon it from ancient writers, without preſuming ſacrilegiouſly to intrude into thoſe hidden myſteries from which all but the initiated were carefully excluded.

This eſſay is introduced with ſome reflections on the riſe of idolatry, and then proceeds to inquire into the origin of the veneration that from the moſt ancient times was paid to the Sacred Fire. The account given of this by our Author is as follows. 'Fire was uſed in all religious ceremonies. It conſumed the burnt-offerings of our firſt parents. Sometimes it fell immediately from heaven, and kindled the ſacrifice upon the altar. God himſelf never appeared but under a luminous form. It was no wonder then, if an element ſo diſtinguiſhed ſhould be looked upon with a degree of reverence: mankind having ſeen theſe ſplendid appearances, and being convinced of the ſpirituality of their Creator, durſt not attempt to make an image of him, but ſought for the moſt illuſtrious objects in nature by which to repreſent him to their imagination with the greateſt advantage. The ſun was ſoon conſidered as a ſtriking emblem of this beneficent Being, and the moon and ſtars ſeemed fitted to adorn the place of his reſidence, and his throne. Accordingly they turned themſelves towards theſe heavenly bodies, whenever they engaged in an act of worſhip, the luſtre and majeſty of theſe objects having a tendency to increaſe their admiration of the magnificence of their Author.

Such, undoubtedly, was the firſt kind of religious worſhip, plain and ſimple, and ſuited to the limited nature of the human underſtanding. But, by degrees, the celeſtial bodies ſeemed too remote; they ſought for ſomething near at hand that bore the greateſt reſemblance to the ſun: they could fix upon nothing but fire: immediately they begun to light it up every where: and it became the viſible ſign of an inviſible being, who was revered under that emblem. It was preſerved with care, and regarded with awe: it was known that the Deity had ſometimes borrowed that appearance; they imagined he was ſtill preſent in it. When by accident it was extinguiſhed, it ſeemed to them that God himſelf was withdrawn. They haſtened to rekindle it, and were ſolicitous to keep it alive. This apprehenſion ſuggeſted the idea of a *perpetual fire*, which at length became *ſacred*, when the original of this practice was worn out by time.

To confirm his opinion, our Author obſerves that the heathens, even after they had been for ages involved in ſuperſtition, ſeem to have entertained the ſame ſentiments of fire with thoſe he has advanced. ‘ According to Varro, *fire is the ſoul of the univerſe.* Plutarch is ſtill more expreſs. *Fire*, ſays he, *is the moſt ſtriking image of the eternal power by which the univerſe was formed and ſtill ſubſiſts: it is the grand principle of all things, and the ſoul of the world.* Fire was ſo generally conſidered as the image of life, that it was uſual to place extinguiſhed torches on their tombs, and to put lighted ones into the hands of new-married couples. The like emblem was given to Love and Hymen. The fable of Prometheus affords another unanſwerable proof. He ſtole fire from heaven to animate his man. It is plain then that the ancients looked upon this element as the life, the ſoul of the world.’

He acknowledges, however, that the ſimplicity of that veneration which was originally paid to fire, and to the heavenly bodies, was too ſoon corrupted. Inſtead of conſidering them only as the emblems of the Deity, or the ſymbols of his preſence, they made them the immediate objects of their worſhip. This ſuperſtition, he obſerves, prevailed amongſt the Chaldeans before Abraham's time, and from them was received by the Perſians: but the religion of the latter appears to have been much more pure and ſimple than the Chaldean. They preſerved the doctrine of the unity of God, and would not ſuffer any images of him to be made, nor did they build any temples. In ſucceeding ages they had a kind of encloſures, or *pyræa*, in which they kept the ſacred fire, but they were not conſidered as temples, and were not in uſe till Zoroaſter's time. Our Author, having taken ſome pains to clear the ancient Perſians from the charge of idolatry, and added ſome farther ſtrictures upon their religious opinions and ceremonies, enters into an inquiry concerning Zoroaſter, or Zerduſht, the founder or rather the reſtorer of their religion. In treating of this extraordinary perſon, he follows the eaſtern writers, in preference to the Greeks, and places him in the reign of Darius Hyſtaſpes. He has alſo given a little ſketch of his doctrines from the book called *Zund* or *Zunda-Veſta*, which is ſtill extant in the old Perſic characters; and which, he obſerves, Dr. Thomas Hyde propoſed to have publiſhed with a Latin tranſlation: but the deſign dropt for want of ſufficient encouragement to defray the expence of the publication.

But our Author does not confine the ſacred fire to the Chaldeans and Perſians: he finds traces of it amongſt moſt of the ancient nations, and even amongſt the natives of Mexico and Peru. In ſpeaking of the Egyptians, he mentions a remarkable feſtival celebrated by them at night, in honour of Minerva, on which occaſion a vaſt number of lamps were lighted up through the whole country, from whence it was called the illumination of the lamps, and which, as he obſerves, bore a great reſemblance to the *Feaſt of Lanthorns* in China, the original of both being equally unknown. In this connection he does not fail to take notice of the fire which, by the divine command, was continually burning upon the altar in the Jewiſh ſanctuary, and which was at firſt kindled in a ſupernatural manner, referring to what is ſaid, *Lev.* ix. 24. *And there came a fire out from before the Lord, and conſumed upon the altar the burnt offering.*

In the following chapter he endeavours to ſhew, that Fire was worſhipped among the Greeks under the name of *Eſtia*, and among the Romans under that of *Veſta*. Both theſe words, he thinks with Bochart, were derived from the Chaldee *Eſchta*, the *fire of the Lord.* And though ſome writers have thought, that by Veſta was meant the *earth*, he obſerves, the worſhip that was paid her is ſufficient to juſtify his opinion; and indeed thoſe who maintain the other hypotheſis, have been obliged to ſuppoſe a central fire in the earth, from which it derives its fruitfulneſs; a ſuppoſition which will make the two opinions nearly to coincide.—He adds ſome remarks, which tend to ſhew the great veneration in which this goddeſs was held amongſt the Greeks, and then paſſes on to conſider more particularly the character under which ſhe was worſhipped at Rome. Here he takes notice of the tradition ſo firmly believed by the Romans, that they had received the worſhip of this goddeſs from Æneas, though it is highly probable he never was in Italy. Numa built the firſt temple to Veſta, which was rebuilt with great magnificence: nothing of the ancient edifice remained but its form, which was round, in imitation of the earth. Her ſtatue was placed in the inner part of the temple, with the famous Palladium; and its being thus concealed from public view, probably gave occaſion to ſome to deny that any ſtatue was ever erected to her. Other ſacred things were likewiſe depoſited in this temple: but the ſecrecy with which they were kept, leaves room only for uncertain conjectures.

The remainder of this Eſſay is taken up with an account of the veſtals, who were the prieſteſſes of Veſta, and had the care of the ſacred fire. The Author has carefully collected all he could find upon this ſubject in ancient writers, and has drawn up the whole in a lively and entertaining manner. But it would be impoſſible for us to enter into the particulars, ſo as to give the Reader a juſt idea of this part of the work, within the limits aſſigned to this article; and barely to mention the principal heads, without adding the facts he has related to illuſtrate and ſupport them, would be neither doing juſtice to the Author, nor could afford much inſtruction to the Reader, and would indeed be only to repeat what he may find in any book of Roman antiquities. We ſhall therefore cloſe the account of this work, with only expreſſing our wiſh, that the ingenious Author had been more particular in quoting his authorities for the ſeveral facts he aſſerts, as he goes along. He does indeed frequently mention the writers whoſe ſentiments he adopts: but his references are too general, and do not put it into the Reader's power to ſatisfy himſelf: and without this, though one may be entertained and amuſed, one cannot be ſaid to have received much real information.

Tableau hiſtorique des Gens de Lettres, ou Abrégé chronologique et critique de l'hiſtoire de la Litterature Françoiſe.—A chronological and critical Abridgment of the Hiſtory of French Literature, conſidered in its various Revolutions, from its Origin to the eighteenth Century. By M. L. Abbé de Longchamps. 12mo. Vol. 3d and 4th. Paris. 1768.

IN the Appendix to the thirty-eighth volume of our Review, we gave a ſhort account of the two firſt volumes of this uſeful and entertaining work, which we are glad to ſee continued. The volumes now before us reach from the ſixth to the end of the eleventh century, a dark and barbarous period indeed, but which, to readers of a philoſophical turn, will furniſh matter for many important and uſeful obſervations. Such readers will ſee that ſome of the moſt diſtinguiſhing features in the character of the French nation are owing to circumſtances and events which had their origin in the dark ages.

Our ingenious Author introduces his account of the writers of each century, with a general view of it. He gives a very lively and ſtriking picture of each of the ages he treats of, and points out, with much taſte and judgment, what diſtinguiſhes one century from another. The general appearance of the barbarous ages, indeed, as he obſerves, is pretty uniform; there are circumſtances, however, peculiar to each, which muſt ſtrike a diſcerning and attentive eye.

In the ſixth century, Letters, in France, had reached the laſt period of their declenſion, and continued in the ſame deplorable condition till the reign of Charlemagne. The only difference between the ſixth and ſeventh centuries, our Author ſays, is, that in the ſeventh, people boaſted, as it were, of their ignorance; whereas, in the ſixth, ſome kind of credit was annexed to the cultivation of letters: no one, indeed, was truly learned or knowing, but every one had the ambition of appearing to be ſo. The different claſſes of literature ſtill furniſhed a prodigious number of writers who diſgraced them; in a word, the title of Scholar was generally aſſumed, becauſe it coſt little or nothing to obtain it.

In the ſeventh century, the French nobility thought it incumbent upon them to neglect even thoſe elements of learning that are taught in infancy and childhood; ſeveral of them piqued themſelves upon not being able to read, and the generality of them would have been aſhamed of knowing how to ſign their names. The title of Scholar was only tolerated among eccleſiaſtics, and in order to obtain it, nothing more was neceſſary, than to utter a few Latin words, which they were not obliged to underſtand: but the moſt conſummate ſtupidity was no obſtacle to their promotion, and ſuch was the triumph of barbariſm in this deplorable age, that they were not aſhamed of founding their title to the firſt dignities of the church upon their ignorance of letters.

It muſt be allowed, however, that all the biſhops of the ſeventh century were not equally ignorant. Some of them declared openly that it was a profanation of the moſt ſacred dignity of the church, to exerciſe it without learning and knowledge. It was under the adminiſtration of ſuch biſhops that the epiſcopal ſchools ſtill preſerved part of their ancient ſplendor. All the knowledge of the nation was confined to the monaſteries, and thoſe ſchools where the biſhops preſided in perſon over the ſtudies of the younger clergy. Sacred literature was not the ſole object of their ſtudies, they applied themſeves likewiſe to the profane ſciences, as far as they thought it neceſſary to complete the ruin of paganiſm, ſome traces of which were ſtill remaining. But all the efforts of theſe pious biſhops were incapable of exciting the emulation of the clergy; they continued to languiſh in ignorance, ſtupidity, and a thorough neglect of diſcipline.

Our Author obſerves, to the honour of the monaſteries, that the greateſt ſanctity of manners and regularity of conduct prevailed in them, during the ſeventh century; they never flouriſhed more, indeed, he tells us, than in times of the moſt profound ignorance and groſſeſt barbariſm.

The ignorance of almoſt all the laity, during this century, is aſtoniſhing. If a negociation of a delicate nature was to be conducted, kings durſt not truſt the management of it to the firſt men of the ſtate; they were obliged to have recourſe to the monaſteries, and to the different orders of the clergy, for ambaſſadors. A mere monk often preſided over the counſels of kings, and, according to his caprice or his knowledge, determined the fate of nations; after this, he reſumed, without reluctance, the humble offices of the cloyſter, ſubmitted patiently to the yoke of monaſtic ſubordination; and after having ſerved, nay ſometimes ſaved the ſtate, continued to languiſh in the low employment of a reader or a ſexton.

Our Author's introductory view of the eighth century will be peruſed with pleaſure by every Reader of taſte, but we muſt confine ourſelves to part of what he ſays concerning Charlemagne.—This great prince, he obſerves, was born with benevolent diſpoſitions, and an exalted capacity; his benevolence formed the ſcheme which his genius executed. When the death of Pepin left him ſole maſter of a vaſt empire, he did not think ſo much of enlarging its boundaries, as of delivering it from the yoke of barbariſm. The execution of ſuch a deſign required preliminary operations, the neceſſity of which could not eſcape the ſagacity of the French monarch. His firſt views were directed to the general police of the kingdom, and what he did in this reſpect will be an eternal monument of his great ſagacity and extenſive genius. Eccleſiaſtical diſcipline neceſſarily entered into his plan: accordingly, he reſtored to the canons that authority which they had loſt; the clergy recovered the purity of their antient manners; ſuperſtitious practices were baniſhed from the boſom of the church; and divine worſhip reſumed that character of decency and majeſty, which a long ſeries of profanations had utterly aboliſhed.

In order to accompliſh his glorious deſign, it was neceſſary to ſecure the tranquillity of the ſtate; and war was one of the means which the hero employed. The rapidity of his conqueſts is well known;—nothing now was wanting but fellow-labourers worthy of ſharing his glory. His own dominions, vaſt and extenſive as they were, could not furniſh him with any, and he was obliged to have recourſe to Italy, Ireland, and England.—Paul Wenefride, Clemens, Paulinus, Theodulfus, &c. were of eminent ſervice to him in the execution of his ſcheme: but of all thoſe who had the honour of co-operating with him, none ſo well deſerved the title of the Second Reſtorer of French Literature, as the learned and illuſtrious ALCUIN, whoſe rapid progreſs in every branch of learning aſtoniſhed his own nation, and the age he lived in. It was in Italy that the guardian genius of France introduced this extraordinary man to the acquaintance of our hero: their firſt interview was at Parma, where they ſigned that agreement which is ſo famous in the annals of literary hiſtory.

In the year 780, Alcuin came into France to give public lectures in logic, grammar, and rhetoric; and Charlemagne was his firſt ſcholar. All the grandees of the court, the princes of the blood, nay the monarch himſelf, became ſubject to the laws of ſubordination that were eſtabliſhed in the *Ecole du Palais*. The example of a hero ſo eager in the purſuit of knowledge excited emulation in every breaſt; young perſons flocked from the extremities of the French empire to this clebrated ſchool, where perſons of the firſt rank were treated with no marks of diſtinction, but in proportion to the progreſs they made in their ſtudies.

The monarch applied himſelf to the ſtudy of all the arts and ſciences; there was not one of them which he was not deſirous of being acquainted with. Aſtronomy, however, was his favourite ſtudy, and he retained his fondneſs for it to the end of his life. In order to encourage a taſte for letters among the great, none were admitted to his friendſhip or familiarity but ſuch as were moſt diſtinguiſhed for their learning. A man of letters, without any other recommendation, had always free acceſs to the throne. Knowledge, in a word, was the firſt title to his favour, and ignorance no longer dared to aſpire after the firſt dignities either in church or ſtate.

The inſtruction of the clergy was what he had greatly at heart. It was one of his maxims, that a prieſt without knowledge is as contemptible as a ſoldier without bravery.—The eccleſiaſtical ſchools were re-eſtabliſhed; the monaſteries became once more the ſanctuaries of ſcience; and all orders of men in the kingdom were forward in ſeconding the views of a monarch, ſo attentive to the improvement of the human mind in the meaneſt claſſes of his ſubjects.

Under the auſpices of Charlemagne, Europe reſumed a new face. All the arts were cultivated and encouraged, excepting medicine, which the monarch looked upon as an uncertain and dangerous art. Theology, in particular, was greatly honoured; grammar, logic, and geometry entered into the general ſyſtem of education; poetry, eloquence, muſic, and architecture became once more familiar to perſons of rank and fortune. If excellence was not attained in theſe ſublime arts, people at leaſt took pleaſure in them, and thoſe who cultivated them were highly eſteemed, and advanced to places of importance in the ſtate.

But though letters recovered part of their ancient ſplendor under Charlemagne, they only enjoyed a momentary triumph. A long ſeries of proſperous reigns was what alone could give them ſolidity and duration. The princes who ſucceeded Charles wanted his genius, and the attempts they made in order to ſupport the cauſe of letters were weak, like themſelves.—Beſides, Charles had ſubjected literature to a ſervile dependence upon religion, which he conſidered as one of its firmeſt ſupports, and, conſequently, thought it incumbent upon him to connect them ſo cloſely together, as that their intereſts ſhould be inſeparable. He looked upon theology as the firmeſt baſis of their mutual dependence, and, accordingly, gave it the preference to every other branch of knowledge.

But tho' this plan does great honour to the piety of Charles, it reflects very little on his ſagacity.—He ſhut the doors of the temple of fame upon every profane writer; he deprived the great models of antiquity of their right of aiding and cheriſhing genius, of forming imitators, and of appearing a ſecond time in the compoſitions of the moderns; he did not conſider that the rigid truth of the doctrines of Chriſtianity, the unfathomable depth of its myſteries, the ſublimity of its morals, were incapable of yielding to the various ſallies of imagination. He did not ſee that he was making religion anſwerable for the capricious ſtarts of genius, by thus confounding their dominions.

But the greateſt inconvenience ariſing from this kind of literary legiſlation was, that it deprived letters of all hopes of ſupporting themſelves in thoſe times of violence and perſecution, when human aid is inſufficient to ſecure the church from utter ruin. Beſides, Charles ſhould have foreſeen that the fields he had cultivated would not always be occupied by men of letters, who were real friends to Chriſtianity; that indifference for religion would ſooner or later occaſion the ruin of arts and literature; in a word, that if the path he pointed out ſhould once be forſaken, a ſecond revolution in the human mind would be neceſſary, and that it might be many ages before it arrived.

Such is the fate of Chriſtianity, our Author obſerves, that its times of darkneſs and trouble are the ſure preſages of its future ſplendor. A brighter light always diſſipates the clouds that occaſionally ſurround it, and its triumphs are never more certain than when its ruin has been thought inevitable. It is far otherwiſe with human eſtabliſhments that are raiſed under the auſpices of religion when in a flouriſhing ſtate; they are deſtroyed, whilſt religion is only eclipſed; and their total ruin is often only a weak ſign of the ſlowneſs of its progreſs. Charles did not foreſee theſe inconveniencies; and hence it was that the knowledge and literature of France ſcarce ſurvived him, and that his tomb was, as it were, a gulf wherein all the arts and ſciences of Europe were ſwallowed up, till the fifteenth century.

In the introductory views of the tenth and eleventh centuries, there are ſome very ingenious obſervations concerning the origin of French gallantry, their *frivolité*, their language, &c. but we muſt refer our Readers to the Author himſelf, whom we quit, indeed, with regret, but hope ſoon to have an opportunity of accompanying him in his progreſs through the bright ages of French literature. In his third and fourth volumes he has travelled very expeditiouſly through a long and barbarous period; a more intereſting and entertaining ſcene now begins to open to his view, and a nobler field for the diſplay of his taſte and abilities.

Hiſtoire Impartiale des Jeſuites.

An Impartial Hiſtory of the Jeſuits. 2 Vol. See Appendix to Review, Vol. XXXIX.

IN our laſt Appendix we gave ſome account of the former part of this work, and juſt mentioned the ſubjects treated of in the ſecond volume. Among theſe was the eſtabliſhment of the Jeſuits in Paraguay. As there is ſomething ſo very ſingular in this event, and as it had ſo conſiderable an influence in procuring their expulſion, it will probably be an entertainment to ſome of our Readers to ſee what the Author has ſaid upon it.

He introduces the account with ſome reflections on the conqueſt of America by the Spaniards, and the cruelties exerciſed by them on the wretched inhabitants. ‘ A ſingular kind of juriſprudence (ſays our Author) conveyed to the Europeans, who ſhould firſt land there, a right to thoſe vaſt territories. The popes, by their bulls, gave a ſanction to theſe ill-grounded claims. The high-prieſt of the ſun at Cuſco had juſt as much right to have given Rome and the church to one of the Incas of Peru. But the Incas had no muſkets nor cannon: and it was from theſe the bulls received an authority that could not be diſputed. Some Spaniſh freebooters, as is well known, were the moſt zealous to avail themſelves of this excellent title. It was by this means they got poſſeſſion of more than one half of America. The bulls having given them the property of the country, they added to it that of the inhabitants. No one is a ſtranger to the barbarity with which they perſiſted, for more than thirty years, in maſſacring theſe unfortunate Indians, who were naked, unarmed, and whoſe only crime conſiſted in their having a great deal of gold, and no iron.

‘ At length, however, cruelty was diſarmed by avarice. Theſe ſavage conquerors, growing weary of deſtroying men without any advantage, reſolved to make their death turn to ſome profit. They became leſs blood-thirſty, without being more humane. They ſubſtituted ſlavery inſtead of butchery, and reſerved the Indians to work in the mines. They ſpared their lives as we ſpare the lives of our cattle, whoſe milk we make uſe of before we feed upon their fleſh. Theſe unhappy creatures were divided into companies, and were hired of the governors at a certain price by undertakers, who aſſigned them unmerciful taſks, and were called to no account, when they periſhed through the labour and hardſhips they underwent.

‘ But the moſt extraordinary circumſtance was, that while they treated them with this cruelty, they preached Chriſtianity to them. Theſe barbarous conquerors were attended with zealous catechiſts. From the firſt the court of Spain took care to ſend over monks with the ſoldiers. This country, which had been ſo horribly laid waſte, was at the ſame time filled with troops of banditti, who maſſacred the people, and with Dominicans, who exhorted them to be baptized, and to receive the ſame faith with their implacable enemies. If this faith had been ſtrong enough to have broke their chains, it is probable they might have readily embraced it. But its power was confined to the other life. Theſe wretches, looking upon ſuch exhortations only as a freſh inſult, died full of abhorrence of a religion which, as they imagined, authoriſed ſuch cruelties. Some of them, who eſcaped the firſt carnage, ſought an aſylum in the mountains, far from the happy ſeats of their anceſtors. Here their terror of the enemy kept them for a conſiderable time concealed. At length they became brave thro' neceſſity, and cruel though deſpair. Being obliged to kill or to be killed, they choſe the former. Whatever wore the appearance of a Spaniard, was deſtroyed by them without mercy. From hence a war took its riſe, which continues to this day, and which the Spaniſh writers are not aſhamed to call a revolt.

'In the midſt of the alarm which this revolution produced in the new colonies, ſome Jeſuits, reflecting on what had paſſed, were convinced that theſe Indians were naturally gentle and inoffenſive, and that their being no longer ſo was owing to neceſſity, and not to choice. They ſaw that their revenge proceeded more from fear than from any malignity of mind. They concluded therefore that, by purſuing a different method with them, it would be poſſible to inſpire them with different ſentiments. They reſolved to hazard the experiment. Accordingly they began with procuring an edict from the court of Spain, which gave liberty to all who ſhould by their means become Chriſtians. They even obtained a grant of the abſolute dominion over all the colonies they could form, with a power of appointing what laws and cuſtoms they ſhould think fit. They then entered in earneſt upon this great work.

'As in the Eaſt-Indies, where they were ſupported by the inquiſition, they had behaved with the utmoſt pride and haughtineſs, here on the contrary they diſcovered nothing but meekneſs and gentleneſs. They went alone into the deſarts, lived like the ſavages, and ſet them examples of mildneſs and patience. By the ſervices they performed for them, and the degree in which they gained their affection, they even reſtored the times of Amphion and Orpheus. They ſailed down their rivers playing upon the violin or the flute. The barbarians, ſtruck with this new kind of harmony, liſtened with reverence to men who who were able to produce it, and looked upon them as ſomething divine. The miſſionary, having thus prepared the way, joined himſelf to their ſociety, made one in their hunting parties, and learnt their language. His ſuperior knowledge gave him an abſolute aſcendency over the minds of theſe ignorant creatures. He inſtructed them in the morality rather than the myſteries of the goſpel, and took care that his own practice ſhould lead the way. He preached up to them charity, concord, and all the virtues which Chriſtianity recommends; and inſenſibly gave them a taſte for a regular ſociety, in which they might enjoy the fruit of his maxims.'

Our Author here makes ſome reflections on the difficulties and hardſhips which theſe fathers encountered in the proſecution of their deſign, and obſerves that, whatever ill uſe their ſucceſſors may have made of their power, it would be unjuſt to refuſe a due ſhare of praiſe to men, who expoſed themſelves to the utmoſt hazard of their lives, in order to civilize a rude and barbarous people, or to aſcribe ſuch heroic actions to no higher principle than ambition or avarice, when they had no proſpect of gratifying either of thoſe principles by reducing a number of ſavages, in a part of the country which produced no gold. He then proceeds to explain the nature of the inſtitution they eſtabliſhed amongſt their new proſelytes, in the following terms.

'Religion was the baſis of the new political government in Paraguay. Many other lawgivers had made uſe of the ſame engine; but none ever did it with ſo much ſucceſs, except Moſes, who, being ſupported in his miſſion by a divine authority, obliged the underſtanding to ſubmit without the neceſſity of conviction. The Jeſuits, leſs favoured of Heaven, ſought for other reſources. To perſuade the Indians to embrace Chriſtianity, they employed at firſt the views of an immediate and perſonal intereſt only. They promiſed to thoſe who believed it, freedom and ſafety. The barbarians, ſeeing theſe promiſes actually fulfilled, came in crouds to be baptized. They deſired nothing but their liberty: and when they ſaw their neighbours groaning under the heavy yoke of the Spaniards, they thought themſelves happy in being Chriſtians with the Jeſuits. The firſt generation paſſed away without any real perſuaſion of the truth of religion: but it was otherwiſe with the next. Their children, being educated by the miſſionaries, to whoſe care their parents made no ſcruple of committing them, were become tractable by uſe, which with moſt men goes farther than conviction. They were taught to worſhip a God, who was a powerful and terrible Being, who required an abſolute obedience, and delivered his oracles by the mouth of the miſſionaries, whoſe orders they believed it criminal to oppoſe. Theſe fathers were too wiſe to enjoin their ſubmiſſion to any thing that contradicted the immutable laws which Nature had engraven with her own hand on every heart; ſo that this new race looked upon their protectors, as the organs of the Deity, and the infallible inſtruments of executing his decrees.

'This firſt point being once gained, the reſt followed without any difficulty. They received with the humbleſt ſubmiſſion laws which ſeemed to have been dictated to the Jeſuits by ſuperior wiſdom. Property, that everlaſting ſource of diſcord and miſchief amongſt men, was baniſhed from Paraguay. All the lands belonged to the State: every hand that was capable of labour was equally employed in cultivating them: the fruits of the earth were preſerved in vaſt magazines, under the care of the curate, who diſtributed to each family in his diviſion the ſhare that was neceſſary for their ſubſiſtance. All the members of this community conſecrated their labours to its ſervice, and in return it inſured a ſupport to each. Avarice and force being wholly excluded, their union and peace were very rarely diſturbed.'

'As the legiſlators of Paraguay wanted to encreaſe their numbers, they would not admit of a virtue that directly contradicted their deſign. They never recommended chaſtity to their diſciples; but they found out a method of preventing the diſorders by which it is violated. They took care to marry them at the period which Nature ſeems to point out. A regard to their character, and the ſecret fear of offending that God from whom nothing can be concealed, kept them faithful after marriage; and the vigilance of their paſtor preſerved them from thoſe temptations to which they might have been expoſed. When the public buſineſs obliged the huſband to be abſent from his family, the wife immediately retired to one of thoſe houſes that were appropriated to that uſe, and were under the direction of aged widows. Here ſhe ſpent her time in ſome uſeful employments, at a diſtance from thoſe ſcenes that might have rendered the obſervance of the law more difficult. The reſt of their time, the laborious life which all the citizens led, baniſhed thoſe vices of which idleneſs is almoſt always the cauſe. The men worked in the field, and the women received every week a certain quantity of linen or cotton, which they were to deliver ſpun at a fixed time. Even the children had their taſks, in proportion to their ſtrength; and they learnt betimes to render themſelves uſeful.

'The greater part of thoſe arts which ſerve to ſoften life were tranſplanted from Europe into this ſavage country; but here they were made ſubſervient only to real utility, or to innocent pleaſure. Their ſcholars were inſtructed in painting, architecture, and muſic. But their hands, being directed by hearts free from pollution, drew none of thoſe pictures, whoſe ſole merit often conſiſts in their infamy; nor raiſed any of thoſe edifices, in which a haughty magnificence makes the arts adminiſter to the triumph of luxury: nor did they produce from their inſtruments thoſe ſounds that enervate the mind, while they pleaſe the ear. Architecture conſecrated to the Supreme Being temples worthy of his Majeſty; Painting furniſhed them with agreeable ornaments; Muſic animated thoſe feſtivals, which gratitude, or if you will, Policy, inſtituted.

'Theſe feſtivals were, like thoſe amongſt the ancients, magnificent ſpectacles. The intention of them was to expreſs their thankfulneſs to God for life, and all its bleſſings. They were accompanied with dancing; and they inſpired a ſenſible delight, which rendered them at once more affecting and reſpectable to theſe honeſt people, who in a being of ſo much goodneſs adored the Author of their felicity. This cuſtom has been criticized *with too much ſeverity*: a cuſtom authorized by all religions,

gions, without excepting the true. It is certain that God, in condemning what is criminal, does not make joy a crime. The pomp and parade of ſplendid feſtivals is well adapted to excite, in plain and honeſt hearts, that enthuſiaſm, which makes them ſenſible of the preſence of the divinity *.

‘ By fixing, in this manner, the ſeal of religion on the pleaſures of their ſubjects, the Jeſuits removed at a diſtance thoſe lights that might have created a diſguſt for them, or have ſtirred up deſires after others of a more exquiſite, but leſs innocent kind. They were ſuffered to acquire only that degree of knowledge which they could not abuſe: they were never taught to diſpute upon the doctrines of religion, but only to believe them. They were not inſpired with the ambition of knowing and explaining every thing. They were only taught a little reading, ſinging, writing, and accounts. To till the ground, to produce children, to pay reſpect to their curate, were the only duties enjoined the Paraguayans. Religion, which enobled them, rendered them eaſy, and excluded all idea of ſervitude and conſtraint.

‘ I ſhall not determine whether the ſimplicity of theſe occupations was ſufficient to fill the human mind; whether the Jeſuits conſidered this ignorance as favourable to the ſupport of their deſpotic power, or as the moſt effectual means of preventing thoſe evils with which ſcience is every where elſe attended. Neither do I enquire whether, in Nature’s plan, it be eſſential to happineſs to have theatres, academies, phyſicians to kill, philoſophers to cabal, and doctors to diſpute——I only ſay, that the Paraguayans had none of theſe, and that they had no reaſon on that account to complain.

‘ In order the more certainly to ſecure either their blindneſs or their repoſe, all intercourſe with the Spaniards was entirely cut off. They did not ſo much as know their language. Indeed, this precaution was abſolutely neceſſary: the admiſſion of a ſingle European into theſe peaceful climates, would ſoon have raiſed a ſtorm. He would have affected an inſulting ſuperiority over the inhabitants; and would have pretended at leaſt

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* It is by ſuch kind of arguments that many of our modern Catholic writers defend thoſe parts of their worſhip, which Proteſtants do not ſcruple to condemn as ſuperſtition, and which they think only tend to convert the whole of religion into a ſolemn farce. It is true, there was a great deal of external pomp in the Jewiſh ritual: but it ought to be conſidered, that theirs was a low, ſervile and imperfect inſtitution, when compared with the Chriſtian; and though wiſely adapted to thoſe times of ignorance, is by no means fit to be a ſtandard for thoſe who have received the ſuperior light of the goſpel, and are expreſsly taught by their great Lawgiver, that the only acceptable worſhip is that which is offered in ſpirit and in truth.

to a dangerous equality with the miniſters of religion. By attacking the reſpect due to the ſovereigns, he would have diminiſhed the confidence and ſubmiſſion of the ſubjects. A taſte for elegance and independence, with all the paſſions from which this little corner of the earth had hitherto been happily free, would, by degrees, have found their way into it; and thus the ſtranger would have done theſe honeſt creatures the fatal ſervice of rending their hearts, under pretence of opening their eyes.

' It has been ſaid, that this excluſion of the Spaniards concealed ſome other deſigns; and that it was intended to prevent the riches of the country from being diſcovered. This is indeed very likely: but it ſhould at the ſame time be remembered, that theſe riches were produced by the Jeſuits. Upon their arrival, Paraguay was a vaſt deſert, covered with foreſts, and infeſted with ſerpents. The barbarity of the European conquerors had driven thither ſome ſavages, who only added to the number of wild beaſts. The miſſionaries alone introduced reaſon, and the love of labour. The inhabitants that were raiſed in theſe deſerts, the harveſts with which they were covered, the ſociety that was formed in them, all was their own work. I do not ſee how their right to diſpoſe of the fruit of their labours can be diſputed.

' It has been aſked, what was the foundation of this right? Upon what authority have the Jeſuits preſumed to eſtabliſh an empire ſeparate from all others?—And what right had the Spaniards and Portugueſe to the neighbouring countries? They ſecured them to themſelves by deluging them in blood: their right of poſſeſſion was the ſlaughter of the natives. But the Jeſuits claimed Paraguay by a very different title: they had created both the land and its inhabitants.

' Have we not ſeen monks of other orders both conquerors and ſovereigns? The Teutonick knights, and thoſe of Malta, did they not unite the ſupreme power with their vows of having no poſſeſſions? Theſe German Benedictines, whoſe ſovereign right over their own lands no one diſputes, have they any thing to alledge to juſtify the poſſeſſion of them, but the original uſurpation, or the cultivation of them by their predeceſſors? But the Jeſuits never uſurped Paraguay: they cultivated and improved it. This country, under any other government, would have been peopled with tygers and lions. Under their's, it was filled with induſtrious men. If the Spaniards had found theſe men there, they would have buried them alive in thoſe poiſonous dungeons, where avarice extracts gold out of human blood. The Jeſuits ſuffered them to breathe a pure air: they required of them only a moderate degree of labour, on which Nature has beſtowed the only neceſſary treaſures, and which at the ſame time preſerves the health, and keeps the paſſions in due ſubjection.

'I do not pretend to deſcribe exactly all the myſteries of this government. Such a detail would be too long; and beſides would lead me into ſome dangerous ſubjects, which I neither will nor ought to touch upon. It would grieve me to be obliged to degrade ſo fine an inſtitution, and to acknowledge that the wiſe policy to which it owed its beginning, had been afterwards abuſed.

'But how criminal ſoever it may have ſince become, I cannot help obſerving, that at leaſt it has not been ſo with reſpect to the ſubjects. It has ſecured to them a life of uninterrupted tranquillity, and the enjoyment of all the pleaſures that Nature approves; while it has kept out of their reach the knowledge and deſire of all others. It has ſaved them from the devouring cares of poverty, and the extravagant pride of riches. After a life thus ſpent, it enſured to them a peaceful cloſe, free from diſquietude and remorſe. They went to receive * from God, whoſe commands they had performed, thoſe rewards which he had promiſed them by the mouth of his miniſters.—Certainly, if ever there was a happy nation on earth, it muſt have been in Paraguay.

'But their maſters, it is ſaid, reaped the fruit of their labour. They drew from this land, which was bedewed with their ſweat, thoſe treaſures which they made uſe of to ſupport their power elſewhere.—And how were theſe people concerned in the uſe that was made of wealth which they did not want? Their deſires were ſatisfied. When they were cloathed, fed, employed, and entertained, why ſhould they diſturb themſelves about a ſuperfluity which they could not conſume themſelves? This ſuperfluity does indeed concern us, if it be true, as we are told, that it is employed in Europe in bribing biſhops, in corrupting cardinals, in forming or diſperſing the thunders of the vatican, in purchaſing the blood of kings. It ought undoubtedly to be taken away from thoſe who employ it for ſuch terrible purpoſes: but the hands, however, by whoſe labours it is procured, are not accomplices in the deſign. Notwithſtanding the crimes which, in Italy or Portugal, men were hired to commit, with the profits that aroſe from the herb of Paraguay, they might ſtill live very happy in the *Reductions* †, and the very name of a crime might there be unknown.'

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* In the original it is, *Ils alloient demander au Dieu*; but it might have ſeemed too harſh, if it had been tranſlated literally. And probably the Author meant only to expreſs the ſame thought with more ſpirit.

† The name of the diſtricts or pariſhes, into which Paraguay is divided.

Such is the idea which our Author gives of this celebrated eſtabliſhment, and which indeed in the main agrees with that given by *Ulloa*, whoſe account is much more particular and minute. But it is obvious to remark, that ſince all our intelligence upon this ſubject muſt neceſſarily come through the hands of the Jeſuits, great allowance ought in all reaſon to be made for their repreſentation of things. As they tell their own ſtory, they will without doubt make it as honourable to themſelves as they can: and theſe Reverend Fathers have given the world ſufficient proofs that they conſider truth as of little conſequence, when compared with the credit of their order. They cannot therefore reaſonably take it ill, if we ſuſpend our aſſent to theſe pleaſing tales, till their account has been confirmed by the teſtimony of *more impartial and more credible witneſſes.*

Des Cauſes du bonheur Public.

Concerning the Cauſes of public Happineſs;—dedicated to the Dauphin, by Abbe Gros de Beſplas, of the Society of the Sorbonne, &c. 8vo. Paris, 1768.

THOUGH the Author of this work writes ſolely with a view to the intereſts of his own country, yet Readers of every country, and of almoſt every claſs, may find their account in peruſing it attentively. The Author appears to be a man of ſenſe and obſervation, well acquainted with the ſtate and circumſtances of France, and a friend to virtue and religion. Candid Readers will make proper allowances for the prejudices of a French writer in favour of his country and of his religion; ſuch prejudices are not only natural and unavoidable, but often produce the moſt beneficial effects.—Our Author's ſtyle and manner is too florid and declamatory to be pleaſing to the lovers of ſimplicity, and perſons of an elegant taſte; his work, however, abounds with ſtriking and lively ſentiments upon ſubjects of the higheſt importance.

He aſſigns three cauſes of public happineſs, *viz.* the national character, religion, and the virtues of a good prince; the ſecond of theſe he conſiders as the moſt efficacious, and the moſt univerſal, and, conſequently, as that which beſt deſerves the attention of government. Accordingly, he enlarges very much on the ſubject of religion, and ſhews the influence it has upon all the different orders of the ſtate, from the monarch to the loweſt claſſes of the people. Part of what he ſays upon this head we ſhall lay before our Readers, as a ſmall ſpecimen of his work.

Speaking of the influence which men of genius have upon the public good when they are friends to religion, he ſays— Heaven has formed men much ſuperior to kings, *viz.* men of genius. Their exiſtence comprehends the preſent and the future; and if the world was to be eternal, men of genius would be eternal likewiſe. The center of the moral world is occupied by them, and they diffuſe light all around them.

The greateſt power that religion ever exerciſed over men is that of having ſubjected the great geniuſes of antiquity; for the glory of talents will not ſurely be denied to Paul, to the firſt apologiſts for religion, to Clemens of Alexandria, to Cyprian, to Origen, to Auguſtin, and to Chryſoſtom. Theſe men drew the multitude after them. If talents had ſo powerful an influence over the people, it is eaſy to imagine how forcible religion was in their mouths, and how extenſive its empire. While treating ſuch a ſubject, I hope, I ſhall be forgiven for mentioning a circumſtance borrowed from the religion of the Pagans; *what a ſight for me*, ſaid Diocles, *is Epicurus upon his knees in the Temple! I was never ſo ſenſible of the majeſty of Jupiter.*

Religion, in the writings of a man of eminent abilities, has more ſplendor and authority; in his converſation, it has more majeſty and dignity; in his example, it has more weight and importance. The Libertine will not dare to diſparage virtue or religion in the preſence of a man whoſe talents overwhelm him, nor will the Infidel venture to attack the doctrines of religion, becauſe he will be afraid of being ſoon confounded.—When the truth is defended by a man of genius, it carries ſtronger conviction into the ſoul. The arms of religion ſeem to acquire a degree of ſtrength proportioned to the hand that makes uſe of them.—The impreſſion which a man of genius makes upon us is the work of Heaven, which wiſely governs that which is leſs excellent by that which is more ſo; and the light of genius has never ſo powerful an influence over us, as when it enlightens the paths of virtue.—

What advantages does not religion derive from men of exalted genius! they are her conſolation, and her glory. Is it neceſſary to go back to remote ages, in order to repel the attacks of an artful and inſidious adverſary, who attempts to ſhake the antient foundations of our faith? An able defender inſtantly ariſes, and penetrates into the darkneſs of antiquity; the ignorance of the moſt barbarous ages does not ſtop him; he pierces into the Chaos, and carries light along with him. Does a perverſe adverſary perplex and embarraſs ordinary readers by refined ſubtleties and abſtract ſpeculations? A genius ſtill more penetrating purſues him, gets before him, unravels his ſophiſtry, checks his temerity, and ſupports the cauſe of eternal truth.—A man, favoured by heaven with diſtinguiſhed talents, tranſmits truth to future generations, and renders it perpetual. His writings are, as it were, a temple, where truth takes up her abode, and which time renders more and more venerable. When the hero and the politician are forgotten, the man of genius becomes daily more and more renowned; his ſoul ſeems to ſhew itſelf with greater ſplendor amidſt the darkneſs of the grave; fame ſeats herſelf, in a manner, at the foot of his urn, and defends him againſt the outrages of death.—.

Virtue, the moſt formidable rampart of ſtates and kingdoms, has no defenders ſo able to maintain her in that empire which is due to her upon earth, as men of exalted talents. Accordingly Heaven, ever attentive to the wants of mankind, generally produces men of genius in private ſtations, where they can watch with more advantage over the intereſts of virtue. Calm and ſelf-poſſeſſed, the paſſions of the great do not interrupt their tranquillity, thoſe of the rich are far from them; the wants of the unfortunate are near enough to excite their compaſſion, and not too near to make them unhappy. Their lot inſpires them neither with mean ſentiments, nor with pride and inſenſibility; virtue, if I may be allowed the expreſſion, has a free courſe in their ſouls.—Virtue, ſuch is the world we live in, is little reliſhed in perſons of ordinary capacities; it is thought to have a certain character of weakneſs, and ſometimes of puſillanimity. But in a man of eminent talents, it aſſumes the character of his genius; ſhews itſelf in its genuine colours, and juſt proportions; it has all the vigour of the heart it poſſeſſes; is manly, bold, reſolute, noble and heroic.

I do not include in the number of the defenders of religion thoſe men, who are poſſeſſed of ſome abilities indeed, but whoſe pens are dipt in gall, and who are always ready to pour the poiſon of the bittereſt ſatire upon the enemies of the truth. Preſumptuous defenders! Ye are always in arms, watching for the moment when a work appears that has the leaſt mark of malignity in it, in order to fall upon it directly, and tear it to pieces. Reſtleſs and turbulent defenders! Ye ſeem to ſtand in need of this kind of unhappy war to feed and cheriſh your genius, and to give ſome kind of *eclat* to your talents. Dangerous apologiſts! your fears for religion are too great. Suffer thoſe impure flames to diſſipate themſelves in the dark night which gave them birth. When the day-ſtar appears again upon the horiſon, behold they are gone for ever.

If ſuch defenders of religion were only to attack weak adverſaries, the aggreſſor and the apologiſt would probably ſoon be involved in the ſame obſcurity; but no ſooner does a formidable antagoniſt appear upon the ſtage, than we ſee the ſame temerity, the ſame preſumption. Such perſons do much harm to a good cauſe; they excite quarrels, often bring on a general action, and expoſe the ſanctity of religion. We look for the virtues of that religion, the doctrines of which are defended with ſo great warmth by ſuch perſons; but inſtead of virtues they ſhew us nothing but paſſion and blind zeal.—

Conceited men! cultivate, firſt, the virtues of religion; cultivate them carefully, cultivate them long, and then proceed to the defence of its doctrines. Thoſe only who bear its croſs are permitted to arm themſelves with its ſword. How pleaſing it is to ſee him, who fights for the glory of the altar, animated with that ſpirit of moderation which Chriſtianity ſo ſtrongly recommends! Does an enemy make his appearance? the zealous defender is generous in his attack, he gives this enemy every advantage he can; or rather, religion knows no enemies, they are only children whoſe return and reformation ſhe expects. A man full of the ſpirit which ſhe inſpires, knows no weapons but thoſe of gentleneſs and love, he points all his attacks at the heart of him whom he wants to conquer. He ſtrives to move and affect him; and, in order to ſpare his ſelf-love, draws him back to the right path, before he perceives, in a manner, that he had deviated from it. Such a defender never employs his abilities till he has exhauſted his virtues; he makes uſe of his heart firſt, and his genius afterwards.

When ſuch a perſon treats of the venerable doctrines of religion, he does it with extreme circumſpection; and diſcloſes them without removing that veil wherewith heaven itſelf has covered them. He conſiders that the ſeal of God is upon them, and knows that it is not for mortals to take it off. When an adverſary yields his heart to religion, his underſtanding will ſoon ſurrender: infidelity does not contend ſo much for its opinions as for its paſſions.

The influence of a great genius upon the age he lives in is aſtoniſhing. It is in his power to bring about a general revolution. In his calm and ſilent retreat, he ſeems a ſtranger to the whole univerſe; his talents have not yet diſplayed themſelves; he has attracted no attention: in an inſtant, the age acts under his direction.—An ambitious monarch makes conqueſts; he imagines that the aſtoniſhed nations around him will celebrate his victories; that monuments of his glory will be erected every where; that people will bow the knee before him, and that he will be a god upon earth. He is miſtaken; he has derived ſuch notions from ages wherein ignorance conſecrated ambition. The man of genius ſpeaks, and the haughty conqueror falls from the heights of his glory. Nations open their eyes; taught by this new maſter, they no longer ſee any real grandeur but in humanity, any ſubject for panegyric but beneficence. Victories are now only phantoms of pride; the power that rules by rigour, by arbitrary ſway, by force, is only a violent oppoſition to the order of nature. Every thing is changed. A throne is no longer an object of attention than whilſt gentleneſs, generoſity, clemency, love, and goodneſs ſupport it. Who has brought about this wonderful revolution? The man of genius; it is he who pulls down, and who builds up. He has one inſcription only for monuments erected to the glory of monarchs, *viz.* to BENEFICENT PRINCES.—

There is only one empire which the man of genius cannot deſtroy; it is that which heaven has ſecured to our holy religion; but though he cannot deſtroy it, he may attack it; he may ſhake it; and his attacks may have fatal effects upon the public good.—Ye broachers of new opinions, who want to ſubſtitute your *virtues* in the room of the moſt ſublime morals, tell me, do you ſhew yourſelves good citizens? what uſe will the multitude make of that liberty which you grant them? You have broke their chains; but have you given them others; at leaſt have you given them any which they may not break with great eaſe?—You are deſirous that commerce ſhould be more extenſive, that population ſhould be more flouriſhing; but you have ſhaken the firmeſt foundations of good faith, and ſet huſbands free from the moſt powerful reſtraints. You are deſirous that youth ſhould be more modeſt, more reſpectful to their ſuperiors, more diligent, and leſs diſſolute in their conduct; but what means have you left in our power to keep them within due bounds? You have removed the antient barriers, and taught the riſing generation to trample upon them with contemptuous inſult. You want to ſee ſoldiers and warriors leſs preſumptuous, and more modeſt; but, alas! how are we to correct their falſe principles? Your boaſted humanity, which you recommend ſo ſtrongly, is not to be compared to Chriſtian charity. All your attempts to inſpire ſuch perſons with the gentleneſs, the ſenſibility, the elevation of your ſentiments, will be fruitleſs and unavailing: none but the ſupreme Being can new-model his own work. Your beſt maxims will ever fall far ſhort of Chriſtian morality; the goſpel will ever ſurpaſs all the volumes of the greateſt philoſophers. All principles are there reduced to one; all virtues tend to one ſingle point, and all actions to one end. There all practical doubts are cleared up; all neceſſary truths taught; all frivolous diſputes rejected: there virtue appears in its native beauty and ſplendor, and vice in its genuine deformity: there the penitent ſinner hears a ſecret voice which invites him, is ſtruck with a ſudden ray which enlightens him, feels the powerful influences of grace which animate and enliven him, and an Almighty arm which delivers him from ſin and folly. There the poor find ſhelter; the afflicted, comfort; the virtuous man, a rewarder; the widow, a protector; and the orphan, a father; there, in a word, man finds a God.

We ſhall cloſe this article with part of what our ingenious Author ſays concerning the influence which the religion of the common people has upon the public good.

The great ſtrength of every empire conſiſts in the obedience of the people. Now there is nothing that can ſo effectually ſecure this obedience as religion. A celebrated writer, (*Monteſquieu, Grandeur &c. des Romains, ch.* 10.) whoſe authority will be allowed to be of great weight upon this occaſion, ſays—*La religion eſt toujours le meilleur garant que l'on puiſſe avoir des mœurs des hommes.* It is unneceſſary to enlarge upon a truth ſo generally acknowledged; but, what is very ſurpriſing, the means of maintaining this fundamental principle of order are neglected. It is eaſy to conceive that, if the higher orders of the ſtate ſhake off the yoke of religion, the evil will paſs through all the intermediate ranks, and reach thoſe of the meaneſt condition; the conſequence of which will be, a ſpirit of independence in families, and anarchy among the people.

We are much miſtaken if we ſuppoſe that the people are incapable of reaſoning. They will ſoon perceive that we deceive them, and that we laugh at their manners and their faith. Ignorant politicians! you will do your utmoſt, no doubt, to preſerve religion among the people; but will it be poſſible for you to preſerve it, when you have ſecretly deſtroyed the principles of religious worſhip? you have admitted the people to too near a view of you, to be unacquainted with your principles and your conduct; and they will always go farther than you in infidelity and in vice; for if virtue is natural to noble minds, it is a matter of effort to vulgar ones.

Beſides, what injuſtice is it to lay a different yoke upon the people from that which you yourſelves bear, to require that they ſhould have a different creed from yours, to hold them ſuſpended, as it were, over the abyſs of eternal miſery, whilſt you live at your eaſe in your magnificent palaces!

You will ſay, no doubt, all this is for their happineſs: but upon what principles do you conſtitute yourſelves judges of their happineſs? if they imagine they find it in thoſe pleaſures which you deny them, what right have you to oppoſe their inclinations? If they prefer preſent pleaſures to future and uncertain ones, why ſhould you lay them under any reſtraint? 'Tis for the intereſt of ſociety, you tell me; but what right have you to eſtabliſh this ſociety upon your principles rather than upon thoſe of the people? what right have you to give them a political conſtitution, if this conſtitution is entirely to your advantage, and to the diſadvantage of thoſe whom you have made ſubject to you?—Your power then is only ſupported by force. What an arbitrary and uncertain dominion! Yes! were it not for eternal truths, were it not for that religion which is written at the bottom of our hearts, all your political principles would ſoon be overturned and deſtroyed, all rights confounded, and ſociety would be an inexplicable chaos.

Heaven, more attentive to your intereſts than you are yourſelves, has inſpired the people with a love of religion. You enjoy their virtues, whilſt you do every thing in your power to deſtroy them. Caſt an eye upon the general order of ſociety, and you will ſee that almoſt all your enjoyments are derived from this ſource. It is religion that makes people ſubmit to their moſt painful toils. If they did not bear the formidable yoke of ſacred truths, their paſſions would ſoon dictate to them other means of ſecuring to themſelves the neceſſaries of life, and providing for their own tranquillity.—We have puniſhments, the politician will ſay, to reſtrain them; but if religion has not inſpired them early with the dread of future puniſhments, thoſe which are appointed by human laws will be inſufficient for the purpoſe.—If we reflect upon the character of the vulgar, living in the habitual forgetfulneſs of their duty, we ſhall be more and more convinced that the fear of human puniſhments is no more preſent to their minds than that of future ones. Both the one and the other, are to them an obſcure and uncertain futurity.

This may ſerve as a ſpecimen of our Author's work; thoſe who are pleaſed with it, will have recourſe to the book itſelf, in which they will find many juſt and ſtriking obſervations.

Hiſtoire de l'Academie, &c. The Hiſtory of the Royal Academy of Sciences and *Belles Lettres* at Berlin, for the year 1764. Vol. xx. 4to. Berlin, printed for Haude and Spener, 1766.

IN the following analyſis of this work, we ſhall conſider the contents of each memoir particularly, in the order in which the academy has thought proper to arrange them.

Experimental Philosophy.

Memoir I. *A demonſtration of the poſſibility of extracting a fixed alcaline ſalt from tartar, by the means of acids, without employing the action of a vehement fire, by* M. Margraaf.

We have in this memoir a ſet of new and very ingenious experiments, which exhibit a remarkable *phenomenon* in chemiſtry: a fixed vegetable alkali, extracted from various ſubjects of the vegetable kingdom, without the action of ignition.—A reſult, the Author affirms, contrary to the unanimous opinion of all preceding chemiſts, who have eſtabliſhed it as a chemical *axiom*, that the fixed vegetable alcali is a mere creature of the fire, and not to be produced without incineration, or reducing the ſubject, which was to furniſh it, to aſhes. We ſhall obſerve, on this occaſion, that as our knowledge of nature increaſes, the number of *axioms* diminiſhes. The *axiom* firſt dwindles into a problem, and, in due courſe of time, terminates in a downright falſity :——the natural conſequence of antient preſumptions, and new reſearches! We ſhall give an abridged account of a few of the proceſſes by which the Author endeavours to eſtabliſh the truth of this chemical novelty: firſt premiſing, in order to render what we have to ſay upon this matter more generally intelligible, that the common, or priſmatic nitre, or ſaltpetre (to take that ſalt for an inſtance) is a neutral ſalt, conſiſting of the nitrous acid combined with a fixed *vegetable* alcali; and that therefore, whenever in any of the author's experiments, *true* nitre is produced, [to diſtinguiſh it from the *nitrum cubicum*, formed with the *foſſile* alcali] the exiſtence of this *vegetable* alcali is inconteſtably aſcertained: as it is a neceſſarily conſtituent principle of that ſalt.

To a ſolution of 2 pounds of tartar in a large quantity of boiling water, M. Margraaf adds a quantity of chalk, or other abſorbent earth, ſufficient to ſaturate it. He filters this ſaturated ſolution, and evaporates a part of the liquor. To the remainder he adds by degrees a ſufficient quantity of the nitrous acid, till the tartar is no longer precipitated. He then again filters and evaporates the lye, till it is in a condition fit for chryſtallization; and obtains, by the means commonly employed in that proceſs, pure and genuine cryſtals of priſmatick nitre, whoſe baſis is the fixed vegetable alcali, which pre-exiſted in, and is now ſeparated from the tartar, of which, it hence appears that it formed a conſtituent part; without ignition, or employing, in any part of the proceſs, a degree of heat greater than that of boiling water. In ſome ſubſequent proceſſes he precipitates the tartar by the vitriolic, marine and acetous acids; and thereby procures the neutral ſalts which are known to be formed by the union of theſe acids with the fixed alcali of the vegetable kingdom; ſ. c. vitriolated tartar, *ſal ſylvii*, or regenerated ſea-ſalt, and *ſal diureticus*.

But ſuſpicions may poſſibly ariſe that the earths, &c. employed might furniſh the alcaline baſis of the neutral ſalts procured in theſe proceſſes. Not to extend this article to too great a length, by giving the Author's anſwers to theſe and other alledged difficulties, we think that all reaſonable objections to his doctrine are fully obviated by ſome of the experiments which follow; and in which he procured a true priſmatic nitre, or, in other words, extracted a fixed vegetable alcaline ſalt from tartar, by ſimply diſſolving it in the nitrous acid, without the addition of any earth or other body, or the aſſiſtance of any heat, except that of the air. He extracted, by the ſame ſimple proceſs, a fixed alcali from the acid ſalt of ſorrel, and from the ſaw-duſt of helm and beech, ſimply digeſted with the nitrous acid. Indeed the exiſtence of a fixed vegetable alcali in ſeveral plants is inconteſtably proved by the actual ſeparation of a true ſaltpetre from many of them, without any addition whatever; particularly from fennel, burrage, tobacco, &c. In fine, it has for ſome time paſt been known that from the mere expreſſed juices of various herbs, ſimply depurated, and fitted for chryſtallization, the three principal claſſes of neutral ſalts, as vitriolated tartar, nitre, and regenerated ſea-ſalt, may be obtained; and that conſequently theſe plants contain a pre-exiſtent, fixed vegetable alcali, united, in different ſubjects, with the three acids of the mineral kingdom. *Nunquam adhuc repertum fuit in naturâ*, ſays a modern and moſt accurate chemiſt, [*ſal alcali vegetabile fixum*] *ſolitarium, ſed acido ſemper copulatum*. Vogel. Inſtit. Chem. § 577. We give this quotation, as reſtrictive of the Author's too general affirmation, mentioned in the beginning of this article, relative to the *unanimous* opinion of preceding chemiſts, with regard to the non-exiſtence of the vegetable alcali, before the incineration of the ſubject. Indeed Gmelin and others, who have likewiſe treated of the neutral ſalts procured from various plants by ſimply chryſtalliſing their expreſſed juices, (the baſis of many of which ſalts is known to be a vegetable alcali) could not, conſiſtently with that knowledge, affirm that ſuch ſalts were producible *only* by ignition.

II. *Obſervations on an inſect found on the leaves of woad, after they have been bruiſed, and are become putrid; which feeds on them and extracts from them a blue colour, with which its body becomes tinged.* By M. Margraaf.

Many attempts have been made for ſome years paſt, with but indifferent ſucceſs, to extract from the leaves of woad, and ſeparate from the other parts of the plant, that to which they owe their blue colour, and thus to prepare a kind of indigo, for the purpoſe of dying in a more compendious manner. This memoir contains the experiments made by M. Margraaf, with theſe views; from whence we collect that the colouring matter of this plant reſides intirely in its reſinous part; as the quantity of this colorifick ſubſtance was not in the leaſt diminiſhed, after the plant had been freed from all its gummy parts, by repeatedly boiling it in water. In the courſe of theſe trials M. Margraaf diſcovered an inſect, here deſcribed and delineated, which feeds on the putrid leaves, and which, he found, had perfectly ſucceeded in this proceſs: as its body, before it changes into a *chryſalis*, becomes compleatly tinged with the colouring matter which it extracts from the plant. On obſerving this circumſtance, our Author ſeems to be meditating ſome deſigns of robbing this *brother chemiſt* of his *extracts* and of his life together: in conſequence of which, this poor *nondeſcript* appears to be in no ſmall danger of ſharing the ſame fate with the cochineal inſect, and that of the *coccus polonicus*. We ſhall ſay nothing further on the ſubject;—nay, the writer of this article is almoſt ſorry that he has ſaid ſo much. This poor worm might perhaps have crawled unnoticed and unmoleſted through the world, (guarded as it is from common obſervation, by the offenſiveneſs of its ſtinking *pabulum*) had it not been for the prying inquiſitiveneſs of M. Margraaf, and the officious communicativeneſs of a monthly Reviewer; who, nevertheleſs, reſpects the lives of a nation, even of grubs, too much to wiſh to ſee them ſacrificed to ſuch an object as that here propoſed. The ſeeming ſingularity of this way of thinking will probably diſappear, when the Reader reflects that he, perhaps, is one of the many who think that even wax and honey, objects of much greater importance than the preſent, are too dearly purchaſed, at the expence of the lives of the inſects who collect them. After all, however, this blue grub's beſt ſecurity will perhaps ariſe from the impracticability of M. Margraaf's project, or the probability of its not anſwering any purpoſe either of œconomy or improvement.

III. *A ſuccinct inquiry into the* Hypociſtis *of the antients, by* M. Gleditſch.

The *Hypociſtis* is one of that family of plants called paraſites, and which we may, perhaps without much impropriety, term the cuckows of the vegetable kingdom. They exceed this animal paraſite however in rapacity and perſeverance: as many of them are not only hatched and brought up by, but during their whole ſtate of vegetable life owe their ſubſiſtence to, plants of another genus. That which is the ſubject of this inquiry lives upon the *ciſtus*. M. Gleditſch here gives its botanical characters, and a deſcription of it, which are accompanied with a plate.

IV. *A diſſertation on the origin of Ambergris, by* Monſ. de Francheville.

Various have been the opinions formed concerning the nature and origin of this heteroclite ſubſtance. The mineral, vegetable and animal kingdoms have, in their turns, claimed it as reſpectively belonging to them, *et adhuc ſub judice lis eſt*. The earth has been ſuppoſed by ſome to furniſh it immediately from its bowels: others have attributed its production to its vegetable inhabitants; while others again have ſuppoſed it to owe its origin to bees, birds, whales or crocodiles. *Juſtus Klobius*, in a work publiſhed in the laſt century, gives an account of eighteen different opinions on this ſubject; ſome of them, as may naturally be ſuppoſed, ridiculous enough: to which others have been ſince added. Theſe our Author, if we may uſe the expreſſion, decimates, and reduces to three. Of theſe again he rejects two, on very plauſible reaſons, and endeavours to maintain the probability of the third: according to which, ambergris is a compound of wax and honey, or is formed of honey-combs, conſtructed and filled by wild bees, in the clefts of rocks, principally on the coaſts of the continent, and of the iſlands in the Eaſt-Indies; where, in conſequence of the perpetual ſummer, the flowers are equally plentiful and fragrant. The heat of the ſun is ſuppoſed to melt and mix the honey and wax together, and the compound maſs to be blown or waſhed, by the violence of a tempeſt, into the ſea; where its perfume is ſuppoſed to be ſtill further increaſed: as the firſt chryſtallizations of ſea-ſalt are known, the Author obſerves, to exhale a particular fragrance, reſembling that of a violet. The chemical products, likewiſe, of a mixture of wax and honey, particularly an eſſence diſtilled from it, are ſaid to be very analogous to thoſe afforded by ambergris: not to omit that the latter ſometimes appears marbled, or full of ſtreaks, probably proceeding from the honey not having been intimately mixed with the wax; which laſt is ſuppoſed, in this caſe, to have been only ſoftened, but not melted, by the heat of the ſun. The Author offers theſe and other plauſible reaſons, in ſupport of this opinion, which he triumphantly exhibits as clear from the many objections which affect the other ſuppoſitions: but, at the ſame time, he has not attended to, or has choſen to overlook, others which may probably, under the hands of ſome future diſſatisfied inquirer, make the opinion, which M. de Francheville has here patroniſed, ſhare the ſame fate with the other ſeventeen of Juſtus Klobius. To mention but one; the very ſtrong and particular odour of this ſubſtance certainly is not, on this hypotheſis, ſatisfactorily accounted for. It is not known, nor is it here affirmed, that the fragrance of the eaſtern flowers is communicated, in any very ſenſible degree, to the wax and honey formed from them: nor is it likely that any communicated fragrance ſhould be improved by the waters of the ſea: or that it ſhould reſemble the odour of ambergris.

V. *A ſhort account of an artificial method of impregnating trouts and ſalmon, founded on certain experiments made by an able* naturaliſt. *By* M. Gleditſch.

The very ſingular proceſs communicated in this curious memoir is ſo very analogous to the method deſcribed by Ariſtotle, and practiſed in the Eaſt, of fructifying the female palm-tree, by ſprinkling over its flowers the *farina fœcundans* of the male palm, that we may not improperly term it a kind of *animal fructification*. An account of this ſingular novelty, with a detail of all the experiments and obſervations relating to it, was communicated to the Author of this memoir by the baron de Weltheim de Harbke: but the experiments themſelves appear to have been made by M. Jacobi, an intelligent and learned naturaliſt. We ſhall give a contracted view of the inventor's account of this ſtrange proceſs, and of its conſequences.

A wooden bowl is provided, which contains a moderate quantity of clean pump-water, over which the operator holds a female ſalmon by the head. If the female ſperm be come to maturity, it generally drops into the water; or, if it does not, the operator ſollicits its expulſion by gently moving the palm of his hand over the belly of the fiſh. When he has thus procured a ſufficient quantity of *ova* from one or more female fiſh, he repeats the ſame proceſs with the male, till a quantity of ſeminal liquor has been expelled, ſufficient to give the water a whitiſh caſt. The act of generation having been thus performed, the liquor, thus enriched with the two neceſſary ingredients, is gently poured into a large wooden cheſt or trunk, placed in the gentle current of a ſmall ſtream, which terminates in a pond or reſervoir, and which has a free paſſage through the cheſt, by means of an aperture at each end, latticed with wires a third of an inch diameter from each other, and which are there placed in order to keep out rats or other animals which might deſtroy the *ova*. Theſe laſt ſink to the bottom, and are there ſecured from diſturbance by dropping into the interſtices between certain ſmall flints and coarſe gravel, with which the bottom of the cheſt is covered. At the end of about 5 weeks, the young ſalmon are ſeen, compleatly formed, through the tranſparent pellicule which covers them; and in a week more are compleatly detatched from the *ova*. In ſearch of food, they paſs through the lettice into the rivulet, and from thence into the reſervoir, in which the young fry arrive at a proper ſize for ſtocking other waters, and from whence, or from the original cheſt, whoſe apertures have been previouſly ſecured, they may accordingly be taken at about the age of 10 weeks, and ſent from one country to another. The ſame procedure has likewiſe been ſucceſsfully practiſed on trouts; whoſe *ova* the Author has ſucceeded in fecundating after the fiſh had been dead ſome time, and even ſtunk.

It may be objected againſt the ſhare which the Author here aſſumes to himſelf, in the impregnation of female ſalmon, &c.

that the male ſalmon had probably anticipated him in that operation, and that the female *ova* of this fiſh might have been previouſly qualified to produce young, like thoſe of a hen that has converſed with a cock: but he refutes this objection, firſt by affirming, in general, that the *ova* of fiſhes are never fecundated by the male, till after the female has depoſited them; and perhaps ſtill more ſatisfactorily, by relating an experiment which he made ſix years ago, with the greateſt circumſpection, on a female trout; whoſe *ova*, though emitted under the moſt favourable circumſtances, yet not having any of the male ſeminal liquor mixed with them, never produced any young; but in a very ſhort ſpace of time became putrid *.

We ſhould not omit obſerving that M. Jacobi propoſes to extend this diſcovery to the production of new ſpecies of fiſhes; and hints, in particular, that the *ova* of thoſe trouts, which caſt their ſpawn at the latter end of the ſeaſon, may be artificially impregnated by that of male perches, which caſt theirs early. But it does not appear that he has yet tried this experiment; which bids fair, if we may reaſon from analogy, to preſent us with a new kind of *mules*, in this part of the animal kingdom.

It appears however, after all, that, notwithſtanding our ingenious Author's dexterity and ſucceſs in this new art, the ſalmon manage the affair in a better manner, when left to themſelves: for Mr. Jacobi's ſingular proceedings with them were productive of a conſiderable number of monſters: ſome with two heads, others joined together in the ſhape of a croſs, &c. But we do not wonder that our Author ſhould bungle a little at firſt in ſo new a proceſs, as the art of producing ſalmon by a kind of chemical mixture of two ſubſtances, in a bowl of water. There is an art, it has been ſaid, of getting beautiful children. A deficiency in ſome of the proper requiſites may produce monſters or deformity. According to the ſyſtem of that profound and original philoſopher, the elder Mr. Shandy, as given us in the firſt pages of the life and opinions of his ſon, the frame of mind of the *generant* is of great importance on this occaſion. Now, though we cannot pretend to gueſs at what paſſes in the head of the male fiſh, while under Mr. Jacobi's hands, ſuſpended in a new and ſtrange element, and excited in an unuſual manner; yet, if a ſalmon have any power of imagination, or the leaſt glimmering of ſentiment, the courſe of his animal ſpirits, and of his ideas, muſt be greatly diſturbed, one ſhould think, at the ſingularity, or, we may call it, the *monſtroſity* of Mr. Jacobi's *manœuvres*; and muſt, in ſome degree, make an impreſſion upon the tender SALMUNCULI. Father Shandy would doubtleſs have expected that gorgons, chimeras, or flying dragons, rather than ſalmon, would have been the produce of the operation tranſacted in this manner.—But this is too profound and nice a ſpeculation to be proſecuted any further in this place, and is worthy only to have been inveſtigated by the original and excentrick propoſer.

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* Without doubting the accuracy or fidelity of this ingenious naturaliſt, with regard to this experiment, or the juſtice of his concluſions from it; this objection which, were it well founded, would take away one half, at leaſt, of Mr. Jacobi's *inſtrumentality* in this matter, is, we think, of importance enough to require more than one ſolitary experiment in its refutation.

VI. *An anatomical and phyſiological inquiry into the cauſes of madneſs which proceed from diſorders of the internal parts of the human body,* by M. Meckel.

Some have endeavoured to inveſtigate the cauſes of madneſs from metaphyſical conſiderations; and others, by an anatomical examination of thoſe parts, in which the ſoul is ſuppoſed to reſide, and on the ſound ſtate of which the proper performance of her functions undoubtedly depends. It is not merely from reaſoning, as Fontenelle has ſomewhere obſerved, but from a certain internal ſentiment, that men have in all ages been convinced, independently of any lights furniſhed by anatomy, that the ſeat of the thinking faculty is in the head. Were it not for this perſuaſion, we may add, the mere external aſpect of that quagmire, the brain, would ſcarce have intitled it, in the general eſtimation, to ſo honourable a ſervice. Anatomiſts and phyſiologiſts have likewiſe been pretty nearly unanimous, in fixing the reſidence, or, at leaſt, the head-quarters of the ſoul, in this organ: for Dr. Whytt and others, who contend that the *ſentient principle* is diffuſed through every part of the body, yet admit that the *rational ſoul* reſides in the brain; and to this part accordingly the Author of this memoir has particularly attended: having diſſected the brains of ſeveral lunatics and others, in order to diſcover the appearances which accompany, and from thence the cauſes which produce, the different kinds of madneſs. We ſhall give the reſult of the Author's diſcoveries in this *terra incognita* of the human microcoſm.

'Weigh and meaſure,' a late excellent experimental philoſopher of our own country uſed to ſay, 'and you will diſcover ſomething.' M. Meckel appears principally to have followed this courſe in the preſent inquiry: but with ſuch ſucceſs as might be expected, from the dark nature of the ſubject. He provided hollow braſs cubes of a determinate ſize, which he filled with the medullary ſubſtance of the brain of different maniacal ſubjects, and then weighed, in order to diſcover the ſpecifick gravity of that ſubſtance: having previouſly, as a ſtandard, aſcertained the ſpecifick gravity of the brains of perſons who had enjoyed the full uſe of their underſtanding. He gives the caſes and diſſections of fifteen lunatics; from whence we collect that, in thoſe ſubjects who had been in a conſtant ſtate of ſtupidity, or abſolutely deprived of reaſon, the brain was found ſpecifically lighter than it was found to be in perſons whoſe intellects had been perfect. In the latter, for inſtance, a cube of 6 lines of the medullary ſubſtance weighed a drachm and 4 or 5 grains: in the former it ſeldom exceeded a drachm and 3 grains. If any inference can be drawn from theſe experiments,—this *weighing of intellects in a ſcale*—we hold the exerciſe of our boaſted reaſon on a very precarious tenure indeed,—if a grain more or leſs in a drachm can preſerve or overſet it! This lightneſs of the brain in maniacks the Author attributes to a drying up of the ſmall veſſels, and particularly to the collapſion of the minute *tubuli* which, in a ſound ſtate, contain the nervous fluid: but certainly this latter, taking its exiſtence for granted, is too light and ſubtle to have its preſence or abſence detected or aſcertained by the Author's, or by any other *more accurate*, hydroſtatical operations. To ſhew the inconcluſiveneſs of this manner of reaſoning, ſo far as it led the Author to attribute the ſpecific levity of the brain in maniacks to the abſence of the nervous fluid, we need only to obſerve that an *increaſe* of weight might juſt as conſequentially and plauſibly have been attributed to the abſence of that fluid; whoſe place we might naturally ſuppoſe occupied by the common and groſſer fluids of this part, or to the accretion of the ſides of the veſſels formerly containing it. In either caſe, the ſpecific gravity might be expected to be increaſed: unleſs we ſuppoſe the interſtices left between the veſſels, in their collapſed ſtate, to have been a ſpace intirely void of matter, or to have included a *medium* leſs denſe than the nervous fluid itſelf; neither of which ſuppoſitions can eaſily be admitted.

In the diſſections above alluded to, the Author found a much more ſtriking difference than that abovementioned, between the ſtate of a ſound, and that of a diſtempered brain. In the latter a moſt remarkable degree of hardneſs and elaſticity was conſtantly obſerved. The white medullary ſubſtance reſembled the white of an egg boiled hard: ſo that thin ſlices cut from it preſerved their figure; and when preſſed by the finger, no mark remained upon it; but it reſtored itſelf, by its preternatural elaſticity to its former ſtate, on removing the preſſure. Even that very ſoft part of the brain, called the *ſeptum lucidum*, had an uncommon degree of tenacity and even rigidity. Nevertheleſs, in other diſſections of the brains of lunatics, the ſpecific gravity of the different parts of the *cerebrum*, as well as their conſiſtence, are ſaid to have been very little different from what is obſerved in a ſound ſtate. In theſe inſtances, madneſs appears to have been produced by preſſure on the brain, either cauſed by the bones of the *cranium*, or by an extravaſated fluid; or to have proceeded from irritation, ariſing from various cauſes.—After all, we do not wonder that the very inquiſitive Author, notwithſtanding his minute inveſtigation of appearances, ſhould miſcarry in his attempt to penetrate into *arcana*, which are ſhrouded from human obſervation in the inmoſt and intricate receſſes of this wonderful organ. The moſt cautious human foot muſt, we fear, for ever ſtumble at the very threſhold of this ſanctuary of the ſoul.

MATHEMATICS.

I. *A new method of eliminating the unknown quantities contained in an equation*, *by* M. Euler.

We ſhall not pretend to analyſe this memoir, for the reaſon already given in mentioning one upon the ſame ſubject, in the laſt volume of the Memoirs of the Academy of Sciences at Paris. [See M. R. for June, 1769.]

II. *Inquiries tending to the improvement of the ſimple microſcope.* *By* M. Euler.

By the ſimple microſcopes here mentioned, Mr. Euler does not mean a ſingle lens, but two placed nearly in contact with each other. He ſhews how, by means of this diſpoſition, the quantity of light may be increaſed, with the ſame degree of magnifying power. He gives the reſult of his calculations in a table, containing the *radii* of the ſurfaces of both glaſſes, their apertures and diſtances from each other; together with their magnifying powers, and the quantity of light. It will be ſufficient to obſerve, in general, that this conſtruction has the advantage of admitting lenſes of a larger diameter, and that the object viewed through them is illuminated three times more than when ſeen through a ſingle lens of the ſame magnifying power.

III. *On the means of improving compound microſcopes, conſiſting of 3 glaſſes.* *By* M. Euler.

There are three principal inconveniences to which the microſcopes mentioned in the preceding article are ſubject: the too great proximity of the object; the ſmallneſs of the field, and the impoſſibility of freeing the image from the effects of colorific refraction. Theſe diſadvantages are in a great meaſure remedied by the different conſtructions propoſed in this article. But the removal of one difficulty often brings on another. The diſtance of the object from the lens is indeed conſiderably increaſed, the field enlarged, and the image freed from colours in the different conſtructions: but in the firſt propoſed *hypotheſis*, for inſtance, the degree of light is inſufferably diminiſhed. An object ſeen through the microſcope here propoſed, when magnified 2000 times in diameter, and ſuppoſed to be illuminated by the direct rays of the ſun, would appear as if ſeen by the light only of the full moon; or, in other words, the light is diminiſhed 250,000 times. Accordingly, in the ſecond hypotheſis, Mr. E. endeavours to correct the aberrations ariſing from the figure of the object-glaſs, in order that its aperture, and conſequently the quantity of light, may be increaſed; and ſo far ſucceeds, by ſubſtituting a compound object-glaſs, conſiſting of a convex lens and a *meniſcus*, in the room of the ſingle lens; that the degree of light is near 6 times greater than in the ſimple microſcope. But here again a new inconvenience ariſes: for in great magnifying powers, the length of the inſtrument, according to this hypotheſis, is moſt enormouſly increaſed. In a magnifying power, for example, of 8000 times, the microſcope muſt be 12 feet long. Thoſe who have been converſant in the uſe of this inſtrument muſt be ſenſible of the impracticability of employing one of that length to any uſeful purpoſe. Mr. E. propoſes methods of diminiſhing it one half. But after all, this is a degree of magnifying power which, though it looks well upon paper, is not likely ever to be reduced to practice, were even this difficulty to be got over: and indeed, were we poſſeſſed of it, we ſhould be puzzled to determine on what kind of objects to employ it; unleſs we propoſed to ſearch into Highmore's *emanations from the loadſtone*, or the *matter of the firſt element*, of Des Cartes. There are, however, microſcopes of conſiderable magnifying powers, and of more manageable lengths, here propoſed, and which, executed by accurate artiſts, may produce the effects which this excellent geometrician appears to expect from them.

IV. *On the advantage which the perſon who holds the bank, poſſeſſes at the game of Pharaoh, by* M. Euler.

We are very ready to own that we are not acquainted with the firſt principles, or even the terms of this game; and are conſequently totally unqualified to give any account of this memoir. The generality of our readers, who probably are, and chuſe to continue under the ſame predicament with ourſelves, in this reſpect, will not be ſorry for this our incapacity.

V. *A conjecture on the nature of certain diſcords generally employed in muſick, by* M. Euler.

Preparatory to the ſubject of this memoir, we ſhall obſerve that the pleaſure received by the ear, on its hearing a concord, has been reſolved, by ſpeculative muſicians, into the ſimplicity of the ratios of the numbers expreſſing the two ſounds which conſtitute it; or into the more frequent, and conſequently more eaſily, perceptible coincidence of the vibrations of the two ſonorous bodies. Diſcords, on the ſame hypotheſis, are leſs pleaſing to the ear; as their ratios are more complicated, and the coincidences of the vibrations leſs frequent and perceptible. In order that any muſical interval may come properly under one or the other of theſe two denominations, it appears neceſſary that the ratio between the vibrations ſhould be perceived by the mind: for when two ſounds have no *perceptible* ratio between them, they do not conſtitute a diſcord; but a mere confuſed noiſe, inadmiſſible into muſic.

Now there are certain diſcords, for inſtance the chord of the 7th and that of the 6th joined with the 5th, which are employed in muſic with ſo much ſucceſs, that no one can doubt of their harmony or agreeableneſs: and yet, if we expreſs in numbers the ratios of the ſounds which conſtitute them, we arrive at proportions too complicated to be perceived by the ear: At leaſt, as Mr. E. obſerves, there are many chords much more ſimple, which are baniſhed from muſic, on account of the complicated nature of their proportions. Let the chord of the 7th be expreſſed in numbers, it will ſtand thus:

G. B. d. f.
36. 45. 54. 64.

Now the ſmalleſt number diviſible by theſe being 8640, it is difficult to conceive that the ear can diſtinguiſh the proportions between theſe large numbers: and yet the chord expreſſed by them is not a confuſed noiſe, but a diſcord; and that very far from being diſagreeable. Theory and experience appear, in this caſe, to be at variance with each other. Mr. Euler endeavours to reconcile them.

It is the note of f. alone, he obſerves, or the interval called a 7th, expreſſed by the number 64, which renders the proportions thus complicated. Were that omitted, the numbers expreſſing the other three notes give that perfect chord, known by the name of the harmonical triad, or the common chord; conſiſting of the fundamental note, the major 3d and the 5th. To get over the embaraſſment ariſing from this number, Mr. Euler ſubtracts an unit from it, and the difficulty immediately vaniſhes: for the numbers 36, 45, 54, 63, being all diviſible by 9, the ratios of the four ſounds are expreſſed by the low numbers 4, 5, 6, 7, and the proportions become ſimple and eaſily perceived by the ear. To juſtify this ſubtraction he obſerves that, when the proportion between two ſounds is very complicated, but at the ſame time approaches very near to a more ſimple proportion, the ear is affected as if it heard the ſounds expreſſed by that ſimple proportion. In the preſent caſe, the ear, he ſuppoſes, *hears* the ſound expreſſed by the number 63, inſtead of that denoted by the number 64. If the judgment of the human ear, he further very juſtly obſerves, was ſo very nice and accurate, as to diſtinguiſh the *minuteſt* aberrations from the true proportion, in ſounds, there would be an end of all harmony. Certainly, in beings thus unhappily qualified, the beſt executed muſic would excite ſenſations of the moſt horrid diſcordance. Pitiable indeed would be the caſe of that performer, or *amateur*, whoſe ears were *ſo tremblingly alive all over*, as to be convulſed by the 10th part of a *Comma!* Our Readers will probably recollect and apply with us, upon this occaſion, the well known lines of our epic Poet:

> "Why has not man a microſcopic eye?
> "For this plain reaſon man is not a fly."

Our organs are happily conſtituted on a larger ſcale, adapted to our pleaſures and our wants. When two ſounds ſtrike the ear, whoſe *actual* ratio to each other is as 1000 to 2001, we *hear* them, as if the ratio were ſimply as 1 to 2, or a *perfect* octave; and when two ſounds vibrate, whoſe ratio is that of 200 to 301, or that of 200 to 299, we *hear* a *perfect* 5th; as if the proportion between them were *really* that of 2 to 3. In ſhort, we may add that a ſound, conſidered *only* as it relates to, or affects a ſentient being, *is*, what it *appears to be*, to that being; whatever be its *actual*, but *unperceived* properties or proportions. In the following memoir, Mr. Euler attributes the not unpleaſurable ſenſation produced by theſe complicated chords, to the *complaiſance* of the ear, or to a principle of ſelf-gratification; by which it is induced to exchange them for the more ſimple: but, in general, we ſhould rather perhaps attribute it to its *incapacity* of diſtinguiſhing them from the latter: for we may eaſily ſuppoſe, from what paſſes in the other ſenſes, that vibrations, which nearly approach to coincidence, will ſeem, or be *perceived* by the organ, actually to coincide. As there is a *minimum viſibile* in optics, there is likewiſe, if we may be allowed the expreſſion, a *minimum intervallum audibile*, in acouſtics.

VI. *On the character of the modern muſic.* *By* M. Euler.

We have ſaid ſo much on the ſubject of the preceding memoir, to which this bears a very near relation, that we muſt content ourſelves with having given only the title of it.

VII. *On teleſcopes, compoſed of three glaſſes, which repreſent objects erect.* *By* M. Euler.

The teleſcopes here propoſed conſiſt of a convex object-glaſs and a concave eye-glaſs, and would reſemble the common perſpective, or Galileo's teleſcope, were it not for the addition of a double concave lens in the middle. Several calculations and conſtructions are here given, formed on different hypotheſes, which we cannot particulariſe. We ſhall only obſerve that the memoir concludes with a table, containing the elements on which teleſcopes may be thus conſtructed, of very moderate lengths, which may magnify from 2 to 800 times. Theſe laſt, however, are undoubtedly teleſcopes only in idea. It remains for the Campanis and Dollonds of this, or, we rather fear, of future ages, to realiſe them: for with regard to theſe very great magnifying powers, the bare inſpection of the table will preſent to view difficulties which appear at preſent inſurmountable. With regard to ſmaller magnifiers, it appears that one of 6 inches in length ought to magnify near 40 times, and accordingly ſhew with eaſe the ſatellites of Jupiter: but great mechanical preciſion will, we apprehend, be neceſſary in the conſtruction, to produce this effect.

VIII. *On the different manners of moving ſhips or other veſſels, without the aſſiſtance of the wind. By* Mr. J. A. Euler, the ſon.

When the wind fails, a ſhip or other veſſel can only be put in motion by the labour of thoſe on board. The moſt uſual method of employing their force is that of uſing oars, or more complicated machines conſtructed upon the ſame principle, which is that of percuſſion. In the firſt part of this memoir, Mr. Euler calculates the force of various machines which he propoſes for this effect, and the quantity of labour neceſſary to produce it, and gives the preference to a conſtruction which may be applied, he thinks, to the largeſt veſſels, and in which a motion is produced by flat boards, turning in the water, in a circular plain. To give ſome idea of the effect of this machine, we ſhall juſt obſerve that, according to his calculations, ſuppoſing the abſolute reſiſtance of the water to the motion of the veſſel to be expreſſed by 25 ſquare feet; the ſurface of the boards, which are in the water at one time, to be equal to 49 ſquare feet; and the number of men employed in working them, equal to 10, the veſſel will move 2 $\frac{1}{7}$ feet in a ſecond, or above a third of a German mile in an hour *. Suppoſing the reſiſtance of the veſſel diminiſhed, or the ſurface of the boards, and the number of men increaſed, the velocity of the veſſel will be increaſed in a certain proportion. In a caſe here propoſed, where the reſiſtance of the veſſel is ſuppoſed equal to 15$\frac{1}{4}$ ſquare feet, if the ſurface of the boards be ſuppoſed equal to 100 ſquare feet, and the machine be worked by 100 men, the veſſel ought to move 6 feet 3 inches in a ſecond.

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* The ratio of the German to the Engliſh mile is made by ſome Authors to be as 25,000 to 5454.

But there is another, and very ſingular method of navigation, firſt propoſed by the celebrated Daniel Bernoulli, and which is largely diſcuſſed in this memoir; with regard to which the inventor, though apprehenſive that it would be looked upon as a chimerical project, was of opinion that its effects would be nearly equal to thoſe produced by oars, or other ſimilar machines, acting on the principle of percuſſion. Theſe effects were to be produced by water ſimply flowing, in a horizontal direction, from the lower part of a large wooden veſſel placed on the ſtern, (and kept continually full by pumps, or otherwiſe) which by its *reaction* againſt that ſide of the containing veſſel, oppoſite to the aperture, would give motion to the ſhip in a direction contrary to that of the flowing water. Mr. Euler ſhews, by ſeveral profound algebraical calculations, that this method of moving ſhips, on the principle, as it is called, of *reaction*, chimerical as the project may ſeem, is capable of giving a conſiderable motion to a veſſel: but, on the whole, he gives the preference to the methods indicated at the beginning of this article.

SPECULATIVE PHILOSOPHY.

I. *Remarks and obſervations on the priſmatic colours, and on the phyſical and metaphyſical analyſis of the ſenſation of colour in general.* *By* Mr. Beguelin.

In this memoir the Author raiſes ſome doubts concerning the Newtonian ſyſtem of colours, which he propoſes however with great candor and modeſty: his profeſſed intention not being to oppoſe that ſyſtem, nor to ſupport the objections formerly made to it. His experiments and reaſonings upon them are too numerous, complicated and abſtruſe, to be intelligibly abridged in the compaſs of an article. We ſhall however give two of the principal obſervations or facts, on which they are founded; eſpecially as they are ſimple, and may be eaſily repeated, without a dark chamber, or any other apparatus than a priſm. The firſt is, that an object of one uniform colour, viewed through a priſm, preſents no other colour than that of the object. The ſecond is, that when an object, tinged with two different colours ſeparated from each other by a line, is viewed through a priſm, whoſe axis does not approach too near to a vertical poſition with regard to the line of ſeparation, and whoſe refracting angle is turned downwards; if the lighter of the two colours be below the darker, a border will be ſeen on this light-coloured part of the object, compoſed of three colours, one below the other, in this order; 1. red at the top, 2. orange in the middle, and 3. yellow below: if, on the contrary, either the object or the refracting angle of the priſm be inverted; then a border will be ſeen on the dark-coloured part of the object, conſiſting likewiſe of three colours, which ſucceed in the following order, beginning from the line of ſeparation; 1. ſea-green or light blue, 2. indigo, and 3. violet. Theſe facts give riſe to a great many curious obſervations, which we cannot particularize. We ſhall however obſerve, that, though the Author does not deny the truth of the theory of different refrangibility, which, he owns, is founded on the moſt deciſive experiments, yet he propoſes ſome obſervations, which are ſo far worthy of attention, as they ſeem to affect the concluſions drawn from ſome experiments made in ſupport of that doctrine: particularly, with regard to the celebrated experiment of Newton, carefully repeated by Deſaguliers *, the truth of which has been often affirmed and conteſted: the cauſe of which variation will probably appear from what follows. We allude to that experiment, in which a piece of paper painted one half red, and the other half blue, being viewed through a priſm, the blue half appears ſunk below the red, in conſequence, it is ſuppoſed, of the greater refrangibility of the blue rays. The Author pretends, however, that this phenomenon depends on the darkneſs or lightneſs of the ground on which the bodies are placed, and on the abovementioned coloured borders thence ariſing; and that by varying theſe circumſtances, the blue may not only be made to appear on a level with the red, but even above it: as any one may find by placing a black or white ground, alternately, behind either of the two colours; which will then be, alternately, either elevated or depreſſed.—But we muſt refer the inquiſitive reader to the memoir itſelf, for this and ſeveral other curious particulars on the ſubjects of refraction and colours, and for the metaphyſical ſpeculations which accompany them.

II. *New conſiderations on the union of the two ſubſtances in man; or on the commerce which ſubſiſts between the ſoul and the body. By* M. Formey.

The ingenious and well-known Author explains with brevity and preciſion the principles and conſequences of the three capital hypotheſes that have been offered on this metaphyſical ſubject or problem, which he ſuppoſes exhauſted or indeterminable. We agree with him in the latter ſuppoſition; but are rather inclined to think that the ſubject is neither exhauſted nor exhauſtible. The ſyſtems which are here reviewed are, that of occaſional cauſes, or the divine energy; Leibnitz's doctrine of the pre-eſtabliſhed harmony; and the old and almoſt forgotten hypotheſis of the mutual phyſical influence of the ſoul and body on each other, which M. Hentſch has lately drawn forth to light from the ruins of antiquity, but which the

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* See Philoſophical Tranſactions, No. 348.

Author here conſigns to its former ſtation, where we ſhall ſuffer it to remain.

III. *On the empire and government of the ſoul over that aggregate of* ſimple beings *of an inferior nature, of which the body is compoſed:* A fourth hypotheſis *on the union of the body and the ſoul*, by M. de Prémontval.

We were right in our conjecture that the ſubject treated in the foregoing memoir is not exhauſted: for behold, on turning over the leaf, a fourth hypotheſis added to the other three; the lively Author of which, previouſly to his account of it, endeavours to clear it from the imputations thrown upon the opinions of the Idealiſts, and Materialiſts; the former of whom deny the exiſtence of body, and the latter, that of ſpirit. To ſome of theſe imputations, contrary as theſe two opinions are, Mr. P. owns that his ſyſtem may perhaps be liable: though he profeſſes himſelf a ſtaunch *Dualiſt*, or a believer in the exiſtence both of matter and ſpirit, and in the real diſtinction between them. By the bye, the Author does not appear to have been acquainted with a third ſect, (if we may uſe that expreſſion, in ſpeaking of an hypotheſis, the ingenious founder of which, we ſuppoſe, ſtood alone, without a ſingle diſciple) we ſhould therefore rather ſay, a third opinion, propoſed by one of the moſt profound and acute philoſophers of the preſent age; who has formerly maintained that there are neither bodies nor ſpirits in the univerſe; which conſiſts only of a ſet of *Ideas*, without any *ſubſtratum* or ſubject, material or immaterial, in which they may inhere *. Indeed any one of theſe opinions cuts the knot, which the Author here endeavours to untie. The nature of the union between the *two* ſubſtances in man can never require to be diſcuſſed as a problem, by thoſe who affirm that there is but *one*, or by thoſe who deny that there is *any*.

Mr. Prémontval having, by his orthodox profeſſion of *dualiſm*, paved the way for the peaceable reception of his hypotheſis, recapitulates the three principal ſyſtems on the union of the ſoul and body, indicated in the preceding article. The Leibnitzians, it ſeems, having not only contended for the ſuperiority of their hypotheſis over the other two, but having likewiſe affirmed the impoſſibility of forming a fourth, Mr. P. here produces one which, he affirms, is as different from the other three as they are from each other. With regard to the truth or veriſimilitude of it, however, he at firſt ſeems leſs concerned, than to ſhew that it is *new* or *original*; though he afterwards becomes more warm and intereſted. There is indeed a ſingular and entertaining mixture of earneſtneſs, *nonchalance*, and a ſprightly kind of ſelf-importance diffuſed through this memoir.—'Remember only,' ſays our mercurial metaphyſician, 'I beg of you, I conjure you, that I now mean only to eſtabliſh the real exiſtence of my hypotheſis, without aſcertaining whether it is more true than any of the others. Whether it be true or falſe; whether it be free from, or abound in difficulties, it is ſufficient that it is not the ſame with any of the former, and that it is of ſome importance. Let us have no chicaning on my propoſitions; no flying to objections; unleſs to prove that I have advanced nothing which is not preciſely or nearly the ſame with the other three hypotheſes. Of theſe three, there is not one which does not appear ſufficiently abſurd to the reſpective maintainers of the other two ſyſtems. Mine muſt be abſurd indeed, if it equals any of them in that reſpect.'

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* Treatiſe of human nature.

Notwithſtanding this, Mr. P. profeſſedly borrows from other ſyſtems; but he poſſeſſes the happy art, it ſeems, of adopting the various, dark and ſeemingly contradictory opinions of different ſects, and of working them up into one luminous and conſiſtent whole. He reconciles the ſyſtem of the *indiviſible elements* of body, with the demonſtrations of the mathematicians concerning its infinite *diviſibility*; and has formally, from the principles of Atheiſm, or, as he calls it, *univerſal aſeity*, ſelected proofs of the being of a God. There is certainly ſome ſmall ſpice of reaſon to be found in the moſt abſurd and extravagant hypotheſes; and the world are very much obliged to thoſe who, like Mr. P. will be at the pains to pick it out from the maſs, and preſent it to them. In this light, we look upon the Author's hypotheſis as an agreeable piece of metaphyſical patchwork, which will not, we imagine, look much amiſs to thoſe who delight in theſe ſpeculations, and have been previouſly initiated in the principles of Leibnitzianiſm, without an acquaintance with which, very little way is to be made through this inquiry. For our own parts, though Mr. P. ſets off with a ſet of propoſitions as plain and intelligible as mathematical axioms, we ſoon loſe ſight of him, and have nothing left us but to call out with honeſt *Candide* in the ſincerity of his heart—Oh! that the great *Panglos* were but here: he would explain all this! yet, notwithſtanding our want of comprehenſion, there is in this memoir ſomething ſo lively, ſingular and characteriſtical; and the Author appears wrapped up in ſo fine a metaphyſical frenzy, throughout the whole of it; that we ſhould have been tempted to detach ſome of the more intelligible fragments from it, had we not already ſo conſiderably extended our account of theſe memoirs. We ſhould obſerve too, that, on account of the great length of this memoir, only a part of it is given in this volume; though the whole was preſented before the death of the ingenious Author.

IV. *On* Apperception, *and on its influence on the judgment, by* M. Sulzer.

By the word *apperception*, the Author and other metaphyſicians deſign that act of the mind by which we perceive our own proper exiſtence, and that of the objects without us; and diſtinguiſh our idea of the former, from thoſe with which we are affected by the latter. Of theſe two perceptions, which in general occupy the mind at the ſame time, the Author conſiders only the firſt, or that of our own exiſtence; and ſhews how this perception, in proportion as it is more or leſs perfect, influences the other, as well as our judgments of the things ſurrounding us.

In the manner of the experimental philoſophers, Mr. Sulzer firſt gives us ſeveral facts, relating to the *phyſics of the ſoul*, and then reaſons upon them with great acuteneſs. We ſhall mention one in a few words, as it is curious, and as it exemplifies what is meant by Apperception. An acquaintance of the Author had his ſkull fractured, and a portion of the brain carried away, by the burſting of a muſket. He lay a long time apparently dead. On his perfect recovery to ſenſe, he related that he had heard the many lamentations and diſcourſes of the bye-ſtanders, on the deplorable accident which had happened, without conceiving the leaſt ſuſpicion that he was intereſted in this diſcourſe; much leſs that he was the ſubject of it. Here the mind had loſt the perception of its own *perſonality*; at leaſt the power of connecting it with the perceptions from without; which laſt however were at the ſame time diſtinctly noticed by it. We ſhall only add, that diminutions of this faculty, in a ſmaller degree, muſt have been perceived by every one, who has attended to the ſtate or operations of his own mind at certain times; and that we can only be ſaid to poſſeſs ourſelves, or to be *perfectly in our right minds*, while we are in full poſſeſſion of this faculty. Mr. Sulzer even thinks that a *mental regimen* might be inſtituted for the extenſion and perfection of it.

BELLES LETTRES.

An Eſſay on the Life and Writings of the Poet Claudian, *by* M. Merian.

The time in which this poet lived forms an æra, Mr. Merian obſerves, highly intereſting to thoſe who obſerve the riſe, progreſs and fall of literature, and of the polite arts. His works may indeed be conſidered as almoſt the laſt ſighs of the Roman muſe. M. Merian gives a very amuſing account of his various poems, which abound, as he obſerves, with inſtances of that ſparkling imagination, which characteriſed the Beaux Eſprits of Egypt, and which has been called by connoiſſeurs the *Alexandrian*, to diſtinguiſh it from the *Attic*, ſalt. We are ſorry that we have not room to give a few extracts from this well written, ſpirited, and intereſting diſſertation.

This eſſay is followed by the *eulogé* of M. Ludolf, and by a diſcourſe on the talents requiſite for a man of letters: and the volume concludes with the harangues of their Highneſſes, the Princes Frederick Auguſtus, and William Adolphus of Brunſwick, on their reception into the academy, as honorary members, and that of the ſecretary in anſwer to them: with regard to which we deem this ſlight notice fully ſufficient.

Voyage d'un François en Italie, fait dans les Années 1765 & 1766. &c.

The Travels of a Frenchman through Italy, in the Year 1765 and 1766. Containing the Hiſtory, Deſcription, and moſt remarkable Anecdotes of the Country; an Account of the Manners and Cuſtoms of its Inhabitants, its Government, Commerce, Literature, Arts, Natural Hiſtory, Antiquities, Paintings, Sculpture, and Architecture; with Plans of the principal Cities. Printed at Venice, and ſold at Paris. 12mo. 8 vols. 1769.

THE Author * informs us, that having read all the accounts which have hitherto been given of Italy, during his journey through that country, he found them incompleat, and therefore undertook to ſupply their defects. With this view he not only attended to every object of curioſity, but obtained information in many particulars from perſons eminent for learning and knowledge: to an account of his obſervations and intelligence, he has added copious extracts from other writers, ſo that his book, partly as an original work, and partly as a compilation, will, he hopes, be found to include all that is neceſſary to be known, although he does not pretend to give a minute detail of effaced inſcriptions as an antiquary, nor of the herbage of every field as a botaniſt. I offer to the Reader, ſays he, ſuch knowledge as I wiſh had been offered to me; I tell him all that I had myſelf a deſire to know; and in conſequence of that deſire, learnt, either by obſervation, converſe, or books. With the deſcription of the country he has alſo blended the hiſtory, which he ſays he knows by experience to be extremely agreeable to a traveller. The truth ſeems to be, that having travelled through Italy, he contrived how to make his journey an occaſion of publiſhing eight volumes; with this view he ſeems to have written and compiled, to have blended hiſtory and deſcription, and "brought forth from his treaſury things new and old."

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* Said in the advertiſements to be M. de la Lande.

The judgment which he has given on the painting, ſculpture, and architecture of Rome, is chiefly from a MS. of the late M. l'Abbé Gougenot, of the Royal Academy of Painting and Sculpture, of whom he gives a great character, and who viſited Italy in the year 1755, in company with M. Greuze, a celebrated painter, and other artiſts. He has alſo, in this part of his work, borrowed from the *Voyage Pittoreſque* of the celebrated artiſt M. Cochin. M. Cochin, however, and M. Gougenot, are ſometimes of oppoſite opinions: in that caſe the opinions of both are related, particularly on a picture of Job, by Guido, which for the amuſement of our Readers, we ſhall extract in the courſe of this article.

Among other accounts of Italy which this Author ſays he has conſulted, are Mr. Sharp's Letters, publiſhed in 1766, and Baretti's Animadverſions, in 1768. He ſays that Mr. Sharp was in an ill humour, and that Baretti has corrected his miſrepreſentations. It is to be hoped that he has conſulted other authors with more diligence than he appears to have conſulted theſe; for his own account agrees with Mr. Sharp's in thoſe very particulars which he imputes to ill humour, and conſequently contradicts Baretti in thoſe particulars in which he ſuppoſes him to have corrected Mr. Sharp. As the controverſy between Mr. Sharp and Baretti ſeems to have ſuſpended the opinion of the public concerning ſome very intereſting particulars relative to Italy and its inhabitants, we ſhall extract the teſtimony of this Author, which, if he is ſuppoſed to be a credible witneſs, muſt turn the ſcale.

Mr. Sharp has been cenſured by Baretti for aſſerting the frequency of murders in Italy, and imputing them to the ſanctuary afforded to murderers in churches, the unwillingneſs of bye-ſtanders to ſeize them, and the remiſſneſs of the State in puniſhing them when they are ſeized. The teſtimony of this Author in proof of theſe facts is as follows.

"If the body of a man, who has been murdered, is ſeen in the ſtreet or the road, the paſſengers walk by it, without concern; it is at length removed by order of the magiſtrate, and no further notice is taken of the matter. If two men are ſeen fighting with knives or other deadly weapons, it excites little attention. No leſs than fourteen perſons were found murdered in Rome at one time, a few years ago, and five of them were in the ſame ſquare, called in French, *La place d'Eſpagne*. The privileges and immunities veſted in churches, greatly contribute to this enormity. I have been told, ſays this Author, by an eccleſiaſtic of great rank and authority, (*un prelat de la conſulte*), that there were very frequently, during the courſe of one year, no leſs than two thouſand murders committed in the eccleſiaſtical ſtate, where capital puniſhments are, notwithſtanding, very rare."

Mr. Sharp is farther cenſured by Baretti for aſſerting, that ladies of faſhion are educated in convents; in this particular too his teſtimony is confirmed by the preſent Author.

" It is very rare, ſays he, that more than one daughter in a family is married, the reſt, how many ſoever there may be, are all ſhut up in a convent from about three years of age, and nothing is left to their choice afterwards, but among what ſociety they will take the veil."

Mr. Baretti ſays, that Mr. Sharp has injuriouſly cenſured his country in the affair of ciciſbeos, but this Author gives juſt the ſame account of the fact.

" The uſe of ceciſbeos, ſays he, prevails univerſally at Rome, and in almoſt every other part of Italy. No lady appears in company without her *cavaliere ſervente*, who gives her his hand, and introduces her at all aſſemblies. He attends his lady early in the morning, and waits in the anti-chamber till ſhe can be ſeen; he then waits upon her at the toilet, attends her to maſs, and entertains her, or makes her a party till dinner; he returns ſoon afterwards, waits again at her toilet, conducts her to her appointment, and from thence to ſupper. At Venice there are little apartments round St. Mark's place called *Caſſins*; the maſter of a caſſin ſups there every night with the lady that he ſerves, and there they very frequently ſpend great part of the night." The Author indeed ſeems to think all this may be done very innocently, and his reaſon is curious; " A brother and ſiſter, ſays he, live together in England without reproach, why then ſhould we cenſure the ciciſbeo and his lady in Italy, who regard each other in the ſame light, in conſequence of the ſame force of habit."

Let thoſe whom this reaſon ſatisfies, be ſatisfied: this writer himſelf acknowledges that there are ciciſbeos of love, as well as of convenience; " if a woman cannot captivate her huſband, ſays he, it is better that ſhe ſhould take a ſecond than a fiftieth: not however that I pretend to juſtify this irregularity."

The Reader will not think very highly of the diligence or accuracy of a man, who, after cenſuring one writer for ill humour, and commending another for correcting his miſrepreſentations, appears to have read the performance of neither, by confirming the account which he ſuppoſes to be erroneous, and contradicting that which he affirms to be true.

In his preface he obſerves, that, in order to make a tour thro' *Italy* compleat, it is not only neceſſary to ſee the capital cities, and follow the great roads, but to make excurſions, and fix upon certain ſtages at proper diſtances from each other. And he has offered the following rout as the moſt natural and convenient, for ſeeing Italy to advantage, in the courſe of one year.

He ſuppoſes the traveller to ſet out from Paris in the month of Auguſt, and he reckons the diſtances by leagues, of 25 to a degree.

From Paris, ſays he, proceed to Lyons, which is 96 leagues; from Lyons to Point de Beauvoiſin, to Chamberry, Montmelian, Aiguebelle, La Chambre, S. Jean de Morienne, and ſo to S. Michael, which is half way from Lyons to Turin, reckoning the diſtance 32 leagues by the courſe of the country, and 26 leagues in a ſtrait line.

From S. Michael, go on to Modane, and thence to Lanebourg, which is at the foot of Mount Cenis; thence to Novaleze, which is on the other ſide, and ſo on to Suza, St. Ambroſe, Rivoli, and Turin.

In the environs of Turin are to be ſeen the *Venerie*, *Superga*, *Stupiniggi*, and *Moncailler*.

From Turin go on to Verceil and Milan, which is 30 leagues from Turin in a ſtrait line: at Milan ſtop to ſee the iſles of Borromées, which are not far diſtant, Cremona, Come, Vareſe, and many other fine ſeats in the neighbourhood.

Many people chuſe to go from Milan to Venice, which is ſixty leagues, but this Author adviſes to go from Milan to Marignano, Lodi, Sorleſco, Plaiſance, Firenzuola, Borgo S. Donino, and ſo to Parma, which is 25 leagues diſtant from Milan.

At Parma the traveller ſhould ſtop to ſee Colorno, and the ruins of Velleia, an ancient city, which have been diſcovered at a few leagues diſtance.

From Parma proceed to Reggio, and Modena, which is 12 leagues diſtant from Parma, and to Bologna, which is 8 leagues from Modena.

Florence is 18 leagues from Bologna, and 54 from Rome: in the journey from Bologna to Florence the traveller paſſes Pietra Mala, where there is an extraordinary fire, which is worth his notice.

From Florence, excurſions ſhould be made to Azerro, Prato, Piſtoia, Lucca, and Maſſa; from Maſſa the traveller may turn to Piſa, Leghorn, and Sienna, which is 12 leagues from Florence, and 40 from Rome.

From Sienna he ſhould proceed to Aquapendante, and Monte Fiaſcone, from whence he ſhould make an excurſion to Orvietta, which is 3 leagues from Bolſena, where there are wells of a very ſingular conſtruction, with a double flight of ſteps, by which horſes aſcend and deſcend without meeting each other.

From Monte Fiaſcone he ſhould go to Viterbo, from whence are to be ſeen the fine caſtles of Caprarola, and Bagnaia: from Viterbo to Ronciglione, whence may be ſeen Sutri, where there is a very ſingular theatre, hollowed in the ground; from Ronciglione to Bracciano and Tolfa, where there are mines of alum, which ſupply almoſt all Europe, and ſo on to Cevita Vecchia, and Rome.

From Rome, excurſions are to be made to Tivoli, Fraſcati, Albano, Subiaco, Rocca di Papa, Monte-Cavo, Riccia, Genſano, Nettuno, Porto, Oſtia, Fiumcino, and Iſola Sacra.

From Rome to Naples is 43 leagues, through Valmontone, Anagni, Ferrentino, Frozinone, Iſola di Sora, Arpino, the country of Cicero, S. Germans, Monte Caſſino, Capua and Caſerta. Naples is 290 leagues diſtant from Paris in a direct line, but by the rout of Turin and Rome 340.

From Naples excurſions are to be made to Veſuvius, Portici, Torre de l'Annunziada, Pompeia, Caſtellamare, Maſſa, Proſcida Iſchia, Niſida, Miſeno, Baia, Cuma, Puzzuoli, Pœſtum, where there are the remains of a very fine city, and to the Fair of Salerno, which is held in the month of October: the Author does not mention the other parts of the kingdom of Naples, which are not comprehended in his plan.

From Naples the traveller may return by ſea in a felucca to Gaëta, and Terracina: he may go up the Uffente to Sezze, to ſee the moraſs, called, *Paludi Pontine*, and the reſt of the Appian way.

From Sezze excurſions ſhould be made to Norba, to Ninfa, where there are ruins of an ancient city, and to Sermoneta.

The rout from Sezze to Rome is by Ciſterna, and Fogliano, where the diverſions of hunting and fiſhing may be taken with great advantage, and ſo through Veletri and Marino to Rome.

From Rome the traveller ſhould proceed to Citta Caſtellana, and to Narni, to ſee the remains of Auguſtus's fine bridge; to Terni, where there is a celebrated caſcade, and in the way to it he ſhould take Ceſi and Ricti.

From Terni he ſhould go to Spoleta, Vene, and Foligno.

From Foligno he ſhould make an excurſion to Aſſiſe, Cortona, Perugia, the Lake of Traſymene, Gubio, where there are ſome celebrated tables, the interpretation of which has long employed and perplexed the learned, and the Baths of Nocera. When he leaves Foligno, he ſhould ſee Colfiorito, where there is a lake upon a mountain, Camerino, San Severino, Tolentino, and Macerata: but, ſays the Author, this is not a poſt road, nor is it the rout I took.

From Macerata he ſhould proceed to Aſcoli, Porto d'Aſcoli, Ripa Tranſona Fermo, Porto di Fermo, Porto di Racanati, Monte Santo, Villa Buonacorſi, and Loretto.

From Loretto excurſions ſhould be made to Sirolo, Oſimo, and Jeſi. And the route then proſecuted by Ancona, Sinigaglia, Fano, Foſſumbrone, Furlo, Urbino, Peſaro, Catolica, and Rimini.

The excurſions from Rimini are, to Cezena, Cezenatico, Cervia, and S. Marino, a little republic upon the ſummit of a mountain.

The route from Rimini is to Ravenna, Forli, Faenza, Bologna, and Ferrara: the diſtance of Ferrara to Bologna is 10 leagues.

In the environs of Ferrara are the valleys of Commachio, Meſtre, Trevigo, and Baſſano, where there is the celebrated printing-houſe of Remondini.

At Ferrara it is beſt to embark upon the Po for Venice, which is about 11 leagues diſtant.

In returning from Venice, the traveller ſhould ſee the fine villas upon the Brenta, then Padua, Vicenza, Verona, Mantua, and Andes, the birth-place of Virgil: from Mantua he ſhould make an excurſion to Guaſtalla; and then back by Caſtiliona, Breſcia, Bergamo, and Milan.

From Milan he ſhould proceed to Pavia, Tortona, Genoa, and ſo to Antibes in a felucca, which ſhould touch at Savonne, Final, S. Remo, Ventimiglia, Monaco, Montalban, Villafranca and Nice.

The Author ſuppoſes his traveller to ſet out from France in Auguſt, that he may go through Savoy, Piedmont, and Lombardy during the ſummer, and be at Naples in the winter; he may then, at his return, paſs the carnival and holy week in Rome. The carnival is always a ſeaſon of pleaſure, and in the ceremonies of the holy week there is a pomp and ſolemnity not to be ſeen at another time. He may alſo be at Venice on Aſcenſion-day, when the Doge, with great pomp, eſpouſes the ſea; and he may return to France before the exceſſive heats of Italy commence. In this manner may the year be divided, which is appropriated to the tour of Italy.

This Author alſo adviſes the taking a map of Italy upon a large ſcale, and even maps of the particular provinces: it is pity that, in the map which he has prefixed to his work, many of the places named in his itinerary are not marked. He ſays, that among his plans of the cities, there are ſome which have never been engraved before.

The Author, in his deſcription of Naples, takes occaſion to mention the Tarantula, a large ſpider, with eight legs, and a *body divided* into two parts; he explodes the notion of its bite being mortal, except the patient is cured by muſic, as a vulgar and ridiculous error, founded in ignorance and ſtupidity; the bite of the Tarantula is now known to be of no more conſequence than the ſting of a Waſp, and both ſpiders and ſcorpions have been proved to be without venom, by repeated and indubitable experiments.

Of this work it is impoſſible to exhibit an epitome; and extracts of particular parts will by no means enable the Reader to judge of it as a whole. The following digreſſion, however, is ſelected, as it contains ſome curious and entertaining particulars relative to the houſe of Medicis, which are ſaid to have been tranſcribed from a MS.

About the end of the fifteenth century, *Thomas Buonaventuri*, a young man of Florence, of a creditable family, but without fortune, went to live with a merchant of the ſame country, who had ſettled at Venice: the merchant's houſe was overagainſt the back door of one that belonged to a noble Venetian, whoſe name was *Barthelemi Capello*. In the houſe of Capello there was a young lady of great beauty, whoſe name was *Bianca*. She was watched with great circumſpection, but Buonaventuri frequently ſaw her at her window: he had not the leaſt hope of a nearer interview, yet, by a natural and almoſt neceſſary impulſe, he did all that could be done in ſuch circumſtances to amuſe her, and expreſs the paſſion with which ſhe had inſpired him: he was young and amiable, ſhe very ſoon ceaſed to be indifferent; and, after long negociation, the particulars of which are not related, the lovers found means to accompliſh their wiſhes. Bianca went every night, after the family was retired, and aſleep, to the chamber of Buonaventuri in the merchant's houſe, by means of the little back-door, which ſhe left a-jar, and by which ſhe returned before day, without being ſeen by any body.

After this had continued ſome time, cuſtom made her leſs cautious, and one night ſhe ſtayed with her lover till the morning was farther advanced than uſual: it happened that a baker's boy, who, according to the cuſtom of the country, was taking bread from a neighbouring houſe, to carry it to the oven, perceived the little back door, by which Bianca had come out, to be a-jar, and ſuppoſing it to have been left open by accident, ſhut it.

The young lady came a few minutes afterwards, and found it faſt; in the conſternation and diſtreſs which this accident produced, ſhe returned to the houſe ſhe had juſt quitted, and knocking ſoftly at the door, was let in by her lover, to whom ſhe related what had happened. Gratitude and love inſtantly determined him to ſacrifice every thing to her ſafety, and he immediately quitted his ſituation, and retired with the lady to the houſe of another Florentine, where they remained hidden, with the utmoſt care and precaution, till they found an opportunity of eſcaping to Florence.

At Florence he had a little houſe in *Via larga*, near St. Mark's, and over-againſt a convent of nuns of the order of St. Catherine. To this little dwelling he retired, ſays this Author, with his *wife*, and lived ſome time in great privacy, for fear the republic of Venice ſhould, at the ſolicitations of Capello, cauſe him to be purſued.

Francis-Maria, the great duke of Tuſcany at this time, was a native of France, the ſon of Coſmo the firſt, and father of Mary de Medicis: he had married Jane of Auſtria, daughter of the emperor Ferdinand, widow of the king of Hungary: ſhe was a princeſs of high eſtimation; but being at this time paſt her youth, the duke neglected her for other women. One of the officers of his court was the confident of his pleaſures, who had a wife not leſs zealous to render herſelf uſeful than himſelf.

The arrival of the fair Venetian was known in Florence, and the rumour of her adventure, and her beauty, excited a ſtrong deſire in the duke to ſee her, to which the great privacy of her life contributed not a little. He uſed every day to walk before the houſe to which ſhe had retired, and, as ſhe had no amuſement but looking out of the window, it was not long before his curioſity was gratified; ſhe was indeed half-veiled, but he ſaw enough to judge of her beauty, of which he became violently enamoured.

His confident, perceiving his paſſion to be unſurmountable, began to concert meaſures for the gratification of it; and engaged his wife to aſſiſt in the project: the misfortunes which Bianca had already ſuffered, and thoſe to which ſhe was ſtill expoſed, gave this good woman a pretence to inſinuate that ſhe had ſomething of importance to communicate to her, and for that purpoſe invited her to dinner. Buonaventuri was ſome time in ſuſpence whether he ſhould ſuffer Bianca to accept the invitation, but the rank of the lady, and the need in which he ſtood of protection, at length got the better of his caution and doubts. Bianca was received with the moſt flattering kindneſs and attention; ſhe was prevailed upon to relate the ſtory of her diſtreſs, and was heard with an appearance of the moſt tender concern: obliging offers were made her, and preſſed with ſo generous a friendſhip, that ſhe could not refuſe to accept of ſome preſents from the lady.

The duke, informed of the ſucceſs of the firſt viſit, hoped that he might be preſent at the ſecond. Another invitation was immediately ſent to Bianca; and, after new marks of eſteem and regard, new pity of her miſfortunes, and new praiſes of her beauty, ſhe was aſked if ſhe had no deſire to make her court to the grand duke, who on his part was impatient to become acquainted with her, having already found an opportunity to ſee and admire her. Bianca had not fortitude or virtue to forego this new honour, which, though ſhe at firſt affected to refuſe, her crafty ſeducer diſcovered by her eyes that ſhe wiſhed to be urged to accept. Juſt at this criſis it was contrived, that the grand duke ſhould come in, without any appearance of deſign, and Bianca was charmed with the modeſty of his addreſs, the warmth of his praiſe, and the liberality of his offers. Other viſits ſucceeded, and a familiarity inſenſibly came on; ſome preſents which ſhe could not refuſe from her ſovereign, improved the duke's advantage, and the huſband himſelf did not think it prudent to break a connection which might be at once innocent and advantageous. The duke was not likely to ſtop ſhort in ſo good a road; he gained new influence over the wife, by advancing the huſband, and at laſt accompliſhed his wiſhes, ſo much to the ſatisfaction of all parties, that, as the Italians expreſs it, he, and Bianca, and Buonaventuri, made a *triangula equilatero*: the huſbaud ſoon became familiar with his new condition, and removed with his wife to a houſe in the fine ſtreet that leads to a bridge over the Arno, called Trinity-bridge: this houſe is ſtill ſtanding, and is diſtinguiſhed by the arms of Medicis, ſurmounted by a hat, and belongs at preſent to the Ricardi family. Buonaventuri ſolaced himſelf for the loſs of Bianca, by forming new connections, and aſſociated with the nobility of the country: but a change of fortune ſo ſudden and ſo great, rendered him inſolent, overbearing, and preſumptuous, even in his behaviour to the duke himſelf, and created him ſo many enemies, that he was at length aſſaſſinated near the bridge that led to his houſe.

The duke and his new miſtreſs were not much afflicted at this accident; ſhe totally loſt her reſerve and timidity, and appeared in public with a magnificent equipage, ſetting honour and ſhame at defiance.

Jane, the grand ducheſs, was extremely mortified at the conduct of her huſband, and provoked by the pride of her rival, yet ſhe ſuppreſſed both her grief and reſentment, which however ſecretly ſubverted her conſtitution, and at length put an end to her life.

The death of the grand ducheſs opened new views to the ambition of Bianca, who had acquired an aſcendancy over the duke, which rendered him wholly ſubſervient to her will, and ſhe now exerted all her art to induce him to marry her. The cardinal Ferdinand de Medicis, who was next heir to the dukedom, if his brother died without iſſue, oppoſed this marriage in vain, and Bianca, in a ſhort time, became grand-ducheſs of Tuſcany.

After ſome time ſhe became very deſirous of a child, who might ſucceed the grand duke in his dominions: ſhe cauſed maſſes to be ſaid, and aſtrologers to be conſulted, but theſe, and many other expedients, proving ineffectual, ſhe reſolved to feign a pregnancy, and introduce a ſpurious child, of which ſhe would at leaſt have the honour. To aſſiſt her in the execution of this project, ſhe applied to a cordelier of the monaſtery of *Ogni Sancti*, who readily undertaking the affair, ſhe feigned tranſient ſickneſs, nauſeas, and other ſymptoms of pregnancy, took to her bed, received the compliments of the court, and the duke himſelf expreſſed great ſatisfaction upon ſo happy an event.

Her pretended reckoning being up, ſhe ſuddenly alarmed her people in the middle of the night, complained of labour-pains, and enquired impatiently for her confeſſor.

The cardinal, who ſuſpected the artifices of his ſiſter-in-law, had her ſo diligently watched, that he knew of all her motions: as ſoon as he was informed that her confeſſor was ſent for, he repaired to her antichamber, in which he walked to and fro, repeating his breviary; the ducheſs hearing he was there, ſent him a meſſage intreating that he would retire, becauſe ſhe could not bear that he ſhould hear the cries which might be forced from her by her pains; the cardinal anſwered, "Let her highneſs think only of her own buſineſs, as I do of mine." As ſoon as the confeſſor arrived, the cardinal ran to him, crying out, "Welcome, welcome, my dear father, the grand ducheſs is in labour, and has great need of your aſſiſtance," at the ſame time catching him in his arms, and embracing him, he perceived a jolly boy, juſt born, which the good father had got in his ſleeve; he inſtantly took the child from him, and cried out, loud enough to be heard by the ducheſs, "God be praiſed, the princeſs is happily delivered of a ſon," at the ſame time ſhewing him to all that were preſent.

The grand ducheſs, enraged, almoſt to diſtraction, at this inſult and diſappointment, determined to be revenged on the cardinal;—and the grand duke, whoſe paſſion had ſuffered no abatement, ſoon gave her an opportunity.

They were all three on a country party at *Poggio a'Caino*, and eat at the ſame table: the cardinal was extremely fond of *blanc manger*, and the ducheſs procured ſome that was mixed with poiſon, and had it ſerved up. The cardinal, who had many ſpies about her, was informed of it; he ſat down at table, however, as uſual, but, notwithſtanding the moſt preſſing ſollicitations of the ducheſs, he would not touch the *blanc manger*: "Well, ſaid the duke, if the cardinal will not eat it, I will," and immediately took ſome on his plate. The ducheſs, not being able to prevent his eating of it, without diſcovering her crime, perceived herſelf to be undone for ever;—and, to avoid the reſentment of her brother-in-law the cardinal, ſhe eat the remainder of the poiſoned diſh herſelf, and both ſhe and her huſband died together, on the 21ſt of October 1587. The cardinal ſucceeded to the dukedom, by the name of Ferdinand the Iſt, and reigned till 1608.

This ſtory the Author relates, without attempting to reconcile it with hiſtory, or even noting the diſagreement. Moreri ſays the duke had a ſon, of his ſecond marriage, called Anthony de Medicis, who lived till the year 1621; if this be true, the ſtory of Bianca's feigned pregnancy, and the detection of a ſpurious child by the cardinal, with all that depends upon theſe events, muſt be falſe. There are, indeed, ſeveral ſuſpicious circumſtances in the ſtory itſelf: it ſeems in particular to be highly improbable, that Bianca ſhould cauſe a poiſoned diſh, intended only for the cardinal, to be ſet upon the table at which her huſband was to dine, ſince his offer to eat of it, (a probable event) would neceſſarily reduce her to the dilemma of ſuffering him to periſh, or diſcloſing her crime: it is alſo highly improbable, that the cardinal, having received certain intelligence that the *blanc manger* was poiſoned, ſhould ſuffer his brother to eat of it, rather than ſeize ſo fair an opportunity to expoſe the perfidious cruelty of his wife, and ſnatch him from the ſnare into which he was innocently falling.

It is, however, certain, that the duke Francis Maria was ſucceeded by his brother Ferdinand the cardinal, and not by a ſon, which, ſuppoſing him to have had a legitimate ſon living at his death, is not eaſily accounted for: it is alſo remarkable, that the duke and the ducheſs are ſaid to have died both on the ſame day, which favours the ſtory, though in that they are ſaid to have died on the 21ſt of October, and in Moreri on the 9th. The ſtory, however, we leave with our Readers as we found it, and to thoſe who have leiſure and opportunity, the farther conſideration of it will probably be a pleaſing employment of the mind.

We ſhall diſmiſs this article, with the obſervation of two *connoiſſeurs* upon a picture of Job, by Guido, according to our promiſe. Job is repreſented ſitting upon a throne, and receiving preſents. M. Gougenot ſays that it is a chaos of figures heaped one upon another, without forming any particular group, and without diſcovering any ſkill in the *clair-obſcure*: that the colouring in general is cold, and the air of the principal figure, inſignificant: he allows, however, that among the heads there are ſome good characters, and that, in the child upon the fore-ground, the drawing is accurate and juſt in the higheſt degree.

Mr. Cochin, on the contrary, ſays, that the ſame picture is one of the moſt admirable pieces of this admirable maſter. It is done, he ſays, in a tender manner, and the colouring, in general, is a little cold; but, upon the whole, is uncommonly excellent and pleaſing, with lights finely thrown in, and ſtrokes of great delicacy and very high finiſhing. The compoſition which Gougenot calls a Chaos, is in his opinion ingenious; ſimple, but varied with figures of both ſexes and different ages, diſpoſed with great judgment and taſte; the heads, he ſays, have uncommon beauty and grace, and the drawing of the whole is exquiſite.

Of theſe oppoſite opinions, Cochin's is moſt likely to be juſt; for Cochin is himſelf an artiſt of great merit: Gougenot probably judged like other connoiſſeurs, partly from caprice, and partly from habit formed upon fanciful rules, deduced merely from art, by thoſe who are not equal to the ſtudy of nature. The beſt inference the Reader can draw is, that he ſhould judge of an imitative art for himſelf, by comparing its productions with the original.

Voyage en Siberie, &c.—Travels into Siberia, in the year 1761, by Order of the King of France. In Two Volumes Folio. Vol. I. Containing an Account of the Manners and Cuſtoms of the Ruſſians, and of the political State of that Country: together with a geographical Deſcription, and a Level taken of the whole Rout from Paris to Tobolſk; the Natural Hiſtory of the Country through which the Author paſſed; Aſtronomical Obſervations, and Experiments on Natural Electricity: enriched with Maps, Plans and Profiles of the Rout; and with Engravings repreſenting the Cuſtoms, Manners, and Dreſſes of the Ruſſians, the Divinities of the Calmuck Tartars, and ſeveral Specimens of Natural Hiſtory. By the Abbé Chappe d'Auteroche, of the Royal Academy of Sciences at Paris. Vol. II. A Deſcription and Hiſtory of Kamtchatka: by M. Kracheninnikow, one of the Profeſſors of the Academy of Sciences at Peterſburgh. Tranſlated from the Ruſſian. Paris. Debure. 1768.

AS we cannot undertake to exhibit a clear and comprehenſive account of this ſplendid Publication, in one article, we give, for the preſent, the title of it at large: introducing our view of the work by obſerving that the magnificence of it, in ſome meaſure, correſponds with that noble ſpirit, which has for a long time actuated and diſtinguiſhed the French government, in their very commendable and extenſive endeavours to promote ſcience and natural knowledge. Nor can we pay a leſs compliment to their diſcernment in the choice of thoſe who have been entruſted with the carrying their ſpirited deſigns into execution. The expreſs object of the Author s journey to the capital of Siberia was that of obſerving the *tranſit* of *Venus* in the year 1761: his obſervations, however, on that *phenomenon*, form a very ſmall part of the preſent work. The external and interior ſtate of that part of the globe, over which the Author paſſed, and the natural, moral and political ſtate of its inhabitants, appear to have been inveſtigated with an attention equal to that beſtowed on his aſtronomical obſervations. We ſhall give a regular analyſis of this publication: at leaſt ſuch an one as the very ſhort time that it has been in our hands, and the limits of our own work, will allow: dwelling more particularly on ſuch parts of it, as may moſt contribute to the information or amuſement of our readers; and beginning with the journal of the Author's travels in Siberia.

The Author having been diſappointed of a paſſage to Peterſburgh by ſea, ſet off from Paris by land, at the end of November 1760, paſſing through Vienna and Warſaw, and after a fatiguing journey, arrived at Peterſburgh on the 13th of February 1761. Some new arrangements having been propoſed, ſince his departure from Paris, with regard to his place of deſtination, particularly on account of the difficulty and extreme length of the journey to Tobolſk, the Author, who conſidered that place as the moſt favourable ſtation on the globe for his obſervation of the *tranſit*, and overlooking on that account every difficulty that was ſtarted upon this occaſion, ſet off from Peterſburgh, for the capital of Siberia, on the 10th of March, at night, in a covered ſledge drawn by five horſes a-breaſt, attended by another, carrying a watchmaker, who was his aſſiſtant, and the Author's valet. A third ſledge contained his proviſions, under the care of a petty officer; and a fourth was laden with his aſtronomical and other inſtruments. After a few day's journey, he entered upon the Volga, on whoſe frozen ſurface, from which the ſnow had been driven by the winds, and which was as ſmooth as that of a mirror, he frequently went at the rate of four leagues in an hour. The direction of his route, however, obliged him ſoon to croſs it at Kuzmodemianſk, and to leave it, and the facilities which it afforded him in travelling, with regret. He now entered into an immenſe foreſt, of more than 300 leagues in length, through which he muſt penetrate. Indeed almoſt the whole remaining part of the route to Tobolſk, which is equal to near 500 leagues, can ſcarce, he obſerves, be conſidered but as one continued foreſt, covered with ſnow, which, in the woods, lay to the depth of four feet; but, in thoſe parts where the country has been ſomewhat cleared, did not exceed two feet in depth. The cold indicated by Reaumur's thermometer is here, during the winter, ſeldom leſs than 18 or 19 degrees below 0; or about 10 degrees below 0 according to Fahrenheit's ſcale *. Children however are here ſeen ſtark naked, playing in the ſnow, and braving the rigors of this ſevere cold; though as ſoon as they enter within doors: they breathe an air heated to a degree almoſt as inſupportable to thoſe unaccuſtomed to it, as the cold without doors: the common heat of their ſtoves raiſing the thermometer (we mean Fahrenheit's) up to 122 degrees; that is above 20 degrees higher than the greateſt heats of the ſummer at Paris.

On the 26th of February, the Author, who had paſſed but one night in a bed during the ſpace of twelve days, and whoſe method of inceſſant travelling was not at all reliſhed by his attendants, who had frequently ſhewn a mutinous diſpoſition on this very account, found himſelf, in the middle of the night, on awaking from a ſlumber, alone in his ſledge, deſerted by the other carriages, and by every one of his attendants. We leave the Reader's imagination to figure to itſelf the horrible train of ideas which paſſed in the Author's mind, on awaking to a knowledge of his unexpected ſituation; alone, in a dark night, in a thick foreſt, and in the midſt of the ice and ſnow of Siberia!—After reiterated and fatiguing attempts to diſcover his companions, in which he paſſed a part of the night, repeatedly leaving his ſledge, and as often glad to return to it, covered with ſweat from head to foot, by his efforts in ſtruggling through the ſnow, he at laſt perceives a feeble light, which directs him to a cabin, where, oppreſſed with fatigue, he finds his attendants in a profound ſleep, who, with a view of enjoying this reſpite, and taking advantage of his ſlumbering, had halted in this place with the three other ſledges, and very prudently, to prevent interruption, had conducted his to a convenient diſtance.

On the 29th of April the Author arrived at Solikamſkaïa, where he for the firſt time experienced the nature and effects of the artificial hot baths, which every perſon in Ruſſia and Siberia, from the Sovereign to the meaneſt peaſant, conſtantly uſes twice a-week; the enormous heat of which, however, he was

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* The Author, throughout this work, aſcertains the degrees of cold and heat generally by Reaumur's thermometer, and ſometimes by that of Deliſle: but as theſe are little known in this country, we ſhall for the future reduce them, where-ever they occur, to Fahrenheit's ſcale; founding our reduction on meaſures taken from Muſchenbroeck's delineation of theſe three thermometers, in his *Introductio ad Philoſophiam naturalem*, 4to, publiſhed ſince his death.

able to ſupport only for a very little time, and that not without being conſiderably diſordered. This heat is produced by the vapour of water thrown, in a cloſe room, upon red hot ſtones, and raiſes the thermometer to 146 or 168 degrees: the latter of which numbers, we find, denotes a degree of heat 28 degrees above that which will melt wax, and but 12 degrees below that of boiling ſpirit of wine. Here the Ruſſians, in ſome places males and females promiſcuouſly mixed, and ſtark naked, ſometimes remain during the ſpace of two hours, pouring hot water from time to time over their bodies, and then ruſh out, diſſolved in ſweat, in order to roll themſelves in the ſnow, during the moſt piercing cold, when the thermometer ſtands at more than 10 degrees below 0; without ſuffering any inconvenience, and probably with advantage! Rheumatiſms, we are told, are ſcarce known in this country; and there is great reaſon to attribute this circumſtance to the uſe of theſe vapour baths*; by which, the Author informs us, many ſtrangers have been radically cured of that diſorder.

We cannot help ſtopping here to obſerve the very great power of cuſtom, and that exquiſite pliability in the ſtructure of the human frame, by means of which it accommodates itſelf to degrees both of heat and cold, much ſuperior to thoſe which Boerhaave formerly thought muſt inevitably prove fatal to it. We gave laſt year, in the *Appendix* to our xxxviiith volume, p. 578. M. Tillet's account of two girls having ſuſtained, for a ſhort ſpace of time, a much greater heat than that above-mentioned: but this long continuance of the Ruſſians in their baths, tho' in an inferior degree of heat, and this ſudden and violent tranſition to the moſt enormous cold, are *phenomena*, we think, at leaſt equally remarkable. We ſhall add, that our Author's guards at Tobolſk uſed, through choice, in the ſummer-ſeaſon, to ſleep all night abroad; riſing in the morning with their cloaths nearly as wet as if they had lain in water, without ſuffering in their healths; having become, through the power of habit, equally proof againſt cold, heat, and moiſture.

After having paſſed over the Ryphæan mountains, which form a branch of the grand chain of mount Caucaſus, and ſeparate Europe from Aſia as far as the coaſt of the frozen ſea, the Author, on the 7th of April, had reached Tumen, within 60 leagues of Tobolſk: but having now got into the plains, and the weather growing more temperate, ſo that the ice on the rivers was covered with a thin coat of water, he found himſelf, by means of theſe circumſtances, in danger of being ſtopped: his conductors abſolutely refuſing to venture to croſs the river at that place, through their apprehenſions of the breaking up of the ice. Here then he muſt have remained; as the ſwampy nature of the ſoil, and the torrents flowing from all parts, on the coming on of a thaw, would ſoon cut off all poſſible communition with Tobolſk, even with the aſſiſtance of boats : but by the help of brandy, and the promiſe of double pay, he happily got over this difficulty. At his arrival, however, on the 9th, at Berozaviar, the danger, and the fears of the guides, and of thoſe who furniſhed the poſt-horſes, and who abſolutely refuſed to accommodate him, were now ſo far increaſed, that he had a proſpect of being obliged to ſtop and ſettle within 25 leagues of Tobolſk, in a moſt inconvenient place, and apparently under a moral impoſſibility of erecting an obſervatory, or of anſwering the principal end of his miſſion. Another river was to be paſſed, and the danger of the breaking up of the ice became every inſtant more imminent. His caſe was now become abſolutely out of the reach even of the two powerful remedies, which he had ſo ſucceſsfully adminiſtered two days before. An univerſal cold ſweat, and a total dejection of ſpirits, now ſeized the Author. This was, we think, a *dignus vindice nodus*; and it appears to us, accordingly, that a *Deus interfuit*: for the *genius* of Aſtronomy, or perhaps *Urania* herſelf ſeems actually to have interfered, to reſcue him from this heart-felt diſtreſs, and to have employed for that purpoſe (as your deities are wont to do, on like occaſions) the *machinery* of a thermometer.——But it is incumbent on us to ſhew how the *Peripetia*, as the critics calls it, or the cataſtrophe was brought about.

The Abbé, as we have already obſerved, not having been able to make any impreſſion on the hard heads and callous hearts with which he had to deal, after much painful meditation, had formed a deſign of making a purchaſe, if poſſible, of all the neceſſary horſes, and attempting the paſſage with only the perſons who had accompanied him all the way from Peterſburgh. Somewhat tranquilliſed with this fine idea, he orders a ſupper, and a plentiful diſtribution of brandy, with a view to conciliate the minds of all the parties concerned, to the favourable reception of this project. By accident he orders his thermometer to be brought in, to obſerve the temperature of the air in the room, in which thoſe arbiters of his fate were enjoying themſelves, in the moſt ſuffocating degree of heat. Accidentally obſerving them attentive to the ſudden riſe of the mercury, he tells them, without having any particular view in what he ſaid, that it roſe with heat, and deſcended with cold. This was too natural an explication, to be reliſhed by his preſent audience, who ſaw ſomething miraculous in the affair. The Abbé inſtantly takes advantage of this circumſtance, and holding the thermometer in his hand, tells them with confidence, that if, on hanging it abroad, it falls below a certain mark which he makes upon it, and which he fixes at 31 degrees, (knowing before-hand that it will ſink without doors down to 27 or 28 degrees), the river might be paſſed with ſafety. The thermometer is carried out, and the Abbé aſſumes an air of indifference, and talks no more of proſecuting his journey. He perceives, however, with pleaſure, a fermentation in all their minds, ſtill further increaſed by the ſtrange and dark notions which they entertained of the object of his journey; the incomprehenſibility of which had made impreſſions on them, very favourable to the production of the event which followed. Suddenly, one who had hitherto been the moſt untoward and mutinous of the whole crew, enters and cries out, with enthuſiaſm, that *the little animal had ſunk below the mark*. Every one runs out to be a witneſs of the prodigy. The *little animal* works a general and inſtantaneous converſion. Though firm againſt all the energy of argument, and the force of perſuaſion, the whole herd yield at once, and without a ſtruggle, to the ſuperior power of myſtery. Every difficulty inſtantly vaniſhes. Horſes are immediately granted and harneſſed. The zeal of the firſt convert particularly flames out: for we find him taking the lead in the caravan of ſledges; and, in the twinkling of an eye, they are all on the other ſide of the river: where the Author deſcribes his exceſſive joy as throwing him into an alternate fit of trembling and fainting.

On the 10th of April the Author arrived at Tobolſk; having performed this journey, of about 800 leagues, within a month, notwithſtanding numerous accidents and interruptions. He immediately waited on M. de Soimonof, the Governor of Siberia, who reſides in this place, and whom he deſcribes as loving and cultivating the ſciences. By him he is preſented to his daughter, the youngeſt of whom was about nineteen. The ceremony is, we think, truly characteriſtical of the Ruſſian manners, in the commerce between the two ſexes. The eldeſt of the young ladies advances up to the Abbé, ſalutes him on the lips, and then takes his hand and kiſſes it. The Author, ſomewhat diſconcerted, innocently violates the Ruſſian *etiquette*, by gallantly, as he thinks, ſtepping forward towards the two younger, who are advancing to ſalute him in the ſame manner. We find, however, that he was guilty of an high *indecorum*, in not ſtanding ſtill, to receive their ſalute. Apparently, the Abbé did not recollect, at that inſtant, that the fair ſex rank very differently under the meridians of Tobolſk and of Paris.

By the 11th of May the Author had built an obſervatory, in which he immediately arranged his aſtronomical apparatus. The ſtrange form of this building, and its unuſual ſituation on the top of a high hill, appeared myſterious to the inhabitants; and the ſtrange figure of his aſtronomical and other philoſophical inſtruments, together with the manner in which he paſſed his time, obſerving the ſun all day, and the moon or ſtars all night, ſoon convinced them that he was a magician. This, and other opinions of this ſuperſtitious people, might have occaſioned the Abbé ſome trouble, had not the Governor, who, with a very few others, were the only perſons, out of 15,000 inhabitants, which this city contains, who were convinced of the real deſign of his journey ahd operations, taken proper precautions to ſecure him from the dangers which threatened him on this account. At length the time of the much-expected paſſage of *Venus* over the ſun approached. The Governor, the Count de Pouſkin, and the Archbiſhop of Tobolſk, having expreſſed a ſtrong deſire of being ſpectators of it, together with their families, the Abbé had erected a tent, for their accommodation, in which he had fixed a teleſcope, that he might not be interrupted in his own obſervations. We ſhall give, with a few abbreviations, the Author's animated relation of the circumſtances attending this *phenomenon*, and of his own emotions preceding and conſequent to it: as it exhibits a lively picture of that noble enthuſiaſm which poſſeſſes the votaries of ſcience, and of the extreme ſenſibility of the Author, on very trying occaſion. It will, at leaſt, be reliſhed by thoſe, who can put themſelves, for a moment, into his very critical ſituation; whoſe feelings can be gratified by a relation of the enjoyments and diſtreſſes of others, and who can participate in them, though they happen to be of a different claſs from their own. To others, this *morceau* will afford a ſpecimen of the Author's manner of deſcribing an intereſting ſituation.

' I ſpent the 5th of June [the day preceding the *tranſit*] in ſetting my inſtruments in order, and determined to paſs the night in my obſervatory. I had nothing to wiſh. Every thing ſeemed to inſure the ſucceſs of my obſervation. The ſky was ſerene, and the ſun ſet under an horizon perfectly free from vapours. The mild glimmering of the twilight, and the perfect calm which reigned throughout all Nature, diffuſed an agreeable tranquillity through my whole ſoul. I diſmiſſed all my attendants to ſupper. For my part, I wanted nothing more than the bare fruition of my preſent happineſs. It was, however, of ſhort duration. Going out at ten, to enjoy it in ſilence, I was ſtunned at the ſight of a miſt, which ſomewhat obſcured the light of the fixed ſtars. In the utmoſt conſternation, I throw my eyes around the horizon, and ſee clouds forming on all ſides. They become thicker every inſtant: the darkneſs of the night increaſes: the ſky diſappears from my view; and ſoon the whole hemiſphere, covered with one denſe cloud, diſſipates all my hopes, and plunges me into a ſtate of the moſt horrible deſpair.

'The obſervation of this *tranſit* now, for the firſt time, furniſhed Aſtronomers with an opportunity of determining, with preciſion, the parallax of the ſun.'——' The celebrated Halley firſt ſhewed the importance of this *phenomenon*, and regretted the impoſſibility of his becoming a ſpectator of it. All Europe had concurred in a deſire to contribute to the proper obſervation of it; and its Sovereigns, in the midſt of an expenſive war, had neglected no means to render it ſucceſsful.——

' To return to France without having fulfilled the object of my journey; to be deprived of the fruit of all the dangers to which I had been expoſed, and of the fatigues which I had ſupported, merely through the deſire and hope of ſucceeding; to be deprived by a cloud, at the very inſtant when I thought myſelf ſecure of ſucceſs: this is a ſituation which can only be felt.

' In this ſtate of deſpondence, I enjoyed not even the poor conſolation of ſeeing a ſingle ſoul who took any part in it. All my attendants had been witneſſes of my deſpair: but they had retired within the obſervatory, where I found them all in a moſt profound ſleep. I called them up: they again left me to myſelf; and I did not find myſelf the worſe for their abſence.

' I paſſed the whole night in this cruel ſituation. I went out, and returned, every inſtant. I could neither reſt ſitting or ſtanding; ſo great was my agitation.

' A perſon muſt firſt have been in my ſituation, to enable him to feel the exceſſive pleaſure which I enjoyed on the riſing of the ſun, and the revival of my hopes.'——' Nevertheleſs, a ruddy tint, diffuſed over the clouds, was almoſt the only ſign of his preſence: but an eaſt wind ſoon drives this gloomy veil towards the weſt; and a ſmall part of the ſky appears clear towards the horizon. This opening inſenſibly becomes larger: the clouds already begin to aſſume a whitiſh hue, and brighten, every inſtant. Joy flows through every part of my frame, and gives a new ſpring to my whole exiſtence. The clouds continue to withdraw: Nature puts on a ſmiling air; and every thing around me celebrates the return of a fine day.——

' The Governor arrives, with M. Pouſkin and their families. They participate in my joy. The archbiſhop, and ſome of the archimandrites ſoon follow them. I had augmented my guard, through a fear of being overwhelmed with a multitude of curious intruders. This was a needleſs precaution. All the inhabitants of Tobolſk had ſhut themſelves up in the churches, and in their houſes. Still the ſun did not ſhew himſelf; but every thing announced his ſpeedy appearance. I prepare myſelf for the obſervation. The company enter into the tent which I had provided for them. My clockmaker takes the pen in his hand, and fixes his eye upon the pendulum; while my interpreter is to count the ſeconds. At length I perceive the edge of the ſun, at the very time when *Venus* ſhould enter upon his diſk, on the oppoſite limb. With my eye immoveably fixed to the teleſcope, my wiſhes impatiently traverſe, a million of times in an inſtant, the immenſe diſtance interpoſed between me and that luminary. How tardily the cloud moves! At laſt it goes off: I perceive the edge of *Venus* already entered upon the diſk of the ſun; and prepare myſelf to obſerve the moſt eſſential *phaſis*, the total immerſion. Although the ſky continues perfectly ſerene, I am agitated with apprehenſion. That critical moment approaches. I tremble from head to foot. I ſtand in need of all my attention and reflection, not to fail in my obſervation. At laſt, I obſerve that *phaſis*, and feel an inward conviction of the exactneſs of my operation. One may undoubtedly feel pleaſures as lively: but I enjoyed, at that inſtant, both the pleaſure reſulting from the operation, and that ariſing from the hope that poſterity, after my death, may enjoy the advantages to be derived from it.———'

We ſincerely hope that the Abbé's extreme ſenſibility has not been ſo ſeverely exerciſed on the return of the ſame *phenomenon* in June laſt, which he has been ſent to obſerve under the Torrid Zone; or that, if clouds have ariſen, they may not have appeared in ſuch formidable numbers, as to bring on a ſhaking fit; but only a ſlight ſprinkling, at due diſtance from the ſun, juſt ſufficient to excite a gentle palpitation or two, and give a zeſt to his enjoyment.

The ſky having continued perfectly ſerene the whole day, the Author had the ſatisfaction of obſerving the internal contact of *Venus*, at her egreſs, with the ſame preciſion as at her ingreſs. At the inſtant of her total immerſion, the fine thread of light between the body of the planet and that of the ſun appeared with the rapidity of a flaſh of lightning: ſo that the time, the Author obſerves, might be aſcertained to a quarter of a ſecond. During the time both of the immerſion and emerſion, a ſurpriſing, and hitherto unaccounted for *phenomenon* preſented itſelf. During the former of theſe *phaſes*, that part of *Venus* which had not yet entered upon the ſun's diſk; and, during the latter, that which had gone off from thence, were plainly viſible, and appeared as if ſurrounded by a kind of luminous atmoſphere, in form of a ring, of a deep yellow colour towards the body of *Venus*, growing brighter as it extended outwards, and occupying ſomewhat more than two thirds of half her circumference. Now it ſhould ſeem that no part of that planet (conſidering her as a dark and opaque body) could poſſibly be viſible any farther, than as it intercepted the light of the ſun. This appearance was likewiſe obſerved in Europe; particularly by the academicians at Upſal and Stockholm: at the former of which places, the *whole* body of *Venus* was ſeen at the time when only three fourths of her circumference were entered upon the ſun: and in France, M. de Fourchy obſerved the appearance of a luminous ring ſurrounding this planet, exceeding the light of the ſun in brightneſs, during the *whole* duration of the *tranſit*; we mean, from the time of the internal contact at the ingreſs, to that of the internal at the egreſs. With regard to the cauſe of the appearance obſerved by the Author, he at firſt contented himſelf with ſuppoſing that, on account of the greatly ſuperior magnitude of the ſun, more than an intire hemiſphere of *Venus* muſt be enlightened by him; and that, conſequently, the external part of the hemiſphere turned towards us would be viſible to the inhabitants of the earth, under the form of a luminous ring. But there are many conſiderations which render this ſolution inadmiſſible, beſides that which afterwards occurred to the Author; who, accordingly, very properly gives up theſe his firſt thoughts on the ſubject, and leaves the diſcovery of the true phyſical cauſe of this ſingular *phenomenon* to future inquiries and obſervations.

In the following ſection the Author treats of the climate of Siberia, and of the other provinces of Ruſſia, and particularly mentions that very extraordinary degree of cold (the reality of which he formerly doubted) ſaid by profeſſor Gmelin to have been obſerved by him, in the year 1735, at Jeniſſeik, in the latitude of 58°. 27′, which brought the thermometer down to 126 degrees below 0. In paſſing through Solikamſkaïa, whoſe latitude is about 59° ½, the Author was informed that, this very winter, the very ſame degree of cold had been obſerved at that place. He inquired particularly into the circumſtances, minutely examined the thermometer, which was one of Deliſle's conſtruction, and which correſponded perfectly with his own; and looked over the journal of obſervations made the whole year, and found reaſon to be perfectly ſatisfied of the truth and accuracy of this obſervation. This journal was kept by a Ruſſian gardener, who had a very ſtrong inclination for the ſciences; particularly to the mathematics and natural philoſophy, and whom we, for our parts, conſider as a more ſingular *phenomenon*, in ſuch a place, than that which the Author was inquiring into. We read with pleaſure, that the Abbé made this ſelf-taught Siberian philoſopher ſupremely happy, by fitting up a barometer upon the ſpot, and leaving it with him.

In his inquiries into the cauſes of the enormous cold which rages in Siberia, and which ſo much exceeds that obſerved in other parts of the earth under the ſame parallel, the Author juſtly rejects, for a reaſon which will appear afterwards, the nion of thoſe, who attribute it to the extraordinary height of this country above the level of the ſea; and thinks that it is principally owing to the great quantities of ſalt found in different parts of it. But not to mention other difficulties, which preſent themſelves againſt this opinion, we ſhall only obſerve, that the quantity of ſalt found in this country, appears ſcarcely ſufficient to account for the univerſality or extenſiveneſs of the cold ſuppoſed to be produced by it. Nor can any part of ſuch ſalt, we conceive, contribute to this effect, except ſuch as lies on the ſurface of the earth, or in ſuch a ſituation as to come into actual contact with the ſnow or ice. Much leſs can the ſalt-ſprings or lakes in Siberia be the cauſe of this *phenomenon*; for, in the frigorific mixtures (as they are called) of ſalt with ſnow, ice or water, cold is produced only in the very *act of ſolution*; or by the chemical action of the ſalt, and of the ſnow, ice or water, on each other; and not on the addition of ſnow, &c. to water containing *ſalt already diſſolved.* We ſhall only add, under this head, that the Author, from the reſult of his own inquiries, confirms an obſervation which has been pretty generally made, that in proceeding from Europe eaſtwards, under the ſame parallel, the cold continually increaſes. This obſervation, ſuppoſing it well founded in the preceding part of the courſe, appears to hold good, as the Author obſerves, as far as Hudſon's-Bay; that is, if we are not miſtaken, throughout an extent of more than ¾ of a leſſer circle ſurrounding the globe. Under what meridian does the ſucceſſive increaſe of cold, in this eaſtern progreſs, terminate? or where are we to place its *maximum?* If the remark be juſt, there remains only a ſegment of leſs than 90 degrees, in which it can be fixed, and from the weſtern limit of which the decreaſe of the cold may take place.

In the following diviſion of the work, the Author treats of the nature of the government in Ruſſia, and gives us a moſt terrible idea of the unlimited deſpotiſm which reigns through every part of it. According to his repreſentation, the people are under the moſt abject ſtate of ſlavery to the *nobleſſe*, without any other conſolation than that of ſeeing the nobles, in their turn, equally the ſlaves, and at the mercy of the ſovereign; whom they approach with dread: as baniſhment into Siberia, and a total confiſcation of goods are often the conſequences of the ſlighteſt court intrigue. Peter III. indeed, the late Emperor, pretended to grant liberty to this order of the ſtate, and publiſhed an ordinance to that effect. It appears, however, that this grant, the news of which was received with the moſt exceſſive applauſe, only gave the nobility power to quit the ſervice, under certain conditions, and to go abroad, with the leave of the emperor. Limited as theſe conceſſions were, the Author gives a ſtriking inſtance how little they were attended to by the imperial promulgator of this edict. We muſt remind our Readers that the Author's materials for this work muſt have been collected in 1761 and 1762. What alterations, favourable to liberty, may have been lately introduced by the preſent Empreſs, we pretend not to ſay.

The Author next treats of the Greek religion, under which head he draws a moſt horrible picture of the depraved manners, debauchery and ignorance of the Ruſſian clergy, in general. We may, perhaps, attribute to this laſt cauſe, that the Greek religion profeſſed in this country has but one ſect; that of Razholniki, which has ſubſiſted, however, ever ſince the twelfth century, and by the perſecution of which, Ruſſia is ſaid by the Author to have loſt above 100,000 families. Theſe ſectaries have neither prieſts nor churches, but meet privately in houſes. They are juſt as ignorant as their perſecutors; but at the ſame time are remarkable for their peaceable and friendly diſpoſition: qualities which they probably owe to their ſtate of depreſſion. They ſtoutly maintain that it is an enormous ſin to repeat *Halleluiah* three times; and accordingly ſay it only twice. They deem the practice of the biſhops of the eſtabliſhed church abominable, in giving the benediction with the fore and middle finger extended: whereas they affirm, that it ought to be performed with the little finger and the two fingers next to it. Theſe, we find, are the moſt diſtinguiſhing tenets. In the ſupport of theſe heretical opinions they have ſuffered death, and continue ſtill under a moſt grievous perſecution, from which they ſometimes withdraw themſelves, by ſhutting themſelves up in a houſe, and then ſetting fire to it, and periſhing in the flames. Under the greateſt ſeverities to which they have been ſubjected, not one of the ſect has ever been known to have been converted. In a converſation which the Author had, on the ſubject of theſe heretics, with one of the clergy at Tobolſk, whom the Author characteriſes as highly moral and compaſſionate, having in the courſe of it inquired whether thoſe ſectaries, who would repeat *Halleluiah* only twice, would go into hell, or into purgatory; for as to paradiſe, there was no thinking of it: '*We have no purgatory,*' ſaid his reſpondent, with eyes flaming, and countenance on fire; '*they will be damned without remiſſion.*'—When your Siberian doctors pretend to deal out damnation at this violent rate, it is ſurely high time to leave off the practice every where.

With regard to the general character of the Ruſſian clergy, as to morals, the Author excepts a few from that above given of them; particularly the archbiſhop and ſome of the archimandrites and prieſts of Tobolſk: but we find very few exceptions to the ignorance imputed to them. He could not by any means convince the archbiſhop of the motion of the earth. The bare mention of it put him into a fury. That prelate quoted paſſages from St. Paul; who undoubtedly has not ſaid a word upon the ſubject. The author oppoſed aſtronomical facts; but without making any impreſſion. Indeed the good archbiſhop appears to us to have been as obſtinate on this point as a Razholnikian; and the Abbé might juſt as ſucceſsfully have undertaken to convince him of the equal efficacy of a benediction beſtowed with three fingers, to that of one given with two; or as, of the virtue of one diſpenſed with all, or any of the five.

In this chapter, the Author gives us ſome ſpecimens of the doctrine of the Greek church, as profeſſed in Ruſſia and Siberia, extracted from the national catechiſm. In the 28th article, we find two points abſolutely ſettled by the Ruſſian doctors, which we are ſtill doubting and diſputing about in this part of the world: we mean, the *time* when the ſoul enters into the body, and the *place* or places of its reſidence there. Hear with what philoſophical preciſion the Ruſſian church has decided upon theſe two knotty points. *God*, ſays the 28th article, *introduces the ſoul into the body, as ſoon as ever the organs are formed. It forthwith expands, in the ſame manner as fire inſinuates itſelf into all the parts of a red hot bar of iron. Its principal abode is in the head and heart.*—St. Tertullian, by the bye, if we are not miſtaken, aſſigns a more early epocha to the transfuſion of the ſoul, in a paſſage which, though a ſaint wrote it, we dare not take upon us to quote.

In the following ſection, the Author particularly deſcribes the city of Tobolſk, and treats of the manners and cuſtoms which prevail in Ruſſia and Siberia. He is very particular on the article of marriage: but the practices of the Ruſſians on this head are too groſs and indecent to be detailed in this place.

In treating of the wild and domeſtic animals of this country, and of the birds, fiſhes and inſects, the Author, who had ſo many other objects of inquiry, mentions ſeveral in a very curſory manner, referring to Buffon, Briſſon and others, for a more particular deſcription. Nevertheleſs, he minutely deſcribes a ſpecies of red-necked diver, together with a particular kind of ſea duck, and a fiſh named *ſterlet*, which reſembles a ſturgeon, but is much ſmaller and more delicate; and from whence the beſt cavier is produced. Theſe deſcriptions are illuſtrated and adorned by three elegant plates.

I. The Author next treats of the progreſs of the arts and ſciences in Ruſſia, and of the genius of the people, and their manner of education. He gives us but an unfavourable idea of the ſtate of the ſciences, so far as they are cultivated by the natives, in this country. The colonies of Bernoulis and

Eulers, which have been eſtabliſhed here, appear to have been tranſplanted into a ſoil very unfavourable to ſcientific population: ſo that whatever celebrity the Academy of Sciences at Peterſburgh may have acquired, in the philoſophical world, is almoſt ſolely to be attributed to ſtrangers. The Author enters into an ingenious detail of the phyſical cauſes which obſtruct or prevent the appearance of genius in Ruſſia. Theſe are the low and remarkably level ſituation of the ſoil, which is almoſt throughout marſhy; the conſequent groſſneſs and humidity of the atmoſphere; and the length and ſeverity of their winter: during which, though the air is now pure, they do not enjoy it; but remain cloſely ſhut up in their ſtoves, in a liſtleſs and torpid ſtate, breathing over and over again their own putrid exhalations. From theſe and other cauſes, the author ſuppoſes that the nervous juice becomes groſs and inactive; and the external organs of feeling dull or inſenſible: ſo that, as Monteſquieu has obſerved, you muſt flay a Ruſſian before you can bring him to feeling. The external nervous *papillæ* being thus inſenſible to impreſſions, become incapable of tranſmitting them to the interior and more delicate organs, on which the powers of imagination and genius immediately depend. But moral and political cauſes, he ſeems to think, operate to a ſtill greater degree. The moſt unlimited deſpotiſm, he obſerves, which here rages, extinguiſhes the love of glory, and of one's country, which are abſolutely unknown in Ruſſia. It ſtifles all ſentiment and talents; and *fear* is the only ſpring which actuates the whole nation. The deſpotic genius of the government appears, from his repreſentation, to ſhed its baleful influence every where: from the ſcholar on his form, to the artiſt in his ſhop. The former is ſet to ſtudy Euclid with a wooden log round his neck; and the latter may be ſeen at his work, chained to a bench. With ſuch workmen, he exclaims, do the Ruſſians imagine that they can imitate or rival the manufactures at Lyons? Peter the Great thought, and the reſt of the nation ſtill think, that the Ruſſians can only be managed in this manner. Whatever foundation there might be for this opinion in Peter's time, it is very ſingular, he obſerves, that this prejudice ſhould now ſubſiſt. He preſages, however, a favourable change approaching, in the ſtate of this country, from the genius and taſte of the preſent Empreſs, and the encouragement which ſhe gives to arts and letters.

II. But though the Ruſſians are void of genius and imagination, we are told by the Author, that they have a ſingular talent of imitation. In Ruſſia a man becomes a joiner, a maſon, or a lockſmith, in the ſame manner as, in other countries, he learns the exerciſe of a ſoldier, that is, merely on the principle of imitation. In the Ruſſian armies, the neceſſary tradeſmen

are not taken out of the ſhops of artificers: but a recruit is by the officers deſtined to exerciſe any particular art, to which, from his ſize and ſhape, he appears to be beſt adapted. A lockſmith, for inſtance, is wanted in the company: a recruit has a lock put into his hands, as a model, and is *ordered* to make one like it. This *word of command* he executes, we are told, with the greateſt addreſs. It is only neceſſary that the model ſhould be perfect in its kind: he would otherwiſe copy it with all its moſt glaring defects. The Ruſſians, the Author obſerves, univerſally poſſeſs this ſingular talent, and in ſo ſuperior a degree, that, by a proper cultivation of it, they might become a people very different from what they are at preſent.

III. We cannot dwell without diſguſt on the following ſection, in which the Author treats of the exile into Siberia, and of the other puniſhments inflicted in this country, and particularly of the *Knout*. The Abbé gives a circumſtantial account of this laſt puniſhment, from the relation of an eye-witneſs, as inflicted by the order of the late Empreſs, on Mademoiſelle Lapouchin, a young lady of faſhion, of extraordinary beauty and accompliſhments, and the delight of the whole court, whom the Empreſs condemned to this puniſhment, on account of ſome plot, or intrigue of the court in which ſhe had been concerned. She is deſcribed, and repreſented in a plate, naked to the waiſt, held on the brawny back of one monſter, while another is at every ſtroke of a leather thong ſtripping her of her ſkin, from her neck to her waſte, and which is deſcribed as hanging in ſtripes over her ſhift. After what had paſſed before, this laſt part of the ſentence was, we think, next to knocking out her brains, the kindeſt thing that could be done to her. We find it difficult to determine whether we are more ſhocked at the cruelty, or at the impropriety and infamous brutality of this mode of puniſhment.

IV. We ſhall here take leave of this work for the preſent; propoſing to reſume, as early as poſſible, the conſideration of its remaining contents.

CATALOGUE; or, *A brief View of ſome other late* FOREIGN PUBLICATIONS.

Art. 9. *Gothofredi Gulielmi Leibnitii, S. Cæſar. Majeſtatis Conſiliarii, &c. Opera omnia, nunc primum collecta, in Claſſes diſtributa, Præfationibus et Indicibus exornata, Studio Ludovici Dutens.*—All the Works of Leibnitz, now firſt collected, &c. By L. Dutens. 4to. 6 Vols. Geneva, 1768.

WHOEVER is acquainted with the character and writings of the celebrated Leibnitz, and conſiders the force and extent of his genius, his vaſt erudition, and amazing induſtry, will think himſelf

under peculiar obligations to the very learned and ingenious M. Dutens, for this valuable edition of his works, which he has been at great pains and expence to render as complete and accurate as poſſible.

His Prefaces to the different parts of Leibnitz's works are very judicious, and ſhew that he has carefully ſtudied, and is well acquainted with them.—By means of an extenſive acquaintance with learned men, in Germany, France, Italy, &c. he has enriched his edition with a great number of letters (ſome of which are very valuable) to Muratori, P. de Boſſes, Magliabechi, Hoffman, Bourguet, Bignone, &c. which were never publiſhed before.

To the firſt volume is prefixed the *Eloge* of Leibnitz, by Fontenelle, and a very long account of his life, by Brucker, concerning which M. Dutens, in his general preface, expreſſes himſelf in the following manner.—*Hic equidem gratias maximas referre debeo humanitati incredibili, qua eruditiſſimus Bruckerus (auctor jure, merito que ab omnibus maximi habitus, egregii libri, qui inſcribitur Hiſtoria Critica Philoſophiæ, 5 vol. in 4to.) reſpondere dignatus curæ meæ, qua ipſum conſului, me conſiliis ad juvans, cognitionibuſque omnibus, quibus egebam, idque mihi concedens, ut hujus editionis initio vitam Leibnitii collocarem, et compendia ejus philoſophiæ, qualia extant in volumine quinto operis, quod modo nominavi. Hæc auctoris noſtri vita, ut mihi quidem videtur, longè majori judicio, ac diligentiâ ſcripta eſt, quam cæteræ omnes, quæ hactenus prodierunt: placuitque ſummo viro præterea mihi copiam facere additamentorum quorundam, quibus hujus philoſophiæ hiſtoria ad hunc uſque diem produci poteſt.*

In regard to the compendious views of Leibnitz's philoſophy by Brucker, M. Dutens ſays,—*Satis monere nequeo lectores, ut hæc Leibnitianæ philoſophiæ excerpta penitus condiſcant, ac teneant. Scripta enim ſunt ſummo illo judicio, atque accuratione, quibus adeo commendantur, ac præſtant opera omnia inſignis Bruckeri, cujus meritis nunquam pares laudes in literaria republica rependi poterunt.*

The firſt volume of this edition contains the Author's theological works; the ſecond volume, his logic, metaphyſics, general phyſics, chymiſtry, medicine, botany, and natural hiſtory; the third, his mathematical works; the fourth, hiſtory, antiquities, philoſophy, and juriſprudence; and the fifth and ſixth, his philological works.

Art. 10. *Tibère, ou les Six premiers Livres des Annales de Tacite.*—The Firſt Six Books of Tacitus, tranſlated by Abbé de la Bleterie, Member of the Royal Academy of Inſcriptions and Belles Lettres, &c. 12mo. 3 Vols. Paris. 1768.

To ſuch of our Readers as are acquainted with the writings of Abbé de la Bleterie, and eſpecially his tranſlation of Tacitus's life of Agricola, and his account of Germany, we need ſay nothing of the work now before us. They well know the Author's abilities, and how far he is qualified for the difficult taſk he has undertaken.

To thoſe who are unacquainted with his character and writings we recommend this tranſlation as a work of very conſiderable merit. As Abbé de la Bleterie is an enthuſiaſtic admirer of Tacitus, he appears to have ſtudied him with uncommon attention; and it is but juſtice to ſay, that he has preſerved the force and energy of the original in a very uncommon degree, and as much, perhaps, as the genius of the French language will admit.

In his preface, which is written in a lively and entertaining manner, he gives a character of the tranſlations of Tacitus by Ablancourt, Amelot de la Houſſaye, and M. Guerin, but makes no mention of M. d' Alembert. What his reaſons were for this omiſſion, we know not; upon reading this part of his preface, however, we could not help applying the following paſſage of Tacitus—*Præfulgebant Caſſius atque Brutus eo ipſo quod effigies eorum non viſebantur.*—We have compared ſeveral of thoſe paſſages which M. d'Alembert has tranſlated with our Author's tranſlation, without being able to determine which has ſuperior merit.

The beſt part of the fifth book of the Annals of Tacitus being loſt, our Author has endeavoured to ſupply this loſs; and his ſupplement not only gives an additional value to his work, but does honour to his abilities, and ſhews that he is well acquainted with the hiſtory and principal characters of thoſe times. The famous letter of Tiberius to the ſenate, in particular, has great merit, and is written in the true ſpirit of that dark, tyrannical diſſembler.

The notes which are placed at the end of each volume are partly critical and partly hiſtorical.—At the end of each volume likewiſe there is a geographical table, which the generality of Readers will often have occaſion to conſult. The original text is likewiſe annexed.

Art. 11. *Dictionnaire de la Langue Romane, ou du Vieux Langage François.*—A Dictionary of the Old French Language. 8vo. Paris, 1768.

To this Dictionary is prefixed a very ingenious diſſertation concerning the origin and revolutions of the Celtic and French languages, without the Author's name. Upon looking, however, into the Memoirs of the Academy of Inſcriptions and Belles Lettres, we find that this diſſertation contains nothing but two memoirs by M. Duclos, the firſt of which is in the fifteenth, and the ſecond in the ſeventeenth volumes.

Art. 12. *La Vie de Staniſlas Leſzczinſki.*—The Life of Staniſlaus, ſurnamed the Beneficent, King of Poland, Duke of Lorraine and Bar; by M——. 12mo. Paris. 1768.

There are few princes who have experienced ſuch a variety of fortune as Staniſlaus; his life, therefore, cannot fail of being agreeable to every claſs of Readers. The Writer appears to be very well informed, and to have had the beſt opportunities of being acquainted with the moſt material circumſtances both of his public and private life.

Art. 13. *Les Nuits Pariſiennes.*—A Collection of Anecdotes, remarkable Cuſtoms, extraordinary Events, critical Obſervations, philoſophical Thoughts, &c. in Imitation of the *Noctes Atticæ* of Aulus Gellius. 12mo. 2 Vol. Paris, 1769.

The title of this work will give our Readers a ſufficient idea of its contents. As to the merit of it, we can only ſay, that it contains

Eulers, which have been eſtabliſhed here, appear to have been transſplanted into a ſoil very unfavourable to ſcientific population: ſo that whatever celebrity the Academy of Sciences at Peterſburgh may have acquired, in the philoſophical world, is almoſt ſolely to be attributed to ſtrangers. The Author enters into an ingenious detail of the phyſical cauſes which obſtruct or prevent the appearance of genius in Ruſſia. Theſe are the low and remarkably level ſituation of the ſoil, which is almoſt throughout marſhy; the conſequent groſſneſs and humidity of the atmoſphere; and the length and ſeverity of their winter: during which, though the air is now pure, they do not enjoy it; but remain cloſely ſhut up in their ſtoves, in a liſtleſs and torpid ſtate, breathing over and over again their own putrid exhalations. From theſe and other cauſes, the author ſuppoſes that the nervous juice becomes groſs and inactive; and the external organs of feeling dull or inſenſible: ſo that, as Monteſquieu has obſerved, you muſt flay a Ruſſian before you can bring him to feeling. The external nervous *papillæ* being thus inſenſible to impreſſions, become incapable of tranſmitting them to the interior and more delicate organs, on which the powers of imagination and genius immediately depend. But moral and political cauſes, he ſeems to think, operate to a ſtill greater degree. The moſt unlimited deſpotiſm, he obſerves, which here rages, extinguiſhes the love of glory, and of one's country, which are abſolutely unknown in Ruſſia. It ſtifles all ſentiment and talents; and *fear* is the only ſpring which actuates the whole nation. The deſpotic genius of the government appears, from his repreſentation, to ſhed its baleful influence every where: from the ſcholar on his form, to the artiſt in his ſhop. The former is ſet to ſtudy Euclid with a wooden log round his neck; and the latter may be ſeen ar his work, chained to a bench. With ſuch workmen, he exclaims, do the Ruſſians imagine that they can imitate or rival the manufactures at Lyons? Peter the Great thought, and the reſt of the nation ſtill think, that the Ruſſians can only be managed in this manner. Whatever foundation there might be for this opinion in Peter's time, it is very ſingular, he obſerves, that this prejudice ſhould now ſubſiſt. He preſages, however, a favourable change approaching, in the ſtate of this country, from the genius and taſte of the preſent Empreſs, and the encouragement which ſhe gives to arts and letters.

II. But though the Ruſſians are void of genius and imagination, we are told by the Author, that they have a ſingular talent of imitation. In Ruſſia a man becomes a joiner, a maſon, or a lockſmith, in the ſame manner as, in other countries, he learns the exerciſe of a ſoldier, that is, merely on the principle of imitation. In the Ruſſian armies, the neceſſary tradeſmen

are not taken out of the ſhops of artificers: but a recruit is by the officers deſtined to exerciſe any particular art, to which, from his ſize and ſhape, he appears to be beſt adapted. A lockſmith, for inſtance, is wanted in the company: a recruit has a lock put into his hands, as a model, and is *ordered* to make one like it. This *word of command* he executes, we are told, with the greateſt addreſs. It is only neceſſary that the model ſhould be perfect in its kind: he would otherwiſe copy it with all its moſt glaring defects. The Ruſſians, the Author obſerves, univerſally poſſeſs this ſingular talent, and in ſo ſuperior a degree, that, by a proper cultivation of it, they might become a people very different from what they are at preſent.

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P. 158. art. 21. l. 4, the word *comic* is by miſtake printed in *Italic*: it ſhould be in the ſame Roman character with the reſt of the line.

211. l. 3, from the bottom, for injudicious, r. judicious.

327, l. 9. from the bottom, read thus, ‘ The forms of ſuch a ſurrender, or *obnoxiatio*, as it was then called, are preſerved by Marculfus, lib. ii. c. 28; and by the anonymous collector of *formulæ* publiſhed by Bignon, together with Marculfus, c. 16. In both, the reaſon for the *obnoxiatio*, is the wretched and indigent condition of the perſon who gives up his liberty.’—The miſtake here was occaſioned by a tranſpoſition of the words, in the book from whence the paſſage was extracted.

395. l. 20, for from, r. form.

398. l. 7, for zodiac, r. zodiacal.

430. art. 23, put a comma at the end of the couplet, (at *won*), inſtead of a full point.

493. l. 10, from the bottom, for climination r. elimination.

494. art. 3. l. 2. for notion, r. motion.

494. art. 6. l. 3. for De Laynes, r. De Luynes.

499. l. 10. from the bottom, for public, r. poſſible.

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